

THE
LITURGICAL YEAR



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ABBOT PROSPER GUÉRANGER, O.S.B.

PASCHAL TIME

BOOK I

TRANSLATED FROM THE FRENCH BY
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JUBILEE YEAR 2000
LIMITED EDITION



LORETO

LORETO PUBLICATIONS

P. O. Box 603
Fitzwilliam, NH 03447
Phone: (603) 239-6671
Fax: (603) 239-6127

LORETO PUBLICATIONS

The Liturgical Year 15 Volume Set

ISBN: 1-930278-03-9

Volume VII — Paschal Time Book I

ISBN: 1-930278-10-1

Printed in the Czech Republic by
Newton Design&Print Ltd (www.newtondp.co.uk)

PASCHAL TIME

PREFACE

WITH this volume we begin the season of Easter, wherein are accomplished the mysteries prepared for, and looked forward to, since Advent. Such are the liturgical riches of this portion of the Christian year, that we have found it necessary to devote three volumes to it.

The present volume is wholly taken up with Easter Week. A week is indeed a short period; but such a week as this, with the importance of the events it brings before us, and the grandeur of the mysteries it celebrates, is, at least, equivalent to any other section of our *Liturgical Year*. We have abridged our explanations as much as possible; and yet we have exceeded two-thirds of one of our ordinary volumes. Hence, it was out of the question to add the remaining weeks; the more so, as the saints' feasts recommence on the Monday following the Easter Octave, and their insertion would have obliged us to have made our volume considerably more bulky than even that of *Passiontide*. We have, therefore, been satisfied with giving the Mass and Office of the Annunciation, already given in our volume for Lent, but which are needed for the Monday after Low Sunday, when Easter falls between March 22 and April 2, which is frequently the case.

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PASCHAL TIME

CHAPTER THE FIRST

THE HISTORY OF PASCHAL TIME

WE give the name of Paschal Time to the period between Easter Sunday and the Saturday following Whit Sunday. It is the most sacred portion of the liturgical year, and the one towards which the whole cycle converges. We shall easily understand how this is, if we reflect upon the greatness of Easter, which is called the feast of feasts, and the solemnity of solemnities, in the same manner, says St. Gregory,¹ as the most sacred part of the Temple was called the Holy of holies; and the book of sacred scripture, wherein are described the espousals between Christ and the Church, is called the Canticle of Canticles. It is on this day that the mission of the Word Incarnate attains the object towards which it has hitherto been tending: man is raised up from his fall and regains what he had lost by Adam's sin.

Christmas gave us a Man-God; three days have scarcely passed since we witnessed his infinitely precious Blood shed for our ransom; but now, on the day of Easter, our Jesus is no longer the victim of death: He is a conqueror, who destroys death, the child of sin, and proclaims life, that undying life which he has purchased for us. The humiliation of his swathing-bands, the sufferings of his agony and cross, these are passed; all is now glory—glory for himself, and glory also for us. On the day of Easter, God regains, by the Resurrection of the Man-God, his creation such as he

¹ *Homilia, xxii.*

made it at the beginning; the only vestige now left of death is sin, the likeness of which the Lamb of God deigned to take upon himself. Neither is it Jesus alone that returns to eternal life; the whole human race also has risen to immortality together with our Jesus. 'By a man came death,' says the Apostle; 'and by a Man the Resurrection of the dead; and as in Adam all die, so also in Christ all shall be made alive.'¹

The anniversary of this Resurrection is, therefore, the great day, the day of joy, the day *par excellence*; the day to which the whole year looks forward in expectation, and on which its whole economy is formed. But as it is the holiest of days—since it opens to us the gate of Heaven, into which we shall enter because we have risen together with Christ—the Church would have us come to it well prepared by bodily mortification and by compunction of heart. It was for this that she instituted the fast of Lent, and that she bade us, during Septuagesima, look forward to the joy of her Easter, and be filled with sentiments suitable to the approach of so grand a solemnity. We obeyed; we have gone through the period of our preparation; and now the Easter sun has risen upon us!

But it was not enough to solemnize the great day when Jesus, our Light, rose from the darkness of the tomb: there was another anniversary which claimed our grateful celebration. The Incarnate Word rose on the first day of the week—that same day whereon, four thousand years before, he, the uncreated Word of the Father, had begun the work of creation, by calling forth light, and separating it from darkness. The first day was thus ennobled by the creation of light. It received a second consecration by the Resurrection of Jesus; and from that time forward Sunday, and not Saturday, was to be the Lord's Day. Yes, our Resurrection in Jesus, which took place on the Sunday, gave this first day a pre-eminence above the others of the week: the divine precept of the Sabbath was abrogated

¹ 1 Cor. xv 21, 22.

together with the other ordinances of the Mosaic Law, and the Apostles instructed the faithful to keep holy the first day of the week, which God had dignified with that twofold glory, the creation and the regeneration of the world. Sunday, then, being the day of Jesus' Resurrection, the Church chose that day, in preference to every other, for its yearly commemoration. The Pasch of the Jews, in consequence of its being fixed on the fourteenth of the moon of March (the anniversary of the going out of Egypt), fell by turns on each day of the week. The Jewish Pasch was but a figure; ours is the reality, and puts an end to the figure. The Church, therefore, broke this last tie with the Synagogue; and proclaimed her emancipation, by fixing the most solemn of her feasts on a day which should never agree with that on which the Jews keep their now unmeaning Pasch. The Apostles decreed that the Christian Pasch should never be celebrated on the fourteenth of the moon of March, even were that day to be a Sunday; but that it should be everywhere kept on the Sunday following the day on which the obsolete calendar of the Synagogue still marks it.

Nevertheless, out of consideration for the many Jews who had received baptism, and who formed the nucleus of the early Christian Church, it was resolved that the law regarding the day for keeping the new Pasch should be applied prudently and gradually. Jerusalem was soon to be destroyed by the Romans, according to our Saviour's prediction; and the new city, which was to rise up from its ruins and receive the Christian colony, would also have its Church, but a Church totally free from the Jewish element, which God had so visibly rejected. In preaching the Gospel and founding Churches, even far beyond the limits of the Roman Empire, the majority of the Apostles had not to contend with Jewish customs; most of their converts were from among the Gentiles. St Peter, who in the Council of Jerusalem had proclaimed the cessation of the Jewish Law, set up the standard of emancipation

in the city of Rome; so that the Church, which through him was made the Mother and Mistress of all Churches, never had any other discipline regarding the observance of Easter than that laid down by the Apostles, namely, that it should be kept on a Sunday.

There was, however, one province of the Church which for a long time stood out against the universal practice: it was Asia Minor. The Apostle St John, who lived for many years at Ephesus—where indeed he died—had thought it prudent to tolerate, in those parts, the Jewish custom of celebrating the Pasch; for many of the converts had been members of the Synagogue. But the Gentiles themselves, who, later on, formed the mass of the faithful, were strenuous upholders of this custom, which dated from the very foundation of the Church of Asia Minor. In the course of time, however, this anomaly became a source of scandal: it savoured of Judaism, and it prevented unity of religious observance, which is always desirable, but particularly so in what regards Lent and Easter.

Pope St Victor, who governed the Church from the year 193, endeavoured to put a stop to this abuse; he thought the time had come for establishing unity in so essential a point of Christian worship. Already, that is in the year 160, under Pope St Anicetus, the Apostolic See had sought, by friendly negotiations, to induce the Churches of Asia Minor to conform to the universal practice; but it was difficult to triumph over a prejudice, which rested on a tradition held sacred in that country. St Victor, however, resolved to make another attempt. He would put before them the unanimous agreement which reigned throughout the rest of the Church. Accordingly, he gave orders that councils should be convened in the several countries where the Gospel had been preached, and that the question of Easter should be examined. Everywhere there was perfect uniformity of practice; and the historian Eusebius, who lived a hundred and fifty years later, assures us that the people of his day used to

quote the decisions of the Councils of Rome, of Gaul, of Achaia, of Pontus, of Palestine, and of Osrhoene in Mesopotamia. The Council of Ephesus, at which Polycrates, the bishop of that city, presided, was the only one that opposed the Pontiff, and disregarded the practice of the universal Church.

Deeming it unwise to give further toleration to the opposition, Victor separated from communion with the Holy See the refractory Churches of Asia Minor. This severe penalty, which was not inflicted until Rome had exhausted every other means of removing the evil, excited the commiseration of several bishops. St Irenæus, who was then governing the see of Lyons, pleaded for these Churches, which, so it seemed to him, had sinned only through a want of light; and he obtained from the Pope the revocation of a measure which seemed too severe. This indulgence produced the desired effect. In the following century St Anatolius, bishop of Laodicea, in his book on the Pasch, written in 276, tells us that the Churches of Asia Minor had then, for some time past, conformed to the Roman practice.

About the same time, and by a strange coincidence, the Churches of Syria, Cilicia, and Mesopotamia gave scandal by again leaving the Christian and Apostolic observance of Easter, and returning to the Jewish rite of the fourteenth of the March moon. This schism in the Liturgy grieved the Church; and one of the points to which the Council of Nicæa directed its first attention was the promulgation of the universal obligation to celebrate Easter on the Sunday. The decree was unanimously passed, and the Fathers of the Council ordained that 'all controversy being laid aside, the brethren in the East should solemnize the Pasch on the same day as the Romans, the Alexandrians, and the rest of the faithful.'¹ So important seemed this question, inasmuch as it affected the very essence of the Christian Liturgy, that St Athanasius, assigning the reasons which had led to the calling of the Council of

¹ *Spicilegium Solesmense*, t. iv, p. 341.

Nicæa, mentions these two: the condemnation of the Arian heresy, and the establishment of uniformity in the observance of Easter.¹

The bishop of Alexandria was commissioned by the Council to see to the drawing up of astronomical tables, whereby the precise day of Easter might be fixed for each future year. The reason of this choice was that the astronomers of Alexandria were looked upon as the most exact in their calculations. These tables were to be sent to the Pope, and he would address letters to the several Churches, instructing them as to the uniform celebration of the great festival of Christendom. Thus was the unity of the Church made manifest by the unity of the holy Liturgy; and the Apostolic See, which is the foundation of the first, was likewise the source of the second. But, even previous to the Council of Nicæa, the Roman Pontiff had addressed to all the Churches, every year, a Paschal Encyclical, instructing them as to the day on which the solemnity of the Resurrection was to be kept. This we learn from the synodical Letter of the Fathers of the great Council held at Arles in 314. The Letter is addressed to Pope St Sylvester, and contains the following passage: 'In the first place, we beg that the observance of the Pasch of the Lord may be uniform, both as to time and day, *in the whole world*, and that You would, *according to the custom*, address Letters to all concerning this matter.'²

This custom, however, was not kept up for any length of time after the Council of Nicæa. The want of precision in astronomical calculations occasioned confusion in the method of fixing the day of Easter. It is true, this great festival was always kept on a Sunday; nor did any Church think of celebrating it on the same day as the Jews; but, since there was no uniform understanding as to the exact time of the vernal equinox, it happened some years, that the feast

¹ *Epist. ad Afros episcopos.*

² *Concil. Galilæ. t. i.*

of Easter was not kept, in all places, on the same day. By degrees, there crept in a deviation from the rule laid down by the Council, of taking March 21 as the day of the equinox. A reform in the Calendar was needed, and no one seemed competent to undertake it. Cycles were drawn up contradictory to one another; Rome and Alexandria had each its own system of calculation; so that, some years, Easter was not kept with that perfect uniformity for which the Nicene Fathers had so strenuously laboured: and yet this variation was not the result of anything like party-spirit.

The West followed Rome. The Churches of Ireland and Scotland, which had been misled by faulty cycles, were at length brought into uniformity. Finally, science was sufficiently advanced in the sixteenth century for Pope Gregory XIII to undertake a reform of the Calendar. The equinox had to be restored to March 21, as the Council of Nicæa had prescribed. The Pope effected this by publishing a Bull, dated February 24, 1581, in which he ordered that ten days of the following year, namely from October 4 to October 15, should be suppressed. He thus restored the work of Julius Cæsar, who had, in his day, turned his attention to the rectification of the year. Easter was the great object of the reform, or, as it is called, the New Style, achieved by Gregory XIII. The principles and regulations of the Nicene Council were again brought to bear on this the capital question of the liturgical year; and the Roman Pontiff thus gave to the whole world the intimation of Easter, not for one year only, but for centuries. Heretical nations were forced to acknowledge the divine power of the Church in this solemn act, which interested both religion and society. They protested against the Calendar, as they had protested against the Rule of Faith. England and the Lutheran States of Germany preferred following, for many years, a Calendar which was evidently at fault, rather than accept the New Style, which they

acknowledged to be indispensable, because it was the work of a Pope!¹

All this shows us how important it was to fix the precise day of Easter; and God has several times shown by miracles that the date of so sacred a feast was not a matter of indifference. During the ages when the confusion of the cycles and the want of correct astronomical computations occasioned great uncertainty as to the vernal equinox, miraculous events more than once supplied the deficiencies of science and authority. In a letter to St Leo the Great, in the year 444, Paschasinus, bishop of Lilybæa² in Sicily, relates that under the Pontificate of St Zosimus—Honorius being consul for the eleventh, and Constantius for the second time—the real day of Easter was miraculously revealed to the people of one of the churches there. 'In the midst of a mountainous and thickly wooded district of the island was a village called Meltinas. Its church was of the poorest, but it was dear to God. Every year, on the night preceding Easter Sunday, as the priest went to the baptistery to bless the font, it was found to be miraculously filled with water, for there were no human means wherewith it could be supplied. As soon as baptism was administered, the water disappeared of itself, and left the font perfectly dry. In the year just mentioned, the people, misled by a wrong calculation, assembled for the ceremonies of Easter Eve. The Prophecies having been read, the priest and his flock repaired to the baptistery—but the font was empty. They waited, expecting the miraculous flowing of the water, wherewith the catechumens were to receive the grace of regeneration: but they waited in vain, and no baptism was administered. On the following April 22 the font was found to be filled to the brim, and thereby the people understood that that was the true Easter for that year.'³

Cassiodorus, writing in the name of king Athalaric

¹ Great Britain adopted the New Style, by Act of Parliament, in the year 1752.—
Tr.

² The modern *Marsala*.

³ S Leonis, *Opera*, Epist. iii.

to a certain Severus, relates a similar miracle, which happened every year on Easter Eve, in Lucania, near the small island of Leucothea, at a place called Marcilianum. There was a large fountain there, whose water was so clear that the air itself was not more transparent. It was used as the font for the administration of baptism on Easter Night. As soon as the priest, standing under the rock wherewith nature had canopied the fountain, began the prayers of the blessing, the water, as though taking part in the transports of the Easter joy, arose in the font; so that, if previously it was to the level of the fifth step, it was seen to rise up to the seventh, impatient, as it were, to effect those wonders of grace whereof it was the chosen instrument. God would show by this, that even inanimate creatures can share, when he so wills it, in the holy gladness of the greatest of all days.¹

St Gregory of Tours tells us of a font, which existed even then, in a church of Andalusia, in a place called Osen, whereby God miraculously certified to his people the true day of Easter. On the Maundy Thursday of each year, the bishop, accompanied by the faithful, repaired to this church. The bed of the font was built in the form of a cross, and was paved with mosaics. It was carefully examined, to see that it was perfectly dry; and after several prayers had been recited, everyone left the church, and the bishop sealed the door with his seal. On Holy Saturday the pontiff returned, accompanied by his flock; the seal was examined, and the door was opened. The font was found to be filled, even above the level of the floor, and yet the water did not overflow. The bishop pronounced the exorcisms over the miraculous water, and poured the chrism into it. The catechumens were then baptized; and as soon as the sacrament had been administered the water immediately disappeared, and no one could tell what became of it.² Similar miracles were witnessed in

¹ Cassiodorus, *Variarum*, lib. vii, epist. xxxiii.

² *De Gloria Martyrum*, lib. i cap. xxiv.

several churches in the East. John Moschus, a writer in the seventh century, speaks of a baptismal font in Lycia, which was thus filled every Easter Eve; but the water remained in the font during the whole fifty days, and suddenly disappeared after the festival of Pentecost.¹

We alluded, in our *History of Passiontide*, to the decrees passed by the Christian emperors, which forbade all law proceedings during the fortnight of Easter, that is from Palm Sunday to the octave day of the Resurrection. St Augustine, in a sermon he preached on this octave, exhorts the faithful to extend to the whole year this suspension of lawsuits, disputes, and enmities, which the civil law interdicted during these fifteen days.

The Church imposes upon all her children the obligation of receiving holy Communion at Easter. This precept is based upon the words of our Redeemer, who left it to his Church to determine the time of the year when Christians should receive the blessed Sacrament. In the early ages Communion was frequent, and, in some places, even daily. By degrees the fervour of the faithful grew cold towards this august mystery, as we gather from a decree of the Council of Agatha (Agde), held in 506, where it is defined that those of the laity who shall not approach Communion at Christmas, Easter, and Pentecost, are to be considered as having ceased to be Catholics.² This decree of the Council of Agatha was accepted as the law of almost the entire Western Church. We find it quoted among the regulations drawn up by Egbert, Archbishop of York, as also in the third Council of Tours. In many places, however, Communion was obligatory for the Sundays of Lent, and for the last three days of Holy Week, independently of that which was to be made on the Easter festival.

It was in the year 1215, in the fourth General Council

¹ *Pratum spirituale*, cap. ccxv.

² *Concil. Agath.* Canon xviii.

of Lateran, that the Church, seeing the ever-growing indifference of her children, decreed with regret that Christians should be strictly bound to Communion only once in the year, and that that Communion of obligation should be made at Easter. In order to show the faithful that this is the uttermost limit of her condescension to lukewarmness, she declares, in the same council, that he that shall presume to break this law may be forbidden to enter a church during life, and be deprived of Christian burial after death, as he would be if he had, of his own accord, separated himself from the exterior link of Catholic unity.¹ These regulations of a General Council show how important is the duty of the Easter Communion; but, at the same time, they make us shudder at the thought of the millions, throughout the Catholic world, who brave each year the threats of the Church, by refusing to comply with a duty, which would both bring life to their souls, and serve as a profession of their faith. And when we again reflect upon how many even of those who make their Easter Communion have paid no more attention to the Lenten penance than if there were no such obligation in existence, we cannot help feeling sad, and we wonder within ourselves how long God will bear with such infringements of the Christian Law.

The fifty days between Easter and Pentecost have ever been considered by the Church as most holy. The first week, which is more expressly devoted to celebrating our Lord's Resurrection, is kept as one continued feast; but the remainder of the fifty days is also marked with special honours. To say nothing of the joy, which is the characteristic of this period of the year, and of which the *Alleluia* is the expression—Christian tradition has assigned to Eastertide two practices, which

¹ Two centuries after this, Pope Eugenius IV, in the Constitution *Digna Fide*, given in the year 1440, allowed this annual Communion to be made on any day between Palm Sunday and Low Sunday inclusively. This remains the law of the Church, but individual bishops may now extend the period from the Fourth Sunday in Lent until Trinity Sunday inclusively, and in England they may still use the former permission granted by Holy See for the further extension from Ash Wednesday to Low Sunday inclusively.

distinguish it from every other season. The first is, that fasting is not permitted during the entire interval: it is an extension of the ancient precept of never fasting on a Sunday, and the whole of Eastertide is considered as one long Sunday. This practice, which would seem to have come down from the time of the Apostles, was accepted by the Religious Rules of both East and West, even by the severest. The second consists in not kneeling at the Divine Office, from Easter to Pentecost. The Eastern Churches have faithfully kept up the practice, even to this day. It was observed for many ages by the Western Churches also; but now it is little more than a remnant. The Latin Church has long since admitted genuflexions in the Mass during Easter time. The few vestiges of the ancient discipline in this regard which still exist are not noticed by the faithful, inasmuch as they seldom assist at the Canonical Hours.

Eastertide, then, is like one continued feast. This was remarked by Tertullian in the third century. He is reproaching those Christians who regretted having renounced, by their baptism, the festivities of the pagan year, and thus addresses them: 'If you love feasts, you will find plenty among us Christians; not merely feasts that last only for a day, but such as continue for several days together. The pagans keep each of their feasts once in the year; but you have to keep each of yours many times over, for you have the eight days of its celebration. Put all the feasts of the Gentiles together, and they do not amount to our fifty days of Pentecost.'¹ St Ambrose, speaking on the same subject, says: 'If the Jews are not satisfied with the Sabbath of each week, but keep also one which lasts a whole month, and another which lasts a whole year;—how much more ought not we to honour our Lord's Resurrection? Hence our ancestors have taught us to celebrate the fifty days of Pentecost as a continuation of Easter. They are seven weeks, and the feast of

¹ *De Idololatria*, cap. xiv.

Pentecost commences the eighth. . . . During these fifty days the Church observes no fast, nor does she on any Sunday, for it is the day on which our Lord rose: and all these fifty days are like so many Sundays.¹

¹ *In Lucam*, lib. viii cap. xxv.

CHAPTER THE SECOND

THE MYSTERY OF PASCHAL TIME

OF all the seasons of the liturgical year Eastertide is by far the richest in mystery. We might even say that Easter is the summit of the Mystery of the sacred Liturgy. The Christian who is happy enough to enter, with his whole mind and heart, into the knowledge and love of the Paschal Mystery, has reached the very centre of the supernatural life. Hence it is that the Church uses every effort in order to effect this: what she has hitherto done was all intended as a preparation for Easter. The holy longings of Advent, the sweet joys of Christmas, the severe truths of Septuagesima, the contrition and penance of Lent, the heart-rending sight of the Passion—all were given us as preliminaries, as paths, to the sublime and glorious Pasch, which is now ours.

And that we might be convinced of the supreme importance of this solemnity, God willed that the Christian Easter and Pentecost should be prepared by those of the Jewish Law—a thousand five hundred years of typical beauty prefigured the reality: and that reality is ours!

During these days, then, we have brought before us the two great manifestations of God's goodness towards mankind—the Pasch of Israel, and the Christian Pasch; the Pentecost of Sinai, and the Pentecost of the Church. We shall have occasion to show how the ancient figures were fulfilled in the realities of the new Easter and Pentecost, and how the twilight of the Mosaic Law made way for the full daylight of the Gospel; but we cannot resist the feeling of holy reverence, at the bare

thought that the solemnities we have now to celebrate are more than three thousand years old, and that they are to be renewed every year from this till the voice of the angel shall be heard proclaiming: 'Time shall be no more!'¹ The gates of eternity will then be thrown open.

Eternity in heaven is the true Pasch: hence, our Pasch here on earth is the feast of feasts, the solemnity of solemnities. The human race was dead; it was the victim of that sentence, whereby it was condemned to lie mere dust in the tomb; the gates of life were shut against it. But see! the Son of God rises from his grave and takes possession of eternal life. Nor is he the only one that is to die no more, for, as the Apostle teaches us, 'He is the first-born from the dead.'² The Church would, therefore, have us consider ourselves as having already risen with our Jesus, and as having already taken possession of eternal life. The holy Fathers bid us look on these fifty days of Easter as the image of our eternal happiness. They are days devoted exclusively to joy; every sort of sadness is forbidden; and the Church cannot speak to her divine Spouse without joining to her words that glorious cry of heaven, the *Alleluia*, wherewith, as the holy Liturgy says,³ the streets and squares of the heavenly Jerusalem resound without ceasing. We have been forbidden the use of this joyous word during the past nine weeks; it behoved us to die with Christ—but now that we have risen together with him from the tomb, and that we are resolved to die no more that death which kills the soul and caused our Redeemer to die on the cross, we have a right to our *Alleluia*.

The providence of God, who has established harmony between the visible world and the supernatural work of grace, willed that the Resurrection of our Lord should take place at that particular season of the year when even Nature herself seems to rise from the grave. The meadows give forth their verdure, the trees resume their foliage, the birds fill the air with their songs, and the

¹ Apoc. x 6.

² Coloss. i 18.

³ Pontificale Rom. In Dedicat. Eccles.

sun, the type of our triumphant Jesus, pours out his floods of light on our earth made new by lovely spring. At Christmas the sun had little power, and his stay with us was short; it harmonized with the humble birth of our Emmanuel, who came among us in the midst of night, and shrouded in swaddling clothes; but now he is 'as a giant that runs his way, and there is no one that can hide himself from his heat.'¹ Speaking, in the Canticle, to the faithful soul, and inviting her to take her part in this new life which he is now imparting to every creature, our Lord himself says: 'Arise, my dove, and come! Winter is now past, the rain is over and gone. The flowers have appeared in our land. The voice of the turtle is heard. The fig-tree hath put forth her green figs. The vines, in flower, yield their sweet smell. Arise thou, and come!'²

In the preceding chapter we explained why our Saviour chose the Sunday for his Resurrection, whereby he conquered death and proclaimed life to the world. It was on this favoured day of the week that he had, four thousand years previously, created the light; by selecting it now for the commencement of the new life which he graciously imparts to man, he would show us that Easter is the renewal of the entire creation. Not only is the anniversary of his glorious Resurrection to be, henceforward, the greatest of days, but every Sunday throughout the year is to be a sort of Easter, a holy and sacred day. The Synagogue, by God's command, kept holy the Saturday or the Sabbath in honour of God's resting after the six days of the creation; but the Church, the Spouse, is commanded to honour the work of her Lord. She allows the Saturday to pass—it is the day on which her Jesus rested in the sepulchre: but, now that she is illumined with the brightness of the Resurrection, she devotes to the contemplation of his work the first day of the week; it is the day of light, for on it he called forth material light (which was the first manifestation of life upon

¹ Ps. xviii 6, 7.

² Cant. ii 10, 13.

chaos), and on the same, he that is the 'Brightness of the Father,'¹ and 'the Light of the world,'² rose from the darkness of the tomb.

Let, then, the week with its Sabbath pass by; what we Christians want is the eighth day, the day that is beyond the measure of time, the day of eternity, the day whose light is not intermittent or partial, but endless and unlimited. Thus speak the holy Fathers, when explaining the substitution of the Sunday for the Saturday. It was, indeed, right that man should keep, as the day of his weekly and spiritual repose, that on which the Creator of the visible world had taken his divine rest; but it was a commemoration of the material creation only. The Eternal Word comes down in the world that he has created; he comes with the rays of his divinity clouded beneath the humble veil of our flesh; he comes to fulfil the figures of the first Covenant. Before abrogating the Sabbath, he would observe it as he did every tittle of the Law; he would spend it as the day of rest, after the work of his Passion, in the silence of the sepulchre: but, early on the eighth day, he rises to life, and the life is one of glory. 'Let us,' says the learned and pious Abbot Rupert, 'leave the Jews to enjoy the ancient Sabbath, which is a memorial of the visible creation. They know not how to love or desire or merit aught but earthly things. . . . They would not recognize this world's creator as their king, because he said: "Blessed are the poor!" and "Woe to the rich!" But our Sabbath has been transferred from the seventh to the eighth day, and the eighth is the first. And rightly was the seventh changed into the eighth, because we Christians put our joy in a better work than the creation of the world. . . . Let the lovers of the world keep a Sabbath for its creation: but our joy is in the salvation of the world, for our life, yea and our rest, is hidden with Christ in God.'³

The mystery of the seventh followed by an eighth day, as the holy one, is again brought before us by the

¹ Heb. i 3. ² St John viii 12. ³ *De Divinis Officiis*, l.b. vii cap. xix,

number of weeks which form Eastertide. These weeks are seven; they form a week of weeks, and their morrow is again a Sunday, the glorious feast of Pentecost. These mysterious numbers—which God himself fixed when he instituted the first Pentecost after the first Pasch—were adopted by the Apostles when they regulated the Christian Easter, as we learn from St Hilary of Poitiers, St Isidore, Amalarius, Rabanus Maurus, and from all the ancient interpreters of the mysteries of the holy Liturgy. ‘If we multiply seven by seven,’ says St Hilary, ‘we shall find that this holy season is truly the Sabbath of sabbaths; but what completes it, and raises it to the plenitude of the Gospel, is the eighth day which follows, eighth and first both together in itself. The Apostles have given so sacred an institution to these seven weeks that, during them, no one should kneel, or mar by fasting the spiritual joy of this long feast. The same institution has been extended to each Sunday; for this day which follows the Saturday has become, by the application of the progress of the Gospel, the completion of the Saturday, and the day of feast and joy.’¹

Thus, then, the whole season of Easter is marked with the mystery expressed by each Sunday of the year. Sunday is to us the great day of our week, because beautified with the splendour of our Lord’s Resurrection, of which the creation of material light was but a type. We have already said that this institution was pre-figured in the Old Law, although the Jewish people were not in any way aware of it. Their Pentecost fell on the fiftieth day after the Pasch; it was the morrow of the seven weeks. Another figure of our Eastertide was the year of Jubilee, which God bade Moses prescribe to his people. Each fiftieth year the houses and lands that had been alienated during the preceding forty-nine returned to their original owners; and those Israelites who had been compelled by poverty to sell themselves as slaves recovered their liberty. This year, which was

¹ *Prologus in Psalmos,*

properly called the sabbatical year, was the sequel of the preceding seven weeks of years, and was thus the image of our eighth day, whereon the Son of Mary, by his Resurrection, redeemed us from the slavery of the tomb, and restored us to the inheritance of our immortality.

The rites peculiar to Eastertide, in the present discipline of the Church, are two: the unceasing repetition of the *Alleluia*, of which we have already spoken, and the colour of the vestments used for its two great solemnities, white for the first and red for the second. White is appropriate to the Resurrection: it is the mystery of eternal light, which knows neither spot nor shadow; it is the mystery that produces in a faithful soul the sentiment of purity and joy. Pentecost, which gives us the Holy Spirit, the 'consuming Fire,'¹ is symbolized by the red vestments, which express the mystery of the divine Paraclete coming down in the form of fiery tongues upon them that were assembled in the Cenacle. With regard to the ancient usage of not kneeling during Paschal Time, we have already said that there is a mere vestige of it now left in the Latin Liturgy.

The feasts of the saints, which were interrupted during Holy Week, are likewise excluded from the first eight days of Eastertide; but when these are ended, we shall have them in rich abundance, as a bright constellation of stars round the divine Sun of Justice, our Jesus. They will accompany us in our celebration of his admirable Ascension; but such is the grandeur of the mystery of Pentecost, that from the eve of that day they will be again interrupted until the expiration of Paschal Time.

The rites of the primitive Church with reference to the Neophytes, who were regenerated by baptism on the night of Easter, are extremely interesting and instructive. But as they are peculiar to the two octaves of Easter and Pentecost, we will explain them when they are brought before us by the Liturgy of those days.

¹ Heb. xii 29.

CHAPTER THE THIRD

PRACTICE DURING PASCHAL TIME

THE practice for this holy season mainly consists in the spiritual joy which it should produce in every soul that is risen with Jesus. This joy is a foretaste of eternal happiness, and the Christian ought to consider it a duty to keep it up within him, by ardently seeking after that life which is in our divine Head, and by carefully shunning sin which causes death. During the last nine weeks we have mourned for our sins and done penance for them; we have followed Jesus to Calvary; but now, our holy Mother the Church is urgent in bidding us rejoice. She herself has laid aside all sorrow; the voice of her weeping is changed into the song of a delighted Spouse.

In order that she might impart this joy to all her children, she has taken their weakness into account. After reminding them of the necessity of expiation, she gave them forty days wherein to do penance; and then, removing the restraint of Lenten mortification, she brings us to Easter as to a land where there is nothing but gladness, light, life, joy, calm, and the sweet hope of immortality. Thus does she produce, in those of her children who have no elevation of soul, sentiments in harmony with the great feast, such as the most perfect feel; and by this means all, both fervent and tepid, unite their voices in one same hymn of praise to our risen Jesus.

The great liturgist of the twelfth century, Rupert, Abbot of Deutz, thus speaks of the pious artifice used by the Church to infuse the spirit of Easter into all: 'There are certain carnal minds that seem unable to

open their eyes to spiritual things, unless roused by some unusual excitement; and for this reason the Church makes use of such means. Thus, the Lenten fast, which we offer up to God as our yearly tithe, goes on till the most sacred night of Easter; then follow fifty days without so much as one single fast. Hence it happens, that while the body is being mortified, and is to continue to be so till Easter Night, that holy night is eagerly looked forward to even by the carnal-minded; they long for it to come; and, meanwhile, they carefully count each of the forty days, as a wearied traveller does the miles. Thus, the sacred solemnity is sweet to all, and dear to all, and desired by all, as light is to them that walk in darkness, as a fount of living water is to them that thirst, and as "a tent which the Lord hath pitched" for wearied wayfarers.¹

What a happy time was that when, as St Bernard expresses it, there was not one in the whole Christian army that neglected his Easter duty, and when all, both just and sinners, walked together in the path of the Lenten observances! Alas! those days are gone, and Easter has not the same effect on the people of our generation! The reason is that a love of ease and a false conscience lead so many Christians to treat the law of Lent with as much indifference as if there were no such law existing. Hence, Easter comes upon them as a feast—it may be as a great feast—but that is all; they experience little of that thrilling joy which fills the heart of the Church during this season, and which she evinces in everything she does. And if this be their case even on the glorious day itself, how can it be expected that they should keep up, for the whole fifty, the spirit of gladness, which is the very essence of Easter? They have not observed the fast, or the abstinence, of Lent: the mitigated form in which the Church now presents them to her children, in consideration of their weakness, was too severe for them! They sought, or they took, a total dispensation from this law

¹ *De Divinis Officiis*, lib. vi, cap. xxvii.

of Lenten mortification, and without regret or remorse. The *Alleluia* returns, and it finds no response in their souls: how could it? Penance has not done its work of purification; it has not spiritualized them; how, then, could they follow their risen Jesus, whose life is henceforth more of heaven than of earth?

But these reflections are too sad for such a season as this: let us beseech our risen Jesus to enlighten these souls with the rays of his victory over the world and the flesh, and to raise them up to himself. No, nothing must now distract us from joy. 'Can the children of the Bridegroom mourn, as long as the Bridegroom is with them?'¹ Jesus is to be with us for forty days; he is to suffer no more, and die no more; let our feelings be in keeping with his now endless glory and bliss. True, he is to leave us, he is to ascend to the right hand of his Father; but he will not leave us orphans; he will send us the divine Comforter, who will abide with us for ever.² These sweet and consoling words must be our Easter text: 'The children of the Bridegroom cannot mourn, as long as the Bridegroom is with them.' They are the key to the whole Liturgy of this holy season. We must have them ever before us, and we shall find by experience that the joy of Easter is as salutary as the contrition and penance of Lent. Jesus on the cross, and Jesus in the Resurrection, it is ever the same Jesus; but what he wants from us now is that we should keep near him, in company with his blessed Mother, his disciples, and Magdalen, who are in ecstasies of delight at his triumph, and have forgotten the sad days of his Passion.

But this Easter of ours will have an end; the bright vision of our risen Jesus will pass away; and all that will be left to us is the recollection of his ineffable glory, and of the wonderful familiarity wherewith he treated us. What shall we do, when he who was our very life and light leaves us and ascends to heaven? Be of good heart, Christians! you must look forward to

¹ St Matth. ix 15.

² St John xiv 16-18.

another Easter. Each year will give you a repetition of what you now enjoy. Easter will follow Easter, and bring you at last to that Easter in heaven which is never to have an end, and of which these happy ones of earth are a mere foretaste. Nor is this all. Listen to the Church. In one of her prayers she reveals to us the great secret, how we may perpetuate our Easters even here in our banishment—'Grant to thy servants, O God, that they may keep up, by their manner of living, the Mystery they have received by believing!'¹ So, then, the Mystery of Easter is to be ever visible on this earth; our risen Jesus ascends to heaven, but he leaves upon us the impress of his Resurrection, and we must retain it within us until he again visits us.

And how could it be that we should not retain this divine impress within us? Are not all the mysteries of our divine Master ours also? From his very first coming in the Flesh, he has made us sharers in everything he has done. He was born in Bethlehem: we were born together with him. He was crucified: our 'old man was crucified with him.'² He was buried: 'we were buried with him.'³ And therefore, when he rose from the grave, we also received the grace that we should 'walk in the newness of life.'⁴

Such is the teaching of the Apostle, who thus continues: 'We know that Christ rising again from the dead, dieth now no more; death shall no more have dominion over him: for in that he died to sin, (that is, for sin,) he died once; but in that he liveth, he liveth unto God.'⁵ He is our head, and we are his members: we share in what is his. To die again by sin would be to renounce him, to separate ourselves from him, to forfeit that Death and Resurrection of his which he mercifully willed should be ours. Let us, therefore, preserve within us that life, which is the life of our Jesus, and which yet belongs to us as our own treasure; for he won it by conquering death, and then gave it to

¹ Collect for Tuesday in Easter Week.

⁴ Rom. vi 4.

² Rom. vi 6.

⁵ Rom. vi 9, 10.

³ Rom. vi 4.

us, with all his other merits. You, then, who before Easter were sinners, but have now returned to the life of grace, see that you die no more; let your actions bespeak your resurrection. And you to whom the Paschal solemnity has brought growth in grace, show this increase of more abundant life by your principles and your conduct. 'Tis thus all will 'walk in the newness of life.'

With this, for the present, we take leave of the lessons taught us by the Resurrection of Jesus; the rest we reserve for the humble commentary we shall have to make on the Liturgy of this holy season. We shall then see, more and more clearly, not only our duty of imitating our divine Master's Resurrection, but the magnificence of this grandest Mystery of the Man-God. Easter—with its three admirable manifestations of divine love and power, the Resurrection, the Ascension, and the Descent of the Holy Ghost—yes, Easter is the perfection of the work of our Redemption. Everything, both in the order of time and in the workings of the Liturgy, has been a preparation for Easter. The four thousand years that followed the promise made by God to our first parents were crowned by the event that we are now to celebrate. All that the Church has been doing for us from the commencement of Advent had this same glorious event in view; and now that we have come to it, our expectations are more than realized, and the power and wisdom of God are brought before us so vividly that our former knowledge of them seems nothing in comparison with our present appreciation and love of them. The angels themselves are dazzled by the grand Mystery, as the Church tells us in one of her Easter hymns, where she says: 'The angels gaze with wonder on the change wrought in mankind: it was flesh that sinned, and now Flesh taketh all sin away, and the God that reigns is the God made Flesh.'¹

Eastertide, too, belongs to what is called the *Illuminative Life*; nay, it is the most important part of that

¹ Hymn for the Matins of Ascension Day.

life, for it not only manifests, as the last four seasons of the liturgical year have done, the humiliations and the sufferings of the Man-God: it shows him to us in all his grand glory; it gives us to see him expressing in his own sacred humanity the highest degree of the creature's transformation into his God. The coming of the Holy Ghost will bring additional brightness to this illumination; it shows us the relations that exist between the soul and the Third Person of the blessed Trinity. And here we see the way and the progress of a faithful soul. She was made an adopted child of the Heavenly Father; she was initiated into all the duties and mysteries of her high vocation by the lessons and examples of the Incarnate Word; she was perfected by the visit and indwelling of the Holy Ghost. From this there result those several Christian exercises which produce within her an imitation of her divine Model, and prepare her for that *Union* to which she is invited by him who gave to them that received him, power to be made sons of God,' by a birth that is 'not of blood, nor of the flesh, but of God.'¹

¹ St John i 12, 13.

CHAPTER THE FOURTH

*MORNING AND NIGHT PRAYERS FOR
PASCHAL TIME*

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

Surrexit Dominus vere. Al-	The Lord hath truly risen.
leluia.	Alleluia.

He will profoundly adore the Son of God rising from the tomb, and surrounded with the dazzling rays of his grand triumph. He will hail him with delighted joy, as being the divine Sun of Justice, who rises on the world that he may rescue it from the darkness of sin and illuminate it with the light of grace. It is with these ideas deeply impressed upon his mind that he must perform his first acts of religion, both interior and exterior, wherewith he begins the day. The time for Morning Prayer being come, he may use the following method, which is formed upon the very prayers of the Church:

MORNING PRAYERS

First, praise and adoration of the Most Holy Trinity:

<i>V.</i> Benedicamus Patrem et Filiū, cum Sancto Spiritu.	<i>V.</i> Let us bless the Father, and the Son, and the Holy Ghost.
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<i>R.</i> Laudemus et super- exaltemus eum in sæcula.	<i>R.</i> Let us praise him and extol him above all, for ever.
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℣. Gloria Patri, et Filio, et Spiritui Sancto.

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

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

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

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

℣. In resurrectione tua, Christe, alleluia.

℣. In thy Resurrection, O Christ, alleluia.

℞. Cœli et terra lætentur, alleluia.

℞. Let heaven and earth rejoice, alleluia.

Thirdly, invocation of the Holy Ghost:

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

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

After these fundamental acts of religion, recite the Lord's Prayer, begging of God the Father of our Lord Jesus Christ, that he would mercifully establish here upon earth the *kingdom* of his divine Son, who has won for himself all power, in heaven and on earth, by the triumph gained over death and hell by his Resurrection; and that he vouchsafe to *deliver us from evil*, that is, from sin, which brought death into this world, and made it necessary for Jesus himself to suffer that very death over which he gained victory both for himself and for us.

THE LORD'S PRAYER

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

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

Then, address our Blessed Lady, using the words of the Angelical Salutation. Congratulate her on the happiness which her maternal heart must have felt when she saw her Jesus after his Resurrection. How she must have exulted at the sight of her Son, all radiant with the splendour of his triumph! Her joy was the greater, because the Agony and cruel Death of this dear *Fruit of her womb* had pierced her soul with a sword of sorrow.

THE ANGELICAL SALUTATION

Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et bene- dictus fructus ventris tui, Jesus.	Hail Mary, full of grace: the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.
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Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis no- stræ. Amen.	Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.
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After this, you should recite the Creed, that is the symbol of faith. It contains the dogmas we are to believe; and amongst these are the Resurrection of Christ, which is the foundation of the Christian religion, and the Ascension, which raises up our thoughts and hopes to heaven. You should dwell, with devout attention, on those words: *I believe in the Holy Ghost*, for it was during this season that the Spirit of love came down upon the earth in order to sanctify us. Repeat with enthusiasm the words, *I believe in the Holy Catholic Church*, because this our Mother was installed in her glorious ministry by our Saviour, before his Ascension, and was made fruitful by the Holy Ghost descending upon her. Finally, put on all the ardour of your faith when you pronounce the words, *I believe in the resurrection of the body*; it will be a homage most pleasing to our Redeemer, who vouchsafed to communicate to our poor flesh the reality and the glory of his own Resurrection.

THE APOSTLES' CREED

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

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

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

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

After having thus made the profession of your faith, give praise to your divine Lord, who, early on the Sunday morning, rose from the tomb by his own power. He hereby invited all men to share in the Easter joy, and from the very midst of death enriched them with life. With this before you, recite the following hymn given you by the Church in her Office of Lauds during Paschal Time.

HYMN

Aurora cœlum purpurat,
Æther resultat laudibus,
Mundus triumphans jubilat,
Horrens avernus infremit.

Rex ille dum fortissimus
De mortis inferno specu
Patrum senatum liberum
Educit ad vitæ jubar.

Day-dawn gilds the heavens;
the air re-echoes with our
hymns, the world is triumphant
and glad, and hell howls with
fear and rage.

This is the hour when our
most mighty King freed from
the deep prison of death the
venerable host of the fathers,
and led them to the light of
life.

Cujus sepulchrum plurimo
Custode signabat lapis,
Victor triumphat, et suo
Mortem sepulchro funerat.

Sat funeri, sat lacrymis,
Sat est datum doloribus:
Surrexit extinctor necis,
Clamat coruscans Angelus.

Ut sis perenne mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.
Amen.

A numerous body of soldiers
keep watch at the tomb; a
stone is rolled against it, and
all is sealed. But Jesus tri-
umphs over death, and buries
it in his own grave.

A bright angel cries out:
'Away with mourning, tears,
and grief! The conqueror of
death is risen!'

That thou, O Jesus, mayst
be an endless Paschal joy to
our hearts, free us, who have
been regenerated unto life, from
the dread death of sin.

Glory be to God the Father,
and to the Son who rose from
the dead, and to the Paraclete,
for everlasting ages.

Amen.

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

THE CONFESSION OF SINS

Confiteor Deo omnipo-
tenti, beatæ Mariæ semper
Virgini, beato Michaeli Arch-
angelo, beato Joanni Bap-
tistæ, sanctis Apostolis Petro
et Paulo, et omnibus sanctis,
quia peccavi nimis cogita-
tione, verbo, et opere: mea
culpa, mea culpa, mea maxi-
ma culpa. Ideo precor beatam
Mariam semper Virginem,
beatum Michaellem Arch-
angelum, beatum Joannem
Baptistam, sanctos Apostolos
Petrum et Paulum, et omnes
sanctos, orare pro me ad
Dominum Deum nostrum.

Misereatur nostri omni-
potens Deus, et dimissis
peccatis nostris, perducatur nos
ad vitam æternam. Amen.

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

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

Indulgentiam, absolutio-
nem, et remissionem pecca-
torum nostrorum tribuat no-
bis omnipotens et misericors
Dominus. Amen.

May the Almighty and mer-
ciful Lord grant us pardon,
absolution, and remission of
our sins. Amen.

This is the proper place for making your meditation, as no doubt you practise this holy exercise. During Paschal Time the following should form the leading subjects of our meditations: The power and glory of the Man-God in his Resurrection; the love he has shown us by giving us to share in his victory over death; the apparitions wherewith he consoled his blessed Mother, Magdalen and the other holy women, the Apostles and disciples; the forty days he passed on earth, previous to his Ascension; the glorious qualities of his body after his Resurrection; our own Resurrection; the magnificence of the Ascension; the Descent of the Holy Ghost, and the preparation we should make for it; and lastly, the obligation we are under of walking in that new life which Easter brings with it, and which is the absolutely necessary means of our benefiting by the sublime Mysteries now brought before us.

The next part of your Morning Exercise must consist in asking of God, by the following prayers, grace to avoid every kind of sin. Say, then, with the Church, whose prayers must ever be preferred to all others:

℣. Domine, exaudi ora-
tionem meam.

℞. Et clamor meus ad te
veniat.

℣. O Lord, hear my prayer.

℞. And let my cry come unto
thee.

OREMUS.

Domine, Deus omnipotens,
qui ad principium hujus diei
nos pervenire fecisti, tua nos
hodie salva virtute, ut in hac
die ad nullum declinemus
peccatum, sed semper ad
tuam justitiam faciendam
nostra procedant eloquia, diri-
gantur cogitationes et opera.

LET US PRAY.

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

Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

tend to the observance of thy holy law. Through Jesus Christ our Lord. Amen.

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

℣. Deus, in adjutorium meum intende.

℞. Domine, ad adjuvandum me festina.

℣. Deus, in adjutorium meum intende.

℞. Domine, ad adjuvandum me festina.

℣. Deus, in adjutorium meum intende.

℞. Domine, ad adjuvandum me festina.

℣. Incline unto my aid, O God.

℞. O Lord, make haste to help me.

℣. Incline unto my aid, O God.

℞. O Lord, make haste to help me.

℣. Incline unto my aid, O God.

℞. O Lord, make haste to help me.

OREMUS.

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

LET US PRAY.

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

During the day you will do well to use the instructions and prayers which you will find in this volume for each day of the season, both for the Proper of the Time and the Proper of the Saints. In the evening you may use the following Prayers:

NIGHT PRAYERS

After having made the sign of the cross, adore that Sovereign Lord, who has so mercifully preserved you during this day, and blessed you every hour with his grace and protection. For this end, recite the following hymn, which the Church sings in her Vespers for Paschal Time.

HYMN

Ad regias Agni dapes,
Stolis amicti candidis,
Post transitum maris Rubri,
Christo canamus principi.

Divina cujus charitas
Sacrum propinat sanguinem,
Almique membra corporis
Amor sacerdos immolat.

Sparsum cruorem postibus
Vastator horret Angelus;
Fugitque divisum mare,
Merguntur hostes fluctibus.

Jam Pascha nostrum Christi
est,
Paschalis idem victima,
Et pura puris mentibus
Sinceritatis azyma.

O vera cœli victima,
Subjecta cui sunt tartara,
Soluta mortis vincula,
Recepta vitæ præmia.

Victor subactis inferis
Trophæa Christus explicat,
Cœloque aperto, subditum
Regem tenebrarum trahit.

Ut sis perenne mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

Having passed the Red Sea,
and now seated at the royal
banquet of the Lamb, clad in
our white robes, let us sing
a hymn to Christ our King.

In his divine love for us, he
gives us to drink of his precious
Blood. Love is the priest that
immolates his sacred Body.

The destroying angel looks
with awe upon the Blood that
is sprinkled on the thresholds.
The sea divides its waters, and
buries our enemies in its waves.

Christ is now our Pasch; he
is our Paschal Lamb; he is the
unleavened Bread of sincerity,
pure food for pure souls.

O truly heavenly Victim! by
whom hell was vanquished, the
fetters of death were broken,
and life was awarded to man-
kind.

Christ, our Conqueror, un-
folds his banner, for he has
subdued the powers of hell.
He opens heaven to man, and
leads captive the prince of
darkness.

That thou, O Jesus, mayst
be an endless Paschal joy to
our hearts, free us, who have
been regenerated unto life, from
the dread death of sin.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.
Amen.

Glory be to God the Father,
and to the Son who rose from
the dead, and to the Paraclete,
for everlasting ages.
Amen.

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

Then make the examination of conscience, going over in your mind all the faults committed during the day. Think how opposed sin is to that new life which we ought now to be leading with our risen Lord: make a firm resolution to avoid sin for the time to come, to do penance for it, and to shun the occasions which might again lead you into it.

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

ACT OF CONTRITION

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

You may then add the Acts of Faith, Hope, and Charity, to the recitation of which Pope Benedict XIV has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH

O my God, I firmly believe whatsoever the Holy Catholic Apostolic Roman Church requires me to believe; I believe it, because thou hast revealed it to her, thou who art the very Truth.

ACT OF HOPE

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

ACT OF CHARITY

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

Then say to our Blessed Lady the following Anthem, which the Church uses during Paschal Time:

ANTHEM TO THE BLESSED VIRGIN

Regina cœli, lætare, alleluia,	Rejoice, O Queen of heaven, alleluia,
Quia quem meruisti portare, alleluia,	For he whom thou didst deserve to bear, alleluia.
Resurrexit sicut dixit, alleluia.	Hath risen, as he said, alleluia.
Ora pro nobis Deum, alleluia.	Pray to God for us, alleluia.
℣. Gaude et lætare, Virgo Maria, alleluia.	℣. Rejoice and be glad, O Virgin Mary, alleluia.
℟. Quia surrexit Dominus vere, alleluia.	℟. For the Lord hath truly risen, alleluia.

OREMUS.

Deus, qui per Resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es: præsta, quæsumus, ut per ejus Genitricem Virginem Mariam, perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum. Amen.

LET US PRAY.

O God, who, by the Resurrection of our Lord Jesus Christ thy Son, didst vouchsafe to make the world rejoice, grant, we beseech thee, that, by the intercession of the Virgin Mary, his Mother, we may receive the joys of eternal life. Through the same Christ our Lord. Amen.

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

THE LITANY OF THE BLESSED VIRGIN

Kyrie eleison.	Lord, have mercy on us.
Christe eleison.	Christ, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis, Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili, Redemptor mundi, Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte, Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix, ora, <i>etc.</i>	Holy Mother of God, pray, <i>etc.</i>
Sancta Virgo Virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater Boni Consilii,	Mother of Good Counsel,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Redeemer,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honour,
Vas insigne devotionis,	Singular vessel of devotion,
Rosa mystica,	Mystical Rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cœli,	Gate of heaven,
Stella matutina,	Morning Star,

Salus infirmorum,
 Refugium peccatorum.
 Consolatrix afflictorum,
 Auxilium Christianorum,
 Regina Angelorum,
 Regina Patriarcharum,
 Regina Prophetarum,
 Regina Apostolorum,
 Regina Martyrum,
 Regina Confessorum,
 Regina Virginum,
 Regina Sanctorum omnium,
 Regina sine labe originali
 concepta,
 Regina sacratissimi Rosarii.
 Regina pacis.

Agnus Dei, qui tollis peccata
 mundi, parce nobis, Do-
 mine.

Agnus Dei, qui tollis pec-
 cata mundi, exaudi nos,
 Domine.

Agnus Dei, qui tollis pec-
 cata mundi, miserere no-
 bis.

Christe, audi nos.

Christe, exaudi nos.

℣. Ora pro nobis, sancta
 Dei Genitrix.

℞. Ut digni efficiamur
 promissionibus Christi.

OREMUS.

Concede nos famulos tuos,
 quæsumus Domine Deus,
 perpetua mentis et corporis
 sanitate gaudere: et gloriosa
 beatæ Mariæ semper Virginis
 intercessione, a præsentis li-
 berari tristitia, et æterna
 perfrui lætitia. Per Christum
 Dominum nostrum. Amen.

Health of the weak,
 Refuge of sinners,
 Comforter of the afflicted,
 Help of Christians,
 Queen of Angels,
 Queen of Patriarchs,
 Queen of Prophets,
 Queen of Apostles,
 Queen of Martyrs,
 Queen of Confessors,
 Queen of Virgins,
 Queen of all Saints,
 Queen conceived without ori-
 ginal sin,
 Queen of the most holy Rosary,
 Queen of peace.

Lamb of God, who takest away
 the sins of the world, spare
 us, O Lord.

Lamb of God, who takest away
 the sins of the world, gra-
 ciously hear us, O Lord.

Lamb of God, who takest away
 the sins of the world, have
 mercy on us.

Christ, hear us.

Christ, graciously hear us.

℣. Pray for us, O holy Mother
 of God.

℞. That we may be made
 worthy of the promises of Christ.

LET US PRAY.

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

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

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

℣. Angelis suis Deus mandavit de te.

℞. Ut custodiant te in omnibus viis tuis.

OREMUS.

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

Holy angels, our loving guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgement.

℣. God hath given his angels charge of thee.

℞. That they may guard thee in all thy ways.

LET US PRAY.

O God, who in thy wonderful providence hast been pleased to appoint thy holy angels for our guardians: mercifully hear our prayers, and grant we may rest secure under their protection, and enjoy their fellowship in heaven for ever. Through Christ our Lord. Amen.

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

ANT. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

ANT. All ye Saints of God, vouchsafe to intercede for us and for all men, that we may be saved.

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

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

PSALM 129

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

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

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

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

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

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

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

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

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

Requiem æternam dona eis, Domine,

Et lux perpetua luceat eis.

℣. A porta inferi,

℞. Erue, Domine, animas eorum.

℣. Requiescant in pace.

℞. Amen.

℣. Domine, exaudi orationem meam.

℞. Et clamor meus ad te veniat.

OREMUS.

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

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

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

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

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

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

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord,

And let perpetual light shine upon them.

℣. From the gate of hell,

℞. Deliver their souls, O Lord.

℣. May they rest in peace.

℞. Amen.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

LET US PRAY.

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

Here make a special memento of such of the faithful departed as have a particular claim upon your charity; after which, ask of God to give you his assistance, whereby you may pass the night free from

danger. Say, then, still keeping to the words of the Church:

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

℣. Dignare Domine, nocte ista,

℞. Sine peccato nos custodire.

℣. Miserere nostri, Domine.

℞. Miserere nostri.

℣. Fiat misericordia tua, Domine, super nos.

℞. Quemadmodum speravimus in te.

℣. Domine, exaudi orationem meam.

℞. Et clamor meus ad te veniat.

OREMUS.

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

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

℣. Vouchsafe, O Lord, this night,

℞. To keep us without sin.

℣. Have mercy on us, O Lord.

℞. Have mercy on us.

℣. Let thy mercy, O Lord, be upon us.

℞. As we have hoped in thee.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

LET US PRAY.

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

And that you may end the day with sentiments suitable to the joyous season, repeat, with the Church, these beautiful words of the two disciples of Emmaus:

℣. Mane nobiscum, Domine, alleluia.

℞. Quoniam advesperascit, alleluia.

℣. Stay with us, O Lord, alleluia.

℞. For it is now evening, alleluia.

CHAPTER THE FIFTH

ON HEARING MASS DURING PASCHAL TIME

WHEN we assisted at the holy Sacrifice during Passiontide, our attention was fixed on the real immolation of the Lamb; we looked upon the altar as a new Calvary; and our devotion was centred upon the divine Victim slain for our ransom. During Eastertide the Lamb presents himself to us in another aspect; he is living, he is resplendent with glory, he is the Conqueror. He still deigns to be immolated; but it is that he may invite us to a joyous banquet—the banquet of the Pasch—wherein he gives us to eat of his Flesh. In her chants during the Mass the Church is untiring in her *Alleluia*; she affectionately kisses the Wounds of her Jesus, which now dart forth rays of dazzling brightness. Her altar is the throne of the risen God; she approaches it without fear, for the divine Conqueror of death, though so resplendent in his glory, is more loving and affable than ever.

Another source of joy to the Church, when at the holy altar, is the sight of her children partaking of the banquet of the Paschal Lamb. Each church is now a Cenacle, where Jesus celebrates the Pasch with his disciples. The holy Table is no longer the feast of a chosen few; the guests come in in crowds, and the House is filled. Now is the great figure of the Old Law changed into a reality. 'At this Table of the great King, the new Pasch of the New Law puts an end to the ancient Passover. The new excludes the old; reality puts the shadow to flight; light expels night.'¹ We are the children of the promise; we have not denied Christ, as

¹ Sequence for the Feast of Corpus Christi.

did the Jews; but we acknowledged him to be our King, while his faithless people were dragging him to execution. He, in return, has invited us to his Pasch, and there he is our host and our food.

During Eastertide, then, the holy Sacrifice puts these two spectacles before us in a most special way: a Victim who is risen from the dead, and yet is still immolated in a real though unbloody manner; and a Table prepared for the eating of the Lamb, which is, indeed, offered during the whole year to the faithful for the life of their souls, but which is now frequented by all. At this Table is likewise fulfilled the prophetic symbol of the ancient Paschal Lamb. For fifteen hundred years it was the figurative Lamb; the true Lamb has now reigned nineteen hundred; and this is the Lamb whom the holy Mass reproduces in all the efficacy of his Sacrifice and in all the magnificence of his glory.

We ought, therefore, during Paschal Time, to assist at holy Mass with these great truths present before our minds; and whilst thinking of the beauty of the ancient types we should be most grateful to our Heavenly Father for having given us to live under the reign of the new Pasch. Let us be present at this great act of the Christian Religion with extreme joy of soul, for it is here that we have, in all his reality, the same Jesus who rose again from the dead, to die no more. Let us unite with his holy Mother Mary, with Magdalen, and with his disciples. They had the immense happiness of seeing and conversing with him for forty days after his Resurrection: he shows himself to us, also, in this august Sacrifice. Let us give him our adoration and love, and with all possible fervour.

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

During a considerable portion of Paschal Time the Mass is celebrated in commemoration of the great Mysteries which were accomplished at this season of the liturgical year; the prayers used by the Church on these several feasts are given in their proper places. On other days the holy Sacrifice is generally said in honour of the saints, except when a Sunday occurs.

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

During the *Asperges* let us recall to our minds the baptism received on Easter Eve by the Neophytes. Let us also think of our own, whereby we were made members of Christ. The water that thus regenerated us was made fruitful by the Blood of the Lamb and by the power of the Holy Ghost.

ANTIPHON OF THE ASPERGES

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

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

Gloria Patri. Vidi aquam. *V.* Ostende nobis, Domine, misericordiam tuam, alleluia.

R. Et salutare tuum da nobis, alleluia.

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

Ps. Praise the Lord, because he is good; because his mercy endureth for ever.

Glory, etc. I saw. *V.* Show us, O Lord, thy mercy, alleluia.

R. And grant us thy salvation, alleluia.

OREMUS.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque de-

LET US PRAY.

Graciously hear us, O holy Lord, Father Almighty, Eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit and defend all who are assembled

fendat omnes habitantes in in this place. Through Christ
hoc habitaculo. Per Chri- our Lord. Amen.
stum Dominum nostrum.
Amen.

The procession, which immediately precedes the Mass, represents the holy women going to the Sepulchre, with the intention of re-embalming the body of their divine Master. They found it not there; but Jesus at once showed himself to them, and they returned filled with wonder and joy.

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

THE ORDINARY OF THE MASS

In nomine Patris, et Filii,
et Spiritus Sancti. Amen.

℣. Introibo ad altare Dei.

℞. Ad Deum qui lætificat
juventutem meam.

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

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

Emitte lucem tuam et ve-
ritatem tuam: ipsa me de-
duxerunt et adduxerunt in
montem sanctum tuum, et in
tabernacula tua.

Et introibo ad altare Dei:
ad Deum qui lætificat juven-
tutem meam.

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

Spera in Deo, quoniam ad-
huc confitebor illi: Salutare
vultus mei, et Deus meus.

Gloria Patri, et Filio, et
Spiritui Sancto.

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

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

I unite myself, O my God,
with thy Church whose heart
is filled with the hope of soon
seeing, in all the splendour of
his Resurrection, Jesus Christ
thy Son, who is the true *Altar*.

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

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

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

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

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

Hope in thy Jesus, who will
soon show himself to thee as
the conqueror of that death
which he suffered in thy stead;
and thou wilt rise again together
with him.

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

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

℣. Introibo ad altare Dei.
℞. Ad Deum qui lætificat
juventutem meam.

℣. Adjutorium nostrum in
nomine Domini.

℞. Qui fecit cœlum et ter-
ram.

I am to go to the altar of
God, and feel the presence of
him who desires to give me a
new life!

This my hope comes not to
me as thinking that I have any
merits, but from the all-powerful
help of my Creator.

The thought of being about to appear before his God excites in the soul of the priest a lively sentiment of compunction. He cannot go further in the holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen with respect to this confession of God's minister, and earnestly ask our Lord to show mercy to him; for the priest is your father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the servers or the sacred ministers in this prayer:

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

May Almighty God have
mercy on thee, and, forgiving
thy sins, bring thee to ever-
lasting life.

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

Confiteor Deo omnipotenti,
beatæ Mariæ semper Virgini,
beato Michaeli Archangelo,
beato Joanni Baptistæ, sanctis
Apostolis Petro et Paulo,
omnibus sanctis, et tibi,
Pater: quia peccavi nimis,
cogitatione, verbo, et opere:
mea culpa, mea culpa, mea
maxima culpa. Ideo precor
beatam Mariam semper Vir-
ginem, beatum Michaellem
Archangelum, beatum Joan-
nem Baptistam, sanctos Apo-
stolos Petrum et Paulum,
omnes sanctos, et te, Pater,
orare pro me ad Dominum
Deum nostrum.

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

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

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

R̃. Amen.

Indulgentiam, absoluti-
nem, et remissionem peccat-
orum nostrorum tribuat nobis
omnipotens et misericors Do-
minus.

R̃. Amen.

May Almighty God be merci-
ful to you, and forgiving your
sins, bring you to everlasting
life.

R̃. Amen.

May the Almighty and merci-
ful Lord grant us pardon, abso-
lution and remission of our sins.

R̃. Amen.

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

℣. Deus, tu conversus vivi-
ficabis nos.

R̃. Et plebs tua lætabitur
in te.

℣. Ostende nobis, Domine,
misericordiam tuam.

R̃. Et Salutare tuum da
nobis.

℣. Domine, exaudi ora-
tionem meam.

R̃. Et clamor meus ad te
veniat.

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

R̃. And thy people shall re-
joice in thee.

℣. Show us, O Lord, thy
mercy.

R̃. And give us to know and
love the Saviour whom thou
hast sent unto us.

℣. O Lord, hear my prayer.

R̃. And let my cry come unto
thee.

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

℣. Dominus vobiscum.

R̃. The Lord be with you.

Answer him with reverence:

℣. Et cum spiritu tuo.

R̃. And with thy spirit.

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

OREMUS.

Aufer a nobis, quæsumus,
Domine, iniquitates nostras;
ut ad Sancta sanctorum puris

LET US PRAY.

Take from our hearts, O Lord,
all those sins which make us
unworthy to appear in thy

mereamur mentibus introire. presence; we ask this of thee by
 Per Christum Dominum no- thy divine Son, our Lord.
 strum. Amen.

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

<p>Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiæ hic sunt, et omnium sanctorum: ut in- dulgere digneris omnia pec- cata mea. Amen.</p>	<p>Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven: that so we may, like you, approach unto God.</p>
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If it be a High Mass at which you are assisting, the priest incenses the altar in a most solemn manner; this white cloud which you see ascending from every part of the altar signifies the prayer of the Church, who addresses herself to Jesus Christ, while the divine Mediator causes that prayer to ascend, united with his own, to the throne of the majesty of his Father.

The priest then says the Introit. It is a solemn opening anthem, in which the Church, at the very commencement of the holy Sacrifice, gives expression to the sentiments which fill her heart.

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

To the Father :

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

To the Son :

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

To the Holy Ghost :

Kyrie eleison.
Kyrie eleison.
Kyrie eleison.

Lord, have mercy on us.
Lord, have mercy on us.
Lord, have mercy on us.

Then, mingling his voice with that of the heavenly host, the priest intones the sublime Canticle of Bethlehem, which announces *glory to God and peace to men*. Instructed by the revelations of God, the Church continues, in her own words, the hymn of the angels. She celebrates with rapture *the Lamb of God, who taketh away the sins of the world*; and, as it were in return for the humiliations he suffered in his Passion, she proclaims that *he alone is Holy, he alone is Lord, he alone Most High*. Enter, Christians, into these sentiments of profound adoration, confidence, and tender love, towards the Paschal Lamb.

THE ANGELIC HYMN

Gloria in excelsis Deo, et
in terra pax hominibus bonæ
voluntatis.

Laudamus te: benedicimus
te: adoramus te: glorificamus
te: gratias agimus tibi pro-
pter magnam gloriam tuam.

Domine Deus, Rex cœle-
stis, Deus Pater omnipotens.

Domine, Fili unigenite,
Jesu Christe.

Domine Deus, Agnus Dei,
Filius Patris.

Qui tollis peccata mundi,
miserere nobis.

Qui tollis peccata mundi,
suscipe deprecationem no-
stram.

Qui sedes ad dexteram
Patris, miserere nobis.

Quoniam tu solus sanctus,
tu solus Dominus, tu solus
altissimus, Jesu Christe, cum
Sancto Spiritu, in gloria Dei
Patris. Amen.

Glory be to God on high, and
on earth peace to men of good
will.

We praise thee: we bless thee:
we adore thee: we glorify thee:
we give thee thanks for thy
great glory.

O Lord God, Heavenly King,
God the Father Almighty.

O Lord Jesus Christ, the only
begotten Son.

O Lord God, *Lamb of God*,
Son of the Father.

Who takest away the sins of
the world, have mercy on us.

Who takest away the sins of
the world, receive our humble
prayer.

Who sittest at the right hand
of the Father, have mercy on us.

For thou alone art holy, thou
alone art Lord, thou alone, O
Jesus Christ, together with the
Holy Ghost, art most high in the
glory of God the Father. Amen.

The priest then turns towards the people, and again salutes them, as it were to make sure of their pious attention to the sublime act for which all this is but the preparation.

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

After this comes the Epistle, which is generally a portion of one or other of the Epistles of the Apostles, or a passage from some book of the Old Testament. While it is being read, ask of God that you may profit by the instructions it conveys.

The Gradual is an intermediate formula of prayer between the Epistle and the Gospel. It again brings to us the sentiments already expressed in the Introit. Read it with devotion, that so you may enter more and more into the spirit of the mystery proposed to you by the Church.

During Paschal Time the Gradual is not said, except for the first six days: we have elsewhere explained the reason of this exception. On all other days of the season the interval between the Epistle and Gospel is filled up by two Verses, to each of which is added *Alleluia*, the word that is now ceaselessly on the Church's lips. After the fifty days of Paschal joy the Gradual will be resumed in the Liturgy.

Next follows the Gospel. It was the Holy Ghost who guided the four Evangelists; their Gospel, which is our light and life, is one of the fruits of the glorious Pentecost. Let us prepare for hearing the words of our risen Lamb: it is he himself that is about to speak to us, as he did to his disciples, when he appeared to them during the days between his Resurrection and Ascension.

If it be a High Mass, the deacon meanwhile prepares

to fulfil his noble office—that of announcing the *Good Tidings* of salvation. He prays God to cleanse his heart and lips. Then, kneeling before the priest, he asks a blessing: and, having received it, at once goes to the place where he is to sing the Gospel.

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

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

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

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

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

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

After the Gospel, if the priest says the Symbol of Faith, the *Credo*, you will say it with him. Faith is that gift of God without which we cannot please him. It is Faith that initiates us into the sublime Easter Mysteries, which divinize our whole life, and put us in possession of the good things of eternity. Like the holy women at the Sepulchre, let us believe with a lively and simple faith. Let us not wait for experience, as

¹ Cant. v 6

² 1 Kings iii 10.

Thomas did; for our Lord has said: 'Blessed are they that have not seen and have believed.'¹ Let us, then, say with the Catholic Church our Mother:

THE NICENE CREED

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

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

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

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

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

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

¹ St John xx 29.

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

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

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

Suscipe, sancte Pater,
omnipotens æterne Deus,
hanc immaculatam hostiam,
quam ego indignus famulus
tuus offero tibi Deo meo vivo
et vero, pro innumerabilibus
peccatis et offensionibus et
negligentiis meis, et pro omni-
bus circumstantibus, sed et
pro omnibus fidelibus chri-

All that we have, O Lord,
comes from thee, and belongs
to thee; it is just, therefore, that
we return it unto thee. But
how wonderful art thou in the
inventions of thy immense love!
This bread which we are offering
to thee is to give place, in a
few moments, to the sacred
Body of Jesus. We beseech

¹ 1 Cor. xv 53.

² 2 St Pet. i 4.

stianis vivis atque defunctis;
ut mihi et illis proficiat ad
salutem in vitam æternam.
Amen.

thee, receive, together with this
oblation, our hearts, which long
to live by thee, and to cease to
live their own life of self.

When the priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation, and say:

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

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

The priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality of which it is now but the figure. Meanwhile say, in union with the priest:

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

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

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

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

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

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

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

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

If it be a High Mass, the priest, before proceeding any further with the Sacrifice, takes the thurible a second time. He first incenses the bread and wine which have been just offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the incense, more and more fervent the nearer the solemn moment approaches.

But the thought of his own unworthiness becomes more intense than ever in the heart of the priest. The public confession, which he made at the foot of the altar, is not enough; he would now at the altar itself express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity wherewith he should approach to God. He washes his hands. Our hands signify our works; and the priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your father thus humble himself, do you also make an act of humility, and say with him these verses of the Psalm:

PSALM 25

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

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

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

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

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred Canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy House, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the

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

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

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

Gloria Patri, et Filio, et Spiritui Sancto.

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

midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence, and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and bows down full of respectful awe, begging of God to receive graciously the Sacrifice which is about to be offered to him, and expresses the intentions for which it is offered. Let us do the same.

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

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

The priest again turns to the people; it is for the last time before the sacred Mysteries are accomplished. He feels anxious to excite the fervour of the people.

Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

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

Brethren, pray that my Sacri-
fice, which is yours also, may be
acceptable to God, our Almighty
Father.

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

Suscipiat Dominus sacri-
ficiū de manibus tuis, ad
laudem et gloriam nominis
sui, ad utilitatem quoque
nostram, totiusque Ecclesiæ
sue sanctæ.

May our Lord accept this
Sacrifice at thy hands, to the
praise and glory of his name,
and for our benefit and that of
his holy Church throughout the
world.

Here the priest recites the prayers called *the Secrets*, in which he presents the petition of the whole Church for God's acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion, thanksgiving. So far he has adored God and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, the chief of which, during this season, is his gracious fulfilment of the promise he made after the sin of our first parents: he fulfilled it by the Resurrection of the Lamb, who thereby conquered death. The priest, in the name of the Church, is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all his gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia sæcula sæculo-
rum.

For ever and ever.

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

Y. Dominus vobiscum.
R. Et cum spiritu tuo.
Y. Sursum corda!

Y. The Lord be with you.
R. And with thy spirit.
Y. Lift up your hearts.

Let your response be sincere.

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

And when he adds:

Y. Gratias agamus Domino
Deo nostro.

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

Answer him with all the earnestness of your soul.

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

Then the Priest:

THE PREFACE¹

Vere dignum et justum est, æquum et salutare, te quidem Domine omni tempore, sed in hoc potissimum gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

It is truly meet and just, right and available to salvation, to praise thee, O Lord, at all times, but chiefly at this time, when Christ our Passover was sacrificed for us. For he is the true Lamb, who hath taken away the sins of the world. Who, by dying, hath destroyed our death, and by rising again, hath restored us to life. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to thy glory, saying unceasingly:

Here unite with the priest, who on his part unites himself with the blessed Spirits in giving thanks to God for the unspeakable Gift: bow down and say:

¹ The Prefaces for the Ascension, Pentecost, the Annunciation, and the Solemnity of St Joseph, are given in the Masses for those feasts.

Sanctus, Sanctus, Sanctus,
Dominus Deus sabaoth !

Pleni sunt cœli et terra
gloria tua.

Hosanna in excelsis !

Benedictus qui venit in
nomine Domini.

Hosanna in excelsis.

Holy, Holy, Holy, Lord God
of hosts !

Heaven and earth are full of
thy glory.

Hosanna in the highest !

Blessed be the Saviour who is
coming to us in the name of the
Lord who sends him.

Hosanna be to him in the
highest !

After these words commences the *Canon*, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the priest is no longer heard; yea, even at the altar all is silence. Let a profound respect stay all distractions and keep our senses in submission to the soul. Let us fix our eyes on what the priest does in the holy place.

THE CANON OF THE MASS

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

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

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

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

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

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

Here let us commemorate the Saints: they are that portion of the Body of Jesus Christ which is called the Church Triumphant.

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

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also who are already in possession of heaven. Therefore it is, that we wish to honour by it the memory of the glorious and ever-Virgin Mary, of whom Jesus was born to us: of the Apostles, Confessors, Virgins, and of all the Saints; that so they may assist us by their powerful intercession, to become worthy to contemplate thee, as they now do, in the mansion of thy glory.

The priest, who up to this time has been praying with his hands extended, now joins them, and holds them over the bread and wine, as the high priest of

the Old Law did over the figurative victim: he thus expresses his intention of bringing these gifts more closely under the notice of the divine majesty, and of marking them as the material offering whereby we profess our dependence, and which is, in a few instants, to yield its place to the living Host, upon whom are laid all our iniquities.

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

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

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

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

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

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

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

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

Simili modo postquam cœnatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes, HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Hæc quotiescumque feceritis, in mei memoriam facietis.

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

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

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, necnon et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis

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

Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

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

spotless—our Meat and Drink of everlasting life.

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

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

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

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

Nor is the moment less favourable for making supplication for the Church Suffering. Let us, therefore, ask the divine Liberator who has come down among us that he mercifully visit by a ray of his consoling

light the dark abode of Purgatory and permit his Blood to flow, as a stream of mercy, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them who have a claim on our suffrages.

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

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

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

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcelino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis: per ipsum, et cum ipso et in

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

ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

unity of the Holy Ghost, may honour and glory be to thee !

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

This solemn and mysterious rite ends the Canon. The silence of the Mysteries is broken. The priest concludes his long prayers, by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia sæcula sæculorum. For ever and ever.

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

Amen.

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

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

OREMUS.

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

LET US PRAY.

Having been taught by a saving precept, and following the form given us by a divine instruction, we thus presume to speak:

THE LORD'S PRAYER

<p>Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da no- bis hodie: et dimitte nobis de- bita nostra, sicut et nos dimit- timus debitoribus nostris: et ne nos inducas in tentationem.</p>	<p>Our Father who art in heaven, hallowed be thy name: <i>thy kingdom come</i>; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation.</p>
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Let us answer with a deep feeling of our misery:

Sed libera nos a malo.

But deliver us from evil.

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

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

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

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

Per omnia sæcula sæculorum. World without end.

Ry. Amen. Ry. Amen.

Then he says:

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

To this paternal wish reply:

Ry. Et cum spiritu tuo. Ry. And with thy spirit.

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

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.	Glory be to thee, O Saviour of the world, who didst in thy Passion permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.
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Offer now your prayer to the ever-living Lamb, whom St John saw on the Altar of Heaven 'standing as if slain.'¹ say to this your Lord and King, who has taken upon himself all our iniquities, in order to wash them away by his Blood:

Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
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Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
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¹ Apoc. v 6.

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

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

Peace is the grand object of our Saviour's coming into the world: He is the 'Prince of Peace.' The divine Sacrament of the Eucharist ought therefore to be the mystery of peace, and the bond of Catholic unity; for as the Apostle says, 'all we who partake of one Bread, are all one Bread and one Body.'¹ It is on this account that the priest, now that he is on the point of receiving, in Communion, the sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion of it which is assembled round the altar. Pray with him, and for the same blessing:

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

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

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

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most sacred Body and Blood from all my iniquities, and from all evils; and make me

¹ 1 Cor. x 17.

fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

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

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

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

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

Panem cœlestem accipiam,
et nomen Domini invocabo.

Come, my dear Jesus, come!

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

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

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

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

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

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

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

Then the priest takes the chalice, in thanksgiving, and says:

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

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

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

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

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

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

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

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

Quod ore sumpsimus, Do-
mine, pura mente capiamus;
et de munere temporali fiat
nobis remedium sempiter-
num.

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

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

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

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to them: and may I thus be rendered less unworthy of thy divine visit.

The priest, having read the Antiphon called the Communion, which is the first part of his thanksgiving for the favour just received from God, whereby he has renewed his divine presence among us, turns to the people with the usual salutation; after which he recites the prayers called the Postcommunion, which are the completion of the thanksgiving. You will join him here also, thanking God for the unspeakable gift he has just lavished on you, and asking him, with most earnest entreaty, that he will bestow upon you perseverance in the joy of Paschal Time, and vigilance over yourself during the whole course of this day, that so you may keep up within you the love of that new life which gives you a right to the company of our risen Jesus.

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

Dominus vobiscum.

The Lord be with you.

Answer him :

Et cum spiritu tuo.

And with thy spirit.

The deacon, or, if it be not a High Mass, the priest himself, then says:

Ite, Missa est.
R̃. Deo gratias.

Go, the Mass is finished.
R̃. Thanks be to God.

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

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

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour, and deign to confirm the blessing, which thy minister is about to give me in thy Name.

The priest raises his hand, and thus blesses you:

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

May the Almighty God, Father, Son, and Holy Ghost, bless you!
Ry. Amen.

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St John, which tell us of the eternity of the Word, and of the mercy which led him to take upon himself our *flesh*, and to *dwell among us*. The Evangelist tells us that this divine Word, the Creator of light, is himself the *true Light*. This *Light* suddenly shone forth from the *darkness* of the tomb. The Jew refused to see it; the Christian hails it with joy, for it is the *Life of men*.

℣. Dominus vobiscum.
Ry. Et cum spiritu tuo.

℣. The Lord be with you.
Ry. And with thy spirit.

THE LAST GOSPEL

Initium sancti Evangelii secundum Joannem.

The beginning of the holy Gospel according to John.

Cap. I.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt; et sine ipso factum est nihil

Ch. I.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was

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

Ry. Deo gratias.

made nothing that was made. In him was life, and the life was the light of men; and the light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt amongst us; and we saw his glory as it were the glory of the Only-Begotten of the Father, full of grace and truth.

Ry. Thanks be to God.

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING PASCHAL TIME

IN Passiontide, the Christian went to holy Communion impressed with these words of the Apostle: 'As often as ye shall eat this Bread, and drink the Chalice, ye shall show the death of the Lord.'¹ He united himself with the divine Victim immolated for the sins of the world, and he died with his Saviour. During Paschal Time, the heavenly Food produces its effects in another manner; it fortifies the life of the soul, and gives to the body the germ of immortality. It is true that in each season of the liturgical year this twofold effect is produced in those who worthily receive Communion, namely, immolation and resurrection; but as, during the days consecrated to the Passion, the application of the mystery of immolation and sacrifice is more direct and more in accordance with the sentiments of the communicant, so also, during Paschal Time, the divine contact of the Body of our risen Jesus makes us feel, in a way that Easter alone can do, that to the holy Eucharist we owe the future resurrection of our bodies.

Our Saviour himself teaches us this, where he says: 'Your fathers did eat manna in the desert, and are dead. This is the Bread which cometh down from heaven, that if any man eat of it, he may not die. . . . He that eateth my Flesh, and drinketh my Blood, hath everlasting life, and I will raise him up in the last day.'²

We shall all resume these bodies of ours on the Last

¹ 1 Cor. xi 26.

² St John vi 49, 50, 55.

Day, either for glory or punishment eternal; but he that worthily unites himself by holy Communion with the glorious and risen Body of the Man-God contracts an alliance and intimacy with him which forbid this divine Guest to leave in corruption these members made his own by the sublime Mystery.

We must, therefore, approach the holy Table during Eastertide with an ardent ambition for our resurrection, knowing as we do that we then receive into our bodies an element which is to preserve them even when turned into dust; and which, moreover, confers on them a right to the qualities of glorified bodies, whose beauty and happiness will be like those of our Jesus, after he had risen from the grave.

Now, if our Redeemer does all this for our bodies by means of holy Communion—giving them, by it, the pledge of immortality—what must he not do for our souls, in order to strengthen and increase within them that ‘new life,’ that Resurrection-life, which is the fruit of Easter, the object of all our past efforts, the reward of all the victories we have gained over ourselves during the campaign of Lent? Nay, unless this new life be fostered by frequent Communion, it is in danger of growing weak, perhaps even of becoming extinct within us. The Apostle tells us that ‘Christ, having risen from the dead, dieth now no more;’¹ we, then, must die no more, for we are risen with him. To this end, we must hunger after the Bread of Heaven, of which our Jesus says: ‘If any man eat of this Bread, he shall live for ever.’²

We offer to our readers the following *Preparation* for holy Communion during Easter. There are souls that feel the want of some such assistance as this; and, for the same reason, we will add a form of *Thanksgiving* for after Communion.

¹ Rom. vi 9.

² St John vi 52.

BEFORE COMMUNION

ACT OF FAITH

O Saviour of mankind ! the magnificence of thy works shines so brightly that we are compelled to give glory to thy name and proclaim thee to be the Son of God. We believed in thee, when thou didst show thyself a weak Babe in the Crib of Bethlehem; there was a mysterious power that attracted us, and, with the Angels, we adored thee wrapped in thy humble swathing-bands. When we saw thee hanging on the Cross, outraged and blasphemed by a whole people, we still acknowledged thee to be our King, and said to thee, with the Good Thief: 'Remember us, O Lord, when thou shalt come into thy Kingdom !' But now that thou hast triumphed over death, and art risen glorious from the tomb; now that the whole earth resounds with thy praise, and the tidings of thy Resurrection fill all nations with a gladness as fresh as though thy triumph were but of this very year: who can refuse to confess thy Divinity, adore thy Mysteries, and cry out with thy disciple: 'My Lord and my God !' Though my eyes see thee not, though my hands cannot touch thy sacred wounds, yet do I most firmly believe thee to be my Lord and my God. Thou hast said: 'Happy they that have not seen, and have believed:' of these happy believers I would be one, O Jesus ! I confess that thou hast verily risen, the Son of God and the Son of Man. I believe, also, that thou art the living Bread come down from heaven to give life to the world, and that I am about to receive thee into myself. Increase this my faith, O my Lord and my God ! that so I may render thee the worship thou claimest from me, thy poor but happy creature.

ACT OF HUMILITY

O divine Conqueror of death ! who could see thee in the splendour of thy majesty, and not tremble ? Before thy Passion, thou grantedst a mere glimpse of thy glory to the three disciples on Thabor, and they fell down as though they were dead: and now, when the brightness of thy Resurrection dazzles even the eyes of the Angels, thou wishest to do far more than show thyself to *me*. Thou vouchsafest to come down to my nothingness, to unite me, a weak unworthy creature, with thyself, who art no longer in the Crib or on the Cross, and art soon to ascend to the right hand of thy eternal Father ! Thou, the Author of light, and thyself the infinite Light, art about to shine amidst such darkness as mine ! If I reflect upon my nothingness, this thy condescension fills me with delighted wonder; but when I remember that I have been so

great a sinner, this union with thee overpowers me. How can thy sovereign holiness and my sinfulness be brought thus together? Thine Evangelist tells me, that 'the Light shineth in darkness, and the darkness doth not comprehend it,' for the darkness of pride ever thinks itself to be the light, and sees not the 'true Light': let it not be thus with me, my Jesus! I humble myself before thee; I acknowledge my misery—it is immense; deign then, O divine Light! to pour out on me the riches of thine infinite mercy.

ACT OF CONTRITION

O Saviour of the world! O Conqueror of death! thou art coming to me, and I am but a sinner. Thou wilt treat me as thou didst thy disciples on the day of thy Resurrection. They had basely abandoned thee in thy Passion, and thou didst return to them: thou wast all affection to them; thou badest them not fear; not a word of reproach fell from thy lips. Thou wouldst have them learn from this thy loving forgiveness how guilty they had been in leaving such a Master. O thou best of masters! I, too, must learn the same lesson. But how much more grievous my sins have been than were theirs! They knew so little of thee when they sinned; whereas I sinned with all the fulness of light upon me, knowing my Jesus so well. Thy Apostles were not initiated into all thy Mysteries, when they lost their courage; they had not as yet received the Holy Ghost, who has been so unreservedly given to me. I will, then, imitate them in the sorrow they felt when they found that he whom they had offended was so deserving of their love. Yes, I detest my sins whereby I have so cruelly wounded thy Sacred Heart; I acknowledge that sin is death, and the enemy of that life which thou renewest within us by thy Resurrection. I wish to die to sin, and live to grace. By the Mystery of life which thou art about to apply to my repentant heart, deign, I beseech thee, to preserve me from the misery of ever again forfeiting thy grace.

ACT OF LOVE

O Jesus! thy Resurrection is not only the trophy of thy victory, it is moreover, and more evidently, the grand triumph of thy love. It was out of love for us that thou didst assume our flesh and suffer the cruel Passion; and yet these proofs of thine adorable goodness towards us are but a preparation of the last great act of God's love for sinful man, his creature. Thou risest from the tomb, thou takest possession of immortality; it is a triumph well merited by thy humiliations and sufferings: but it is all for our sake. What need hadst thou of the Crib or the Cross, O eternal and infinitely happy God?

Why wouldst thou die, and then return to life? Why descend into the grave, and then leave it by a glorious Resurrection? Ah yes, I understand thee, my Jesus! it was because thou lovest us, who had merited death by our sins. In thine incomprehensible love, thou wouldst share in our death, that we might share in thy Resurrection. Whether nailed to the Cross, or rising from the tomb, thou art ever our own dearest Jesus, ever working for us; but the last act of thy almighty love is the greatest. What return can I make thee, O my Saviour, if not that of the warmest love? And when should I give it more fervently than now, when thou art about to give me that Bread of Heaven which is thyself, and by which thou unitest me to thy Resurrection, in order to make me a sharer of thy glory and immortality? Thou art mine, O Jesus! both in thy death and thy life! I wish to be thine, for time and for eternity. Amen.

In order to make your preparation complete, follow, with a lively faith and attention, all the mysteries of the Mass at which you are to receive Communion; using for this purpose the method we have given in the preceding chapter. For your thanksgiving after Communion, you may sometimes recite the following Acts:

AFTER COMMUNION

ACT OF ADORATION

O infinite majesty! thou art in me, and I am in thee. The earth shook when thou didst rise from the tomb; and now, at this blissful moment, feeling thee within me, my whole being thrills with delight. Thou art here in my heart; thou the great God, whose will alone created the light and whose almighty power reunited thy Soul and Body for a glorious Resurrection. I most profoundly adore thine omnipotence, which is now united to my poor nature. No, my Almighty Father! thou shalt find no resistance here; thou art my Sovereign Lord, and I delightedly confess it. Thou hast come down from heaven to this lowly dwelling of my misery, my nothingness, in order to receive my adoration; thou shalt have it, dear Lord! the humblest and best I can give: for my soul is overpowered by the wondrous honour thou art now conferring upon me! Thou art the infinite Being, the Creator and Preserver of all things! I adore thee as my King and Lord and Master: my happiness and glory is in my total dependence upon thee; the one ambition of my heart is to serve thee.

ACT OF THANKSGIVING

O my Jesus ! would that I had power to acknowledge as it deserves the favour of this thy visit. Thou art come to me in order to give me a share in thine own life. I am weak: the mere remembrance of thy Resurrection would not suffice to give me perseverance in the new life it has merited for me: I needed thee, and thou hast graciously come to me, silently and humbly, and yet with all thine omnipotence and glory. When thou didst visit thine Apostles on the day of thy Resurrection, thou saidst to them: 'It is I, fear not!' So, too, thou speakest to my soul: thou biddest me fear not at the sight of thy majesty and mine own misery and unworthiness. The sweet greeting given to them is now given to me: 'Peace be with thee!' Most gratefully do I receive it. Blessed be thou, my Jesus, for the provident and tender love wherewith thou hast visited me, broken the chains of my captivity, made me a partaker in thy triumph, fortified me against my enemies; and all this by putting within me thine own immortal life by the Communion I have just received! I will say, then, with the Royal Prophet: 'Bless the Lord, O my soul! and let all that is within me bless his holy name! Bless the Lord, O my soul! and never forget all he hath done for thee! He hath redeemed thy life from destruction: he hath renewed thy youth as that of the eagle.'

ACT OF LOVE

O Jesus ! laden thus with thy choicest favours, I must repay thy love by all the love this heart of mine can give. When Magdalen was at thy tomb, and heard the sound of thy voice, her soul melted within her; throwing herself at thy feet, she could say nothing but call thee 'Master!' And I, dear Jesus, my Master ! I who not only hear thy words, but feel thee within me, what must I say to thee that will tell thee my love for thee? The disciples of Emmaus had but a conversation with thee, and they said to each other: 'Was not our heart burning within us whilst he spoke in the way?' What must I say, who have thee now resting in my heart? I must take courage, and tell thee that I love thee, my risen Jesus ! Thou didst take Magdalen's love, thou didst encourage that of thy disciples; deign also to receive mine. If it be weak, thou canst add to its ardour. I am firmly resolved by the aid of thy grace never to admit anything that could lessen my love of thee; I will do all in my power to give it increase; and, for this end. I will frequently approach this adorable Sacrament, for it is indeed the Sacrament of Love.

ACT OF OBLATION

O Jesus! I belonged to thee, because I was redeemed by thee: I am thine now, because thou hast restored life to me by thy Resurrection, and because, by this happy Communion, thou hast made me a partaker in all the glory of thy victory over death. Henceforth, thy lot and mine are one; like thee, I am dead to sin and alive unto God. Take me, then, my dearest Jesus! I offer and give myself to thee, nor will I ever again leave thee. Do with me what thou wilt; I am thy redeemed, and the companion of thy glory; my present, my future, my eternity, all are in thy hands. Therefore do I renounce myself, that I may be guided by thee; I renounce the world and its maxims, for they are enemies to the new life I am resolved to lead. But that I may be faithful, I have need of a powerful and never-failing aid. This aid, my Jesus! is thy Holy Spirit. Thou hast promised him to us. Our Easter joy will not be perfect until he come and dwell within us. Send him, then, I beseech thee, to me. Thou art to ascend into heaven: leave me not an orphan. I know that I have thee in this adorable Sacrament; but I cannot receive it as often as I wish, and my necessities recur at every hour. Vouchsafe, then, to renew within me the presence of this Holy Spirit, who will preserve and give efficacy to the graces thou hast bestowed upon me by this Communion.

O Mary! by the joy that filled thy maternal heart at the Resurrection of thy Jesus, I beseech thee to intercede for me with him, that I may never lose the grace of the visit he has this day granted me. Ye holy angels of God, who adore him now dwelling within me, be solicitous for the holiness and purity of my soul and body! All ye Saints of God, pray for me, that I may ever be faithful to him whom ye loved on earth, and now possess as your infinite Good and your eternal happiness! Amen.

CHAPTER THE SEVENTH

OF THE OFFICE OF VESPERS FOR SUNDAYS
AND FEASTS DURING PASCHAL TIME

THE Office of Vespers, or *Evensong*, consists firstly of the five following Psalms. According to our custom, we preface each Psalm with a short explanation, in order to draw attention to what is most in harmony with the spirit of the Easter mysteries.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

℣. Deus, in adjutorium
meum intende.

℞. Domine, ad adjuvan-
dum me festina.

Gloria Patri, et Filio, et
Spiritui Sancto.

Sicut erat in principio, et
nunc et semper, et in sæcu-
la sæculorum. Amen. Alle-
luia.

ANT. Alleluia.

℣. Incline unto my aid, O
God.

℞. O Lord, make haste to
help me.

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

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

ANT. Alleluia.

Under this single Antiphon all the Psalms are sung, if the Vespers are of the Sunday; but on feasts the Antiphons are proper, and will be given on their respective days.

The first Psalm is a prophecy of the future glory of the Messias. It celebrates his Eternal Generation, his being equal with the Father, his Kingship and Priesthood. He was humbled for a while, even so as to *drink of the torrent*: but now he has triumphed over his enemies, and will come in glory at the end of the world to iudge them.

PSALM 109

Dixit Dominus Domino
meo: * Sede a dextris meis.

Donec ponam inimicos
tuos: * scabellum pedum
tuorum.

Virgam virtutis tuæ emit-
tet Dominus ex Sion: * do-
minare in medio inimicorum
tuorum.

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

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

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

Judicabit in nationibus,
implebit ruinas: * conquas-
sabit capita in terra multo-
rum.

De torrente in via bibet: *
propterea exaltabit caput.

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

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

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

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

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

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

He shall *also* judge among
nations: *in that terrible coming*,
he shall fill the ruins of *the world*:
he shall crush the heads in the
land of many.

He shall drink, in the way,
of the torrent of *sufferings*:
therefore shall be lift up the
head *on the day of his triumph
over death.*

The following Psalm commemorates the mercies of
God to his people, the promised *Covenant*, the *Redemp-
tion*, his *fidelity* to his word. The Resurrection of
Christ (of which our own is a consequence) was one of
God's promises; and we are now celebrating its accom-
plishment.

PSALM 110

Confitebor tibi, Domine,
in toto corde meo: * in con-
silio justorum et congrega-
tione.

Magna opera Domini: *
exquisita in omnes volunta-
tes ejus.

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

Memoriam fecit mirabilium
suorum, misericors et misera-
tor Dominus: * escam dedit
timentibus se.

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

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

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

Redemptionem misit po-
pulo suo: * mandavit in æter-
num testamentum suum.

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

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

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

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

His work is praise and mag-
nificence: and his justice con-
tinueth for ever and ever.

He hath made a remem-
brance of his wonderful works,
being a merciful and gracious
Lord: he hath given food to
them that fear him.

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

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

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

He hath sent redemption to
his people; he hath *thereby*
commanded his covenant for
ever.

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

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

The next Psalm sings the happiness and hopes of the
just man. The *light* that *rises up in darkness* is our
risen Jesus, who appears to us in his *mercy*. The
wicked one, who is *angry* at the triumph of him who is
par excellence the just, is the Jew, to whom the Resur-
rection was a source of the most bitter regret and
confusion.

PSALM III

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Psalm *Laudate pueri* is a Canticle of praise to the Lord, who from his high heaven has taken pity on the fallen human race, and *humbled* himself by taking our nature, which he afterwards *raised* up by his Resurrection.

PSALM 112

Laudate, pueri, Dominum:
* laudate nomen Domini.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The fifth Psalm, *In exitu*, speaks of the ancient Pasch (the exodus from Egypt) and the prodigies that accompanied and followed it; of the Red Sea, the figure of Baptism; of the water which issued from the rock in the desert; and of the abolition of idol-worship. Our Christian Pasch and Pentecost are the fulfilment of all these figures; they bring a *blessing* upon all, Jews or Gentiles, who love or fear Christ. In consequence of our sins, we were condemned *to go down into hell*, where we should never have heard the glad hymns of *praise* sung to our God in the heavenly Jerusalem: but the Resurrection of Christ has restored us to *life*, and we sing, to his and his Father's *praise*, the joyous *Alleluia*.

PSALM 113

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

Facta est Judæa sanctificatio ejus: * Israel potestas ejus.

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

Montes exsultaverunt ut arietes: * et colles sicut agniovium.

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

Montes exsultastis sicut arietes: * et colles sicut agniovium?

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

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

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

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

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

Simulacra Gentium argentum et aurum: * opera manuum hominum.

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

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

Manus habent, et non palpabunt, pedes habent et non

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

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled: Jordan was turned back.

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

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

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

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

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

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

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

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

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

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

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

They have hands, and feel not: they have feet, and walk not:

ambulabunt: * non clamabunt in gutture suo.

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

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

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

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

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israel: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

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

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

Cœlum cœli Domino: * terram autem dedit filiis hominum.

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

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

ANT. Alleluia, alleluia, alleluia.

neither shall they cry out through their throat.

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

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

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

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

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

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

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

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

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

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

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

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

ANT. Alleluia, alleluia, alleluia.

After these five Psalms, a short Lesson from the holy Scriptures is read. It is called *Capitulum*, because it is always very short. Those for the Sundays of Eastertide are given in the *Proper*.

After the *Capitulum*, follows the Hymn, *Ad regias*, which was written by St Ambrose, though somewhat changed in the seventeenth century.

HYMN¹

Ad regias Agni dapes,
Stolis amicti candidis,
Post transitum maris Rubri,
Christo canamus principi.

Divina cujus charitas
Sacrum propinat sanguinem,
Almique membra corporis
Amor sacerdos immolat.

Sparsum cruorem postibus
Vastator horret Angelus:
Fugitque divisum mare,
Merguntur hostes fluctibus.

Jam Pascha nostrum Chri-
stus est,
Paschalis idem victima,
Et pura puris mentibus
Sinceritatis azyma.

O vera cœli victima,
Subjecta cui sunt tartara,
Soluta mortis vincula,
Recepta vitæ præmia.

Victor subactis inferis
Trophæa Christus explicat,
Cœloque aperto, subditum
Regem tenebrarum trahit.

Ut sis perenne mentibus
Paschale, Jesu, gaudium,

Having passed the Red Sea,
and now seated at the royal
banquet of the Lamb, clad in
our white robes, let us sing a
hymn to Christ our King.

He, in his divine love for us,
gives us to drink of his precious
Blood. Love is the priest that
immolates his sacred Body.

The destroying angel looks
with awe upon the Blood that
is sprinkled on the thresholds.
The sea divides its waters, and
buries our enemies in its waves.

Christ is now our Pasch; he
is our Paschal Lamb; he is the
unleavened Bread of sincerity,
pure food for pure souls.

O truly heavenly Victim! by
whom hell was vanquished, the
fetters of death were broken, and
life was awarded to mankind.

Christ, our Conqueror, unfolds
his banner, for he has subdued
the powers of hell. He opens
heaven to man, and leads captive
the prince of darkness.

That thou, O Jesus, mayst
be an endless Paschal joy to our

¹ According to the Monastic Rite, it is as originally composed. It is preceded by the following Responsory:

R. *breve.*—Surrexit Dominus vere.
• Alleluia, Alleluia. Surrexit. V. Et
apparuit Simoni. Alleluia. Gloria
Patri, etc. Surrexit.

Ad cœnam Agni providi,
Et stolis albis candidi,
Post transitum maris Rubri
Christo canamus Principi.

Cujus corpus sanctissimum
In ara Crucis torridum,
Cruore ejus roseo
Gustando vivimus Deo.

Protecti Paschæ vespere
A devastante Angelo,
Erepti de durissimo
Pharaonis imperio.

Jam Pascha nostrum Christus est,
Qui immolatus Agnus est,

Sinceritatis azyma
Caro ejus oblata est.

O vere digna hostia,
Per quam fracta sunt tartara,
Redempta plebs captivata,
Reddita vitæ præmia.

Consurgit Christus tumulo,
Victor redit de barathro,
Tyrannum trudens vinculo
Et paradysum reserans.

Quæsumus, Auctor omnium,
In hoc Paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.

Gloria tibi Domine,
Qui surrexisti a mortuis,
Cum Patre et Sancto Spiritu,
In sempiterna sæcula. Amen.

A morte dira criminum
Vitæ renatos libera.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.

Amen.

℣. Mane nobiscum, Do-
mine, alleluia.

℞. Quoniam advesperascit,
alleluia.

hearts, free us, who have been
regenerated unto life, from the
dread death of sin.

Glory be to God the Father,
and to the Son who rose from
the dead, and to the Paraclete,
for everlasting ages.

Amen.

℣. Stay with us, O Lord,
alleluia.

℞. For it is now evening,
alleluia.

Then is said the *Magnificat* Antiphon, which is to be found in the *Proper* for the several days. After this the Church sings the Canticle of Mary, the *Magnificat*. This exquisite Canticle is an essential part of the Vespers throughout the year. It gives us the words of our blessed Lady, wherein she expresses to St Elizabeth the transports of her joy and gratitude at bearing God within her womb. Let us join her in celebrating the ineffable honour bestowed upon her, the merits of that profound *humility* which rendered her worthy of such an honour, the overthrow of the proud spirits who were driven from heaven, and the *exaltation* of human nature, of itself so poor and miserable, to that high place from which the angels fell.

OUR LADY'S CANTICLE

(*St Luke i*)

Magnificat: * anima mea
Dominum.

Et exultavit spiritus me-
us: * in Deo salutari meo.

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

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

Et misericordia ejus a pro-
genie in progenies: * timentibus eum.

My soul doth magnify the
Lord.

And my spirit hath rejoiced
in God my Saviour.

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

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

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

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

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes implevit bonis: * et divites dimisit inanes.

Suscepit Israel puerum suum: * recordatus misericordiæ suæ.

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

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

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

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

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

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

The *Magnificat* Antiphon is then repeated. The Prayer, or Collect, will be found in the Proper of each Sunday.

The Vespers end with the following Versicles:

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

CHAPTER THE EIGHTH

*OF THE OFFICE OF COMPLINE FOR SUNDAYS
AND FEASTS DURING PASCHAL TIME*

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

The lector, addressing the priest, says to him:

℣. Jube, Domne, benedicere.

℣. Pray, Father, give thy blessing.

The priest answers:

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.

R̃. Amen.

May the Almighty Lord grant us a quiet night and a perfect end.

R̃. Amen.

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

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens circuit quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

Brethren, be sober and watch: for your adversary the devil goes about like a roaring lion, seeking whom he may devour: resist him, being strong in faith. But thou, O Lord, have mercy on us.

The choir answers:

R̃. Deo gratias.

R̃. Thanks be to God

Then the priest:

℣. Adjutorium nostrum in nomine Domini.

℣. Our help is in the name of the Lord.

The choir:

Ry. Qui fecit coelum et terram.

Ry. Who hath made heaven and earth.

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

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

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

The priest having answered *Amen*, the choir repeats the *Confiteor*, thus:

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

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

The priest then says:

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

Ry. Amen.

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

Ry. Amen.

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

Ry. Amen.

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

Ry. Amen.

℣. Converte nos, Deus,
Salutaris noster.

℞. Et averte iram tuam
a nobis.

℣. Deus, in adjutorium
meum intende.

℞. Domine, ad adjuvan-
dum me festina.

Gloria Patri, etc. Alleluia.

ANT. Alleluia.

℣. Convert us, O God, our
Saviour.

℞. And turn away thy anger
from us.

℣. Incline unto my aid, O
God.

℞. O Lord, make haste to
help me.

Glory, etc. Alleluia.

ANT. Alleluia.

The first Psalm expresses the confidence with which the just man *sleeps in peace*; but the wicked know not what calm rest is. The beautiful *countenance* of our risen Lord sheds *light* and *gladness* upon the faithful, and renews the hope of their own resurrection, which is to be after their *sleep* in the tomb.

PSALM 4

Cum invocarem exaudivit
me Deus justitiæ meæ: * in
tribulatione dilatasti mihi.

Miserere mei: * et exaudi
orationem meam.

Filii hominum, usquequo
gravi corde: * ut quid dili-
gitis vanitatem, et quæritis
mendacium?

Et scitote quoniam miri-
ficavit Dominus sanctum
suum: * Dominus exaudiet
me, cum clamavero ad eum.

Irascimini, et nolite pec-
care: * quæ dicitis in cordibus
vestris, in cubilibus vestris
compungimini.

Sacrificate sacrificium ju-
stitiæ, et sperate in Domino:
* multi dicunt: Quis osten-
dit nobis bona?

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

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

When I called upon him the
God of my justice heard me:
when I was in distress, thou hast
enlarged me.

Have mercy on me: and hear
my prayer.

O ye sons of men, how long
will you be dull of heart? why
do you love vanity, and seek
after lying?

Know ye also that the Lord
hath made his Holy One won-
derful: the Lord will hear me
when I shall cry unto him.

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

Offer up the sacrifice of jus-
tice and trust in the Lord: many
say, who sheweth us good
things?

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

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

In pace in idipsum: *
dormiam et requiescam.

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

In peace, in the self same, I
will sleep, and I will rest.

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

The second Psalm gives the motives of the just man's confidence, even during the dangers of the night. Then we have God himself speaking, and promising to them that serve him eternal happiness, and the sight of the *Saviour* whose Resurrection gave them life.

PSALM 90

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

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

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

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

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

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

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

Verumtamen oculis tuis
considerabis: * et retributionem
peccatorum videbis.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The third Psalm invites the *servants* of God to persevere with fervour in the prayers they offer during the *night*. The faithful should say this psalm in a spirit of gratitude to God for raising up in the Church adorers of his holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: * omnes servi Domini.

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

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

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

ANT. Alleluia, alleluia, alleluia.

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

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

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

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

ANT. Alleluia, alleluia, alleluia.

HYMN¹

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

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum com-
prime,
Ne polluantur corpora.
Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito
In sempiterna sæcula.
Amen.

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

May the dreams and phan-
toms of night depart far from
us; and do thou repress our
enemy, lest our bodies be pro-
faned.

Glory be to God the Father,
and to the Son, who rose from
the dead, and to the Paraclete,
for everlasting ages.

Amen.

CAPITULUM

(*Jeremias xiv*)

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

R̃. In manus tuas, Do-
mine: Commendo spiritum
meum. * Alleluia, alleluia.
In manus tuas.

Ÿ. Redemisti nos, Domine
Deus veritatis. * Alleluia,
alleluia.

Gloria. In manus tuas.

Ÿ. Custodi nos, Domine,
ut pupillam oculi, alleluia.

R̃. Sub umbra alarum tua-
rum protege nos, alleluia.

ANT. Salva nos.

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

R̃. Into thy hands, O Lord:
I commend my spirit. * Alle-
luia, alleluia. Into thy hands.

Ÿ. Thou hast redeemed us,
O Lord God of truth. * Alle-
luia, alleluia.

Glory. Into thy hands.

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

Ÿ. Protect us under the
shadow of thy wings, alleluia.

ANT. Save us.

The Canticle of the venerable Simeon—who, while
holding the divine Infant in his arms, proclaimed him

¹ According to the Monastic Rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.
Procul recedant somnia
Et noctium phantasmata;

Hostemque nostrum comprime
Ne polluantur corpora.
Gloria tibi Domine
Qui surrexisti a mortuis,
Cum Patre et Sancto Spiritu
In sempiterna sæcula.

to be the *Light of the Gentiles*, and then slept the sleep of the just—admirably expresses the repose of heart which the soul that is in the grace of God will experience in her Jesus; for, as the apostle says, we may live together with Jesus, whether we are awake or asleep.¹

CANTICLE OF SIMEON

(St Luke ii)

Nunc dimittis servum tuum
Domine: * secundum verbum
tuum in pace.

Quia viderunt oculi mei:
* salutare tuum.

Quod parasti: * ante faci-
ciem omnium populorum.

Lumen ad revelationem
Gentium: * et gloriam ple-
bis tuæ Israel.

Gloria Patri, et Filio, etc.

ANT. Salva nos, Domine,
vigilantes, custodi nos dor-
mientes: ut vigilemus cum
Christo, et requiescamus in
pace. Alleluia.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

Now dost thou dismiss thy
servant, O Lord, according to
thy word, in peace.

Because my eyes have seen
thy salvation.

Which thou hast prepared
before the face of all peoples.

A light to the revelation of the
Gentiles, and the glory of thy
people Israel.

Glory, etc.

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

℣. The Lord be with you.

℞. And with thy spirit.

OREMUS.

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

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

℣. Benedicamus Domino.

℞. Deo gratias.

LET US PRAY.

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

℣. The Lord be with you.

℞. And with thy spirit.

℣. Let us bless the Lord.

℞. Thanks be to God.

¹ 1 Thess. v 10.

Benedicat et custodiat nōs May the Almighty and merci-
 omnipotens et misericors ful Lord, Father, Son, and Holy
 Dominus, Pater, et Filius, et Ghost, bless and preserve us.
 Spiritus Sanctus.

Ry. Amen.

Ry. Amen.

ANTHEM TO THE BLESSED VIRGIN

There is a venerable tradition connected with this joyous anthem. It is related that a fearful pestilence raged in Rome, during one of the Easters of the pontificate of St Gregory the Great. In order to propitiate the anger of God, the holy Pope prescribed a public procession of both people and clergy, in which was to be carried the portrait of our blessed Lady painted by St Luke. The procession was advancing in the direction of St Peter's; and as the holy picture, followed by the Pontiff, was carried along, the atmosphere became pure and free from pestilence. Having reached the bridge which joins the city with the Vatican, a choir of angels was heard singing above the picture, and saying: 'Rejoice, O Queen of heaven, alleluia! for he whom thou didst deserve to bear, alleluia! hath risen, as he said, alleluia!' As soon as the heavenly music ceased, the saintly Pontiff took courage, and added these words to those of the angels: 'Pray to God for us, alleluia!' Thus was composed the Paschal anthem to our Lady. Raising his eyes to heaven, Gregory saw the destroying angel standing on the top of the Mole of Hadrian, and sheathing his sword. In memory of this apparition the Mole was called the *Castle of Sant' Angelo*, and on the dome was placed an immense statue representing an angel holding his sword in the scabbard.

ANTHEM

Regina cœli, lætare, alleluia,	Rejoice, O Queen of heaven, alleluia,
Quia quem meruisti portare, alleluia,	For he whom thou didst deserve to bear, alleluia,
Resurrexit sicut dixit, alleluia.	Hath risen, as he said, alleluia.
Ora pro nobis Deum, alleluia.	Pray to God for us, alleluia.

℣. Gaude et lætare, Virgo Maria, alleluia.

℞. Quia surrexit Dominus vere, alleluia.

℣. Rejoice and be glad, O Virgin Mary, alleluia.

℞. For the Lord hath truly risen, alleluia.

OREMUS.

Deus, qui per Resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es: præsta quæsumus, ut per ejus Genitricem Virginem Mariam, perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.

℞. Amen.

℣. Divinum auxilium maneat semper nobiscum.

℞. Amen.¹

LET US PRAY.

O God, who, by the Resurrection of our Lord Jesus Christ thy Son, didst vouchsafe to make the world rejoice; grant, we beseech thee, that by the intercession of the Virgin Mary, his Mother, we may receive the joys of eternal life. Through the same Christ our Lord.

℞. Amen.

℣. May the divine assistance remain always with us.

℞. Amen.¹

Then in secret, *Pater, Ave, and Credo*; p. 27.

¹ In the Monastic Rite, this *Response* is as follows:

℞. Et cum fratribus nostris absentibus. Amen.

℞. And with our absent brethren. Amen.

Easter Sunday¹

HÆC DIES QUAM FECIT THIS IS THE DAY WHICH THE
DOMINUS; EXSULTEMUS ET LORD HATH MADE; LET US BE
LÆTEMUR IN EA ! GLAD AND REJOICE THEREIN !

MORNING

THE night between Saturday and Sunday has well-nigh run its course, and the day-dawn is appearing. The Mother of sorrows is waiting, in courageous hope and patience, for the blissful moment of her Jesus' return. Magdalen and the other holy women have spent the night in watching, and are preparing to start for the sepulchre. In limbo, the Soul of our crucified Lord is about to give the glad word of departure to the myriads of the long-imprisoned holy souls who cluster round him in adoring love. Death is still holding his silent sway over the sepulchre where rests the Body of Jesus. Since the day when he gained his first victim, Abel, he has swept off countless generations; but never has he held in his grasp a prey so noble as this that now lies in the tomb near Calvary. Never has the terrible sentence of God pronounced against our first parents received such a fulfilment as this; but never has death received such a defeat as the one that is now preparing. It is true, the power of God has at times brought back the dead to life: the son of the widow of Naim, and Lazarus, were reclaimed from the bondage of this tyrant death; but he regained his sway over them all. But his Victim of Calvary is to conquer him for ever, for this is he of whom it is written in the prophecy: 'O death !

¹ *Easter* is the Anglo-Saxon word for April, and was derived, as Venerable Bede tells us (in his book *De temporum ratione*, c. 13), from *Eostre*, a goddess of our pagan ancestors. Others derive *Easter* from *Oest*, *Oost*, the Saxon for rising, or the east: and hence, *Osteren*, the Resurrection. [Tr. from Butler's *Moveable Feasts*.]

I will be thy death !'¹ Yet a few brief moments and the battle will be begun, and life shall vanquish death.

As divine justice could not allow the Body that was united to the Word to see corruption, and there wait, like ours must, for the Archangel's word to 'rise and come to judgement,' so neither could it permit the dominion of death to be long over such a Victim. Jesus had said to the Jews: 'A wicked generation seeketh a sign; and a sign shall not be given it, but that of Jonas the prophet.'² Three days in the tomb—the afternoon and night of Friday, the whole of Saturday, and a few hours of the Sunday,—yes, these are enough: enough to satisfy divine justice; enough to certify the death of the Crucified, and make his triumph glorious; enough to complete the martyrdom of that most loving of mothers, the Queen of sorrows.

'No man taketh away my life from me: I lay it down of myself: I have power to lay it down, and I have power to take it up again.'³ Thus spoke our Redeemer to the Jews before his Passion; now is the hour for the fulfilment of his words, and death shall feel their whole force. The day of light, Sunday, has begun, and its early dawn is struggling with the gloom. The Soul of Jesus immediately darts from the prison of limbo, followed by the whole multitude of the holy souls that are around him. In the twinkling of an eye, it reaches and enters the sepulchre, and reunites itself with that Body which, three days before, it had quitted amidst an agony of suffering. The sacred Body returns to life, raises itself up, and throws aside the winding-sheet, the spices, and the bands. The bruises have disappeared, the Blood has been brought back to the veins; and from these limbs that had been torn by the scourging, from this head that had been mangled by the thorns, from these hands and feet that had been pierced with nails, there darts forth a dazzling light that fills the cave. The holy angels had clustered round the stable and

¹ Osee xiii 14.

² St Matt, xii 39.

³ St John x 18.

adored the Babe of Bethlehem; they are now around the sepulchre, adoring the conqueror of death. They take the shrouds, and reverently folding them up, place them on the slab whereon the Body had been laid by Joseph and Nicodemus.

But Jesus is not to tarry in the gloomy sepulchre. Quicker than a ray of light through a crystal, he passes through the stone that closes the entrance of the cave. Pilate had ordered his seal to be put upon this stone, and a guard of soldiers is there to see that no one touches it. Untouched it is, and unmoved; and yet Jesus is free! Thus, as the holy Fathers unanimously teach us, was it as his birth: he appeared to the gaze of Mary, without having offered the slightest violence to her maternal womb. The birth and the Resurrection, the commencement and the end of Jesus' mission, these two mysteries bear on them the seal of resemblance: in the first, it is a Virgin Mother; in the last, it is a sealed tomb giving forth its captive God.

And while this Jesus, this Man-God, thus breaks the sceptre of death, the stillness of the night is undisturbed. His and our victory has cost him no effort. O death! where is now thy kingdom? Sin had made us thy slaves; thy victory was complete; and now, lo! thou thyself art defeated! Jesus, whom thou didst exultingly hold under thy law, has set himself free; and we, after thou hast domineered over us for a time, we too shall be free from thy grasp. The tomb thou makest for us will become to us the source of a new life, for he that now conquers thee is 'the First-born among the dead';¹ and to-day is the Pasch, the Passover, the deliverance, for Jesus and for us his brethren. He has led the way; we shall follow; and the day will come when thou, the enemy that destroyest all things, shalt thyself be destroyed by immortality.² Thy defeat dates from this moment of Jesus' Resurrection, and with the great Apostle we say to thee: 'O death! where is thy victory? O death! where is thy sting?'³

¹ Apoc. i 5

² 1 Cor xv 26.

³ *Ibid.* 55.

But the sepulchre is not to remain shut: it must be thrown open, and testify to men that he, whose lifeless Body lay there, is indeed risen from the dead. As when our Jesus expired upon the Cross, so now immediately after his Resurrection, an earthquake shook the foundations of the world; but this time it was for joy. 'The angel of the Lord descended from heaven, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him the guards were struck with terror,' and fell on the ground 'as dead men.' God has mercy on them; they return to themselves, and quitting the dread sepulchre, they hasten to the city, and relate what they have seen.

Meanwhile, our risen Jesus, seen by no other mortal eye, has sped to his most holy Mother. He is the Son of God; he is the vanquisher of death; but he is likewise the Son of Mary. She stood near him to the last, uniting the sacrifice of her mother's heart with that he made upon the Cross; it is just, therefore, that she should be the first to partake of the joy of his Resurrection. The Gospel does not relate the apparition thus made by Jesus to his Mother, whereas all the others are fully described. It is not difficult to assign the reason. The other apparitions were intended as proofs of the Resurrection; this to Mary was dictated by the tender love borne to her by her Son. Both nature and grace required that his first visit should be to such a Mother, and Christian hearts dwell with delight on the meditation of the mystery. There was no need of its being mentioned in the Gospel; the tradition of the holy Fathers, beginning with St Ambrose, bears sufficient testimony to it; and even had they been silent, our hearts would have told it us. And why was it that our Saviour rose from the tomb so early on the day he had fixed for his Resurrection? It was because his filial love was impatient to satisfy the vehement longings of his dearest and most afflicted Mother. Such is the teaching of many pious and learned writers; and who that knows aught of Jesus and Mary could refuse to accept it?

But who is there would attempt to describe the joy of such a meeting? Those eyes that had grown dim from wakefulness and tears now flash with delight at beholding the brightness which tells her Jesus is come. He calls her by her name; not with the tone of voice which pierced her soul when he addressed her from the Cross, but with an accent of joy and love, such as a son would take when telling a mother that he had triumphed. The Body which, three days ago, she had seen covered with Blood and dead, is now radiant with life, beaming with the reflections of divinity. He speaks to her words of tenderest affection, he embraces her, he kisses her. Who, we ask, would dare to describe this scene, which the devout Abbot Rupert says so inundated the soul of Mary with joy that it made her forget all the sorrow she had endured?

Nor must we suppose that the visit was a short one. In one of the revelations granted to the seraphic St Teresa, our Lord told her that when he appeared to his blessed Mother immediately after his Resurrection, he found her so overwhelmed with grief that she would soon have died; that it was not until several moments had passed that she was able to realize the immense joy of his presence; and that he remained a long time with her, in order to console her.¹

Let us who love this blessed Mother, and have seen her offer up her Son on Calvary for our sake, let us affectionately rejoice in the happiness wherewith Jesus now repays her, and let us learn to compassionate her in her dolours. This is the first manifestation of our risen Jesus: it is a just reward for the unwavering faith which has dwelt in Mary's soul during these three days, when all but she had lost it. But it is time for him to show himself to others, that so the glory of his Resurrection may be made known to the world. His first visit was to her who is the dearest to him of all creatures, and who well deserved the favour; now, in his goodness,

¹ *Life of St Teresa, written by Herself; in the Additions.* See p. 402 in the translation by David Lewis, 1870.

he is about to console those devoted women, whose grief is, perhaps, too human, but their love is firm, and neither death nor the tomb have shaken it.

Yesterday, when sunset proclaimed to the Jews the end of the great Sabbath and the commencement of the Sunday, Magdalen and her companions went into the city and bought perfumes, wherewith this morning, at break of day, they purpose embalming the Body of their dear Master. They have spent a sleepless night. Before the dawn of day, Magdalen, Mary (the mother of James), and Salome, are on the road that leads to Calvary, for the sepulchre is there. So intent are they on the one object, that it never occurs to them until it is too late to provide for the removing of the heavy stone which closes the sepulchre. There is the seal, too, of the Governor, which must be broken before they can enter; there are the soldiers who are keeping guard: these difficulties are quite overlooked. It is early day-break when they reach the tomb. The first thing that attracts their attention is, that the stone has been removed, so that one can see into the sepulchre. The angel of the Lord, who had received the mission to roll back the stone, is seated on it, as upon a throne; he thus addresses the three holy women, who are speechless from astonishment and fear: 'Be not affrighted! Ye seek Jesus of Nazareth, who was crucified: he is risen, he is not here.' Then encouraging them to enter the sepulchre, he adds: 'Behold the place where they laid him!'¹

These words should fill them with joy: but no; their faith is weak, and, as the Evangelist says, 'a trembling and fear seize them.'² The dear Remains they are in search of are gone: the angel tells them so: his saying that Jesus is risen fails to awaken their faith in the Resurrection: they had hoped to find the Body! While in the sepulchre, two other angels appear to them, and the place is filled with light. St Luke tells us that Magdalen and her companions 'bowed down their

¹ St Mark xvi 6.

² *Ibid.* 8.

heads,' for they were overpowered with fear and disappointment. Then the angels said to them: 'Why seek ye the Living with the dead? Remember how he spake unto you, when he was yet in Galilee, saying: "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again!"'¹ These words make some impression upon the holy women, and they begin to remember something of what our Lord had said of his Resurrection. 'Go!' said one of the angels, 'tell his disciples and Peter, that he is going before you into Galilee.'²

The three women leave the sepulchre and return with haste to the city; they are full of fear, and yet there is an irresistible feeling of joy mingled with their fear. They relate what they have seen: they have seen angels, and the sepulchre open, and Jesus' Body was not there. All three agree in their account; but the Apostles, as the Evangelist tells us, set it down to womanish excitement: 'Their words seem idle tales and they believe them not.'³ The Resurrection, of which their divine Master had so clearly and so often spoken, never once crosses their mind. It is particularly to Peter and John that Magdalen relates the wonderful things she has seen and heard; but her own faith is still so weak! She went with the intention of embalming the Body of Jesus, and she found it not! She can speak of nothing but her disappointment: 'They have taken away the Lord out of the sepulchre, and we know not where they have laid him!'⁴

Peter and John determine to go themselves to the sepulchre. They enter. They see the 'linen cloths lying'⁵ upon the slab whereon the Body of Jesus had been placed; but the angels who are now keeping guard in the holy cave appear not to them. St John tells us that this was the moment he received the faith in the Resurrection: he believes.⁶ We are now merely giving the history of the events of this greatest of days in the

¹ St Luke xxiv 5, 6, 7.

² St John xx 2.

³ St Mark xvi 7.

⁴ *Ibid.* 6.

⁵ St Luke xxiv 11.

⁶ *Ibid.* 8.

order in which they occurred: we will afterwards meditate upon them more leisurely, when the holy Liturgy brings them before us.

So far, Jesus has appeared to no one save his blessed Mother; the holy women have only seen the angels who spoke to them. These heavenly spirits bade them go and announce the Resurrection of their Master to the disciples and Peter. They are not told to bear the message to Mary; the reason is obvious: Jesus has already appeared to his Mother, and is with her while all these events are happening. The sun is now shedding his beams upon the earth, and the hours of the grand morning are speeding onwards: the Man-God is about to proclaim the triumph he has won for us over death. Let us reverently follow him in each of these manifestations, and attentively study the lessons they teach us.

As soon as Peter and John have returned, Magdalen hastens once more to the tomb of her dear Master. A soul like hers, ever earnest, and now tormented with anxiety, cannot endure to rest. Where is the Body of Jesus? Perhaps being insulted by his enemies? Having reached the door of the sepulchre, she bursts into tears. Looking in, she sees two angels, seated at either end of the slab on which her Jesus had been laid. They speak to her, for she knows not what to say: 'Woman! why weepest thou?' 'Because they have taken away my Lord, and I know not where they have laid him.' Without waiting for the angels to reply, she turns as though she would leave the sepulchre; when lo! she sees a man standing before her, and this man is Jesus.¹ She does not recognize him: she is in search of the dead Body of her Lord; she is absorbed in the resolution of giving it a second burial! Her love distracts her, for it is a love that is not guided by faith; her desire to find him as she thinks him to be blinds her from seeing him as he really is—living, and near her.

Jesus, with his wonted condescension, speaks to her: 'Woman! why weepest thou? Whom seekest

¹ St John xx.

thou?' Magdalen recognizes not this voice; her heart is dulled by an excessive and blind sentiment of grief; her spirit does not as yet know Jesus. Her eyes are fixed upon him; but her imagination persuades her that this man is the gardener, who has care of the ground about the sepulchre. She thinks within herself, 'This, perhaps, is he that has taken my Jesus!' and thereupon she thus speaks to him: 'Sir, if thou hast taken him hence, tell me where thou hast laid him, and I will take him away.'¹ How is our loving Redeemer to withstand this? If he praised her for the love she showed him in the pharisee's house, we may be sure he will now reward this affectionate simplicity. A single word, spoken to her with the tone of voice she so well understood, is enough: 'Mary!' 'Master!' exclaims the delighted and humble Magdalen.² All is now clear: she believes.

She rushes forward: she would kiss those sacred feet, as on the happy day when she received her pardon; but Jesus stays her; this is not the time for such a demonstration of her affection. Magdalen, the first witness of the Resurrection, is to be raised, in reward of her love, to the high honour of publishing the great mystery. It is not fitting that the blessed Mother should reveal the secret favour she has received from her Son: Magdalen is to proclaim what she has seen and heard at the sepulchre, and become, as the holy Fathers express it, the Apostle of the very Apostles. Jesus says to her: 'Go to my brethren, and say to them: I ascend to my Father and your Father, to my God and your God.'³

The second apparition of Jesus, then, is to Mary Magdalen: it is the first in testimony of his Resurrection, for the one to his blessed Mother was for another object. The Church will bring it before us on the Thursday of this week, and we will then make it the subject of our meditation. At present, let us adore the infinite goodness of our Redeemer, who, before seeking to fix the faith of his Resurrection in them that are to preach it to all nations,

¹ St John xx 15.² *Ibid.* 16.³ *Ibid.* 17.

deigns to recompense the love of this woman, who followed him even to the Cross, was faithful to him after his death, and loved him most, because most forgiven. By thus showing himself to Magdalen, Jesus teaches us that he is more anxious to satisfy the love he bears his faithful creature than to provide for his own glory.

Magdalen loses no time in doing her Master's bidding. She hastens back to the city, and having come to the disciples, says to them: 'I have seen the Lord, and these things he said to me.'¹ But as yet they have not faith; John alone has received that gift, although he has seen nothing more than the empty sepulchre. Let us remember that after having fled like the rest of the disciples, he followed Jesus to Calvary, was present at his death, and was made the adopted son of Mary.

Meanwhile, Magdalen's two companions, Salome and Mary the mother of James, are following her, though slowly and at some distance, to Jerusalem. Jesus meets them, and greets them, saying: 'All hail.'² Overcome with joy they fall down and adore him, and kiss his sacred feet. It is the third apparition; and they that are favoured with it are permitted to do what was denied to the more favoured and fervent Magdalen. Before the day is over, Jesus will show himself to them whom he has chosen as the heralds of his glory; but he first wishes to honour those generous women who, braving every danger, and triumphing over the weakness of their sex, were more faithful to him, in his Passion, than the men he had so highly honoured as to make them his Apostles. When he was born in the stable at Bethlehem, the first he called to worship him in his crib were some poor shepherds; he sent his angels to invite them to go to him, before he sent the star to call the magi. So now,—when he has reached the summit of his glory, put the finish to all his works by his Resurrection, and confirmed our faith in his divinity by the most indisputable miracle,—he does not begin by instructing and enlightening his Apostles, but by instructing, consoling, and most

¹ St John xx 18.

² St Matt. xxviii 9.

affectionately honouring these humble but courageous women. How admirable are the dispensations of our God! How sweet, and yet how strong!¹ Well does he say to us by his prophet: 'My thoughts are not your thoughts!'²

Let us suppose, for a moment, that we had been permitted to arrange the order of these two mysteries. We should have summoned the whole world, kings and people, to go and pay homage at the crib. We should have trumpeted to all nations the miracle of miracles, the Resurrection of the Crucified, the victory over death, the restoration of mankind to immortality! But he who is 'the power and wisdom of God,'³ Christ Jesus our Lord, has followed a very different plan. When born in Bethlehem he would have for his first worshippers a few simple-minded shepherds, whose power to herald the great event was confined to their own village: and yet the birthday of this little Child is now the era of every civilized nation. For the first witnesses of his Resurrection he chose three weak women; and yet the whole earth is now, at this very moment, celebrating the anniversary of this Resurrection. There is in it a mysterious feeling of joy unlike that of any other day throughout the year: no one can resist it, not even the coldest heart. The infidel who scoffs at the believer knows at least that this is Easter Sunday. Yea, in the very countries where paganism and idolatry are still rife, there are Christians whose voices unite with ours in singing the glorious *Alleluia* to our risen Jesus. Let us then cry out as Moses did, when the Israelites had crossed the Red Sea, and were keeping their first Pasch: 'Who, O Lord, is like unto thee, among the strong?'⁴

We will resume our history of the Resurrection when we come to the hour of each apparition. It is now time for us to unite with the Church in her Office of Matins. She has spent the greatest part of the night in administering that holy Sacrament of regeneration, which gives her a *new people*; and now she is about to offer to God the wonted tribute of her praise.

¹ Wisd. viii 1.

² Isa. lv 8.

³ 1 Cor. i 24.

⁴ Exod. xv 1.

THE OFFICE OF MATINS

The Night-Office of every Sunday throughout the year consists of three portions, called Nocturns. Each Nocturn is composed of three Psalms with their Antiphons, followed by three Lessons and Responsories. These Nocturns are preceded by a Psalm, which is called the Invitatory, and end with the Ambrosian Hymn, the *Te Deum*; they begin after midnight, and are over by the aurora, when the still more solemn Office of Lauds is chanted. But this night has been almost wholly spent in the administration of Baptism, and when the holy Sacrifice is finished, it is close upon the hour of sunrise. It is necessary, therefore, to shorten the usual Night-Office, in order that the Canticles, wherewith the Church welcomes the return of light—the work and type of her divine Spouse—may be sung at the very time when the sun is shedding his first rays upon the earth. This is the reason of there being only one Nocturn for the Night-Office¹ of Easter Sunday.

After the secret recitation of the *Pater*, *Ave*, and *Credo*, the Church thus begins her Matins:

℣. Domine, labia mea aperies.

℞. Et os meum annuntiabit laudem tuam.

℣. Deus, in adjutorium meum intende.

℞. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto;

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

℣. O Lord! thou wilt open my lips.

℞. And my mouth shall declare thy praise.

℣. Incline unto my aid, O God.

℞. O Lord, make haste to help me.

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

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

Then follows, with the glad chorus announcing the Resurrection, the Invitatory Psalm, whereby the Church

¹ The modern appellation of *Matins* has been given to this portion of the Divine Office because it is now celebrated in the *morning*.

invites her children to come and adore the Lord their God. To-day, it is the angels who tell the mystery to Magdalen and her companions: let us listen to the glorious tidings, for they are addressed to us also.

INVITATORY

Surrexit Dominus vere, The Lord hath truly risen,
Alleluia. Alleluia.

PSALM 94

Venite, exsulemus Domino, jubilemus Deo Salutari nostro, præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

Surrexit Dominus vere,
Alleluia.

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos: quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit.

Alleluia.

Quoniam ipsius est mare et ipse fecit illud, et aridam fundaverunt manus ejus. Venite, adoremus, et procidamus ante Deum: ploremus coram Domino qui fecit nos, quia ipse est Dominus Deus noster: nos autem populus ejus, et oves pascuæ ejus.

Surrexit Dominus vere,
Alleluia.

Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione, secundum diem temptationis in deserto: ubi temptaverunt me patres vestri, probaverunt, et viderunt opera mea.

Alleluia.

Come, let us praise the Lord with joy, let us joyfully sing to God our Saviour; let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.

The Lord hath truly risen,
Alleluia.

For the Lord is a great God, and a great King above all gods; for in his hand are all the ends of the earth, and the heights of the mountains are his.

Alleluia.

For the sea is his, and he made it, and his hands formed the dry land. Come, let us adore and fall down before God: let us weep before the Lord that made us, for he is the Lord our God: and we are his people, and the sheep of his pasture.

The Lord hath truly risen,
Alleluia.

To-day, if ye shall hear his voice, harden not your hearts, as in the provocation according to the day of temptation in the wilderness: where your fathers tempted me, *me the Lord*; they proved me, and saw my works.

Alleluia.

Quadraginta annis proximus fui generationi huic, et dixi: Semper hi errant corde: ipsi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam.

Surrexit Dominus vere, Alleluia.

Gloria Patri, et Filio, et Spiritui Sancto;

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

Alleluia.

Surrexit Dominus vere, alleluia.

Forty years was I nigh unto this generation, and I said: These always err in heart: and these men have not known my ways; so I swore in my wrath that they shall not enter into my rest.

The Lord hath truly risen, Alleluia.

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

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

Alleluia.

The Lord hath truly risen, alleluia.

The Invitatory is always followed by a Hymn; but out of a motive of respect for this great Solemnity, the Church would observe the ancient form of her Offices, in which there were no Hymns, for they were not introduced till a comparatively later period. She observes this same exclusion of Hymns during the whole week. After the Invitatory, then, immediately follow the three Psalms.

The first speaks of the virtues and happiness of the just man, and as the holy Fathers have interpreted it, refers to Christ, who is the New Man that came down from heaven; he was the faithful observer of the divine law, which the first Adam transgressed; the eternal Father glorified him on this day of his Resurrection.

ANT. Ego sum qui sum,	ANT. I am who am, and my
et consilium meum non est	counsel is not with the un-
cum impiis: sed in lege Do-	godly: but my will is in the
mini voluntas mea est, alleluia.	law of the Lord, alleluia.

PSALM I

Beatus vir qui non abiit	Blessed is the man who hath
in consilio impiorum, et in	not walked in the counsel of
via peccatorum non stetit:	the ungodly, nor stood in the
et in cathedra pestilentiae non	way of sinners, nor sat in the
sedit.	chair of pestilence.

Sed in lege Domini voluntas ejus: et in lege ejus meditabitur die ac nocte.

Et erit tanquam lignum quod plantatum est secus decursus aquarum: quod fructum suum dabit in tempore suo.

Et folium ejus non defluet: et omnia quaecumque faciet, prosperabuntur.

Non sic impii, non sic: sed tanquam pulvis, quem projicit ventus a facie terræ.

Ideo non resurgent impii in judicio: neque peccatores in concilio justorum.

Quoniam novit Dominus viam justorum: et iter impiorum peribit.

ANT. Ego sum qui sum, et consilium meum non est cum impiis: sed in lege Domini voluntas mea est, alleluia.

But his will is in the law of the Lord, and on his law he shall meditate day and night.

And he shall be like a tree, which is planted near the running waters; which shall bring forth its fruit in due season.

And his leaf shall not fall off; and all whatsoever he shall do shall prosper.

Not so the wicked, not so: but like the dust, which the wind driveth from the face of the earth.

Therefore the wicked shall not rise again in judgement: nor sinners in the council of the just.

For the Lord knoweth the way of the just: and the way of the wicked shall perish.

ANT. I am who am, and my counsel is not with the ungodly: but my will is in the law of the Lord, alleluia.

The second Psalm tells us how the Synagogue formed a plot against Christ. The Jews put to death the Messias who came to save them; but they could not prevent his Resurrection. He is the Son of Man, but he is also the Son of God: he begins his reign over the whole human race this very day. Woe to Israel that knew not the day of his visitation!

ANT. Postulavi Patrem meum, alleluia: dedit mihi gentes, alleluia, in hæreditatem, alleluia.

ANT. I have asked of my Father, alleluia: he hath given me the gentiles, alleluia, for an inheritance, alleluia.

PSALM 2

Quare fremuerunt gentes: et populi meditati sunt inania?

Adstiterunt reges terræ, et principes convenerunt in unum: adversus Dominum, et adversus Christum ejus.

Why have the gentiles raged, and the people devised vain things?

The kings of the earth stood up, and the princes met together against the Lord, and against his Christ.

Dirumpamus vincula eorum: et projiciamus a nobis jugum ipsorum.

Qui habitat in cœlis, iridebit eos: et Dominus subsannabit eos.

Tunc loquetur ad eos in ira sua: et in furore suo conturbabit eos.

Ego autem constitutus sum Rex ab eo super Sion montem sanctum ejus: prædicans præceptum ejus.

Dominus dixit ad me: Filius meus es tu, ego hodie genui te.

Postula a me, et dabo tibi gentes hæreditatem tuam: et possessionem tuam terminos terræ.

Reges eos in virga ferrea: et tanquam vas figuli confringes eos.

Et nunc, reges, intelligite: erudimini qui judicatis terram.

Servite Domino in timore: et exultate ei cum tremore.

Apprehendite disciplinam, nequando irascatur Dominus: et pereatis de via justa.

Cum exarserit in brevi ira ejus: beati omnes qui confidunt in eo.

ANT. Postulavi Patrem meum, alleluia: dedit mihi gentes, alleluia, in hæreditatem, alleluia.

They said: Let us break their bonds asunder: and let us cast away their yoke from us.

He that dwelleth in heaven shall laugh at them: and the Lord shall deride them.

Then shall he speak to them in his anger, and trouble them in his rage.

But I am appointed King by him over Sion, his holy mountain, preaching his commandment.

The Lord hath said to me: Thou art my Son, this day have I begotten thee.

Ask of me, and I will give thee the gentiles for thine inheritance, and the utmost parts of the earth for thy possession.

Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

And now, O ye kings, understand: receive instruction, ye that judge the earth.

Serve ye the Lord with fear: and rejoice unto him with trembling.

Embrace discipline, lest at any time the Lord be angry, and ye perish from the just way.

When his wrath shall be kindled in a short time, blessed are all they that trust in him.

ANT. I have asked of my Father, alleluia: he hath given me the gentiles, alleluia, for an inheritance, alleluia.

The third Psalm is a prophecy of the Resurrection of Christ. His enemies would have that he was abandoned by God. He *slept* in the tomb; but God *protected* him, and he *arose*, the conqueror of his *adversaries*.

ANT. Ego dormivi, et somnum cepi: et exsurrexi, quoniam Dominus suscepit me. Alleluia, alleluia.

ANT. I have slept, and taken my sleep: and I have risen up, because the Lord hath protected me. Alleluia, alleluia.

PSALM 3

Domine, quid multiplicati sunt qui tribulant me? multi insurgunt adversum me.

Multi dicunt animæ meæ: Non est salus ipsi in Deo ejus.

Tu autem, Domine, susceptor meus es: gloria mea, et exaltans caput meum.

Voce mea ad Dominum clamavi: et exaudivit me de monte sancto suo.

Ego dormivi, et soporatus sum: et exsurrexi, quia Dominus suscepit me.

Non timebo millia populi circumdantis me: exsurge Domine, salvum me fac, Deus meus.

Quoniam tu percussisti omnes adversantes mihi sine causa: dentes peccatorum contrivisti.

Domini est salus: et super populum tuum benedictio tua.

ANT. Ego dormivi, et somnum cepi: et exsurrexi, quoniam Dominus suscepit me. Alleluia, alleluia.

℣. Surrexit Dominus de sepulchro, alleluia.

℞. Qui pro nobis pependit in ligno, alleluia.

Why, O Lord, are they multiplied that afflict me? Many are they who rise up against me.

Many say to my soul: There is no salvation for him in his God.

But thou, O Lord, art my protector, my glory, and the lifter up of my head.

I have cried to the Lord with my voice: and he hath heard me from his holy hill.

I have slept, and have taken my rest: and I have risen up, because the Lord hath protected me.

I will not fear thousands of the people surrounding me: arise, O Lord, save me, O my God.

For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.

Salvation is of the Lord: and thy blessing is upon thy people.

ANT. I have slept, and taken my sleep: and I have risen up, because the Lord hath protected me. Alleluia, alleluia.

℣. The Lord hath risen from the tomb, alleluia.

℞. Who for our sake was nailed to the Cross, alleluia.

The priest begins the first two words of the Lord's Prayer:

Pater noster.

Our Father.

The rest is said in silence, as far as the last two petitions; when the priest says aloud:

℣. Et ne nos inducas in tentationem.

℣. And lead us not into temptation.

The choir answers:

℞. Sed libera nos a malo.

℞. But deliver us from evil.

Then the priest:

Exaudi, Domine Jesu
Christe, preces servorum tu-
orum, et miserere nobis, qui
cum Patre et Spiritu Sancto
vivis et regnas in sæcula sæcu-
lorum.

Graciously hear, O Lord Jesus
Christ, the prayers of thy
servants, and have mercy upon
us: who with the Father and
the Holy Ghost livest and
reignest for ever and ever.

The choir answers:

Amen.

Amen.

Then one of the choir turns towards the priest, and,
bowing down, says:

Jube, Domne, benedicere.

Pray, Father, give thy bless-
ing.

The priest gives his blessing in these words:

BENEDICTIO. Evangelica
lectio sit nobis salus et pro-
tectio.
Ry. Amen.

BLESSING. May the reading
of the Gospel bring us salvation
and protection.
Ry. Amen.

He who asked the blessing, then reads the first few
words of the Gospel for the Mass of Easter Sunday:
after this he opens the homilies of St Gregory the Great,
from which he takes a few passages as a commentary
upon the sacred text.

Lectio sancti Evangelii
secundum Marcum.

Lesson from the holy Gospel
according to Mark.

Cap. XVI.

Ch. XVI.

In illo tempore: Maria
Magdalene, et Maria Jacobi,
et Salome, emerunt aromata:
ut venientes ungerent Jesum.
Et reliqua.

At that time, Mary Magda-
len, and Mary the mother of
James, and Salome, bought sweet
spices, that coming they might
anoint Jesus. And the rest.

LESSON I

Homilia sancti Gregorii
Papæ.

Homily of St Gregory,
Pope.

Audistis, fratres charissimi,
quod sanctæ mulieres, quæ

You have heard, dearly be-
loved brethren, how the holy

Dominum fuerant secutæ, cum aromatibus ad monumentum venerunt, et ei quem viventem dilexerant, etiam mortuo studio humanitatis obsequuntur. Sed res gesta, aliquid in sancta Ecclesia signat gerendum. Sic quippe necesse est audiamus quæ facta sunt, quatenus cogitemus etiam quæ nobis sunt ex eorum imitatione facienda. Et nos ergo in eum, qui est mortuus, credentes, si odore virtutum referti, cum opinione bonorum operum Dominum quærimus, ad monumentum profecto illius cum aromatibus venimus. Illæ autem mulieres angelos vident, quæ cum aromatibus venerunt: quia videlicet illæ mentes supernos cives aspiciunt, quæ cum virtutum odoribus ad Dominum per sancta desideria proficiscuntur.

R. Angelus Domini descendit de cælo, et accedens revolvit lapidem, et super eum sedit, et dixit mulieribus: Nolite timere: scio enim quia crucifixum quæritis, jam surrexit: venite et videte locum, ubi positus erat Dominus, alleluia.

V. Et introeuntes in monumentum, viderunt juvenem sedentem in dextris, cooperatum stola candida, et obstupuerunt; qui dixit illis:

Nolite timere, etc.
Gloria Patri, etc.

Repeat: Angelus Domini.

BENEDICTIO. Divinum auxilium maneat semper nobiscum. *R.* Amen.

women, who had followed the Lord, came, with sweet spices, to the sepulchre, and how, having loved him while he lived, they would honour him, now that he is dead, with proofs of their affection. But this that they did, teaches what we, the members of the Church, should do: for we should so hearken to what was done, as that we may learn what we must do in order to imitate them. Now, we who believe in him who was dead, if laden with the fragrance of virtue, and with the reputation of good works, we seek the Lord, we may truly be said to come to the sepulchre with sweet spices. Moreover, the women, who came with sweet spices, saw angels; for those souls do come to the vision of the heavenly citizens, who, fragrant in virtue, tend to their Lord by holy desires.

R. The angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it, and said to the women: Fear not: for I know that ye seek the Crucified: he is risen: come and see the place where the Lord was laid, alleluia.

V. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe; and they were astonished: who saith to them:

Fear not, etc.

Glory be to the Father, etc.

Repeat: The angel of the Lord.

BLESSING. May the divine assistance remain always with us. *R.* Amen.

LESSON II

Notandum vero nobis est, quidnam sit, quod in dextris sedere angelus cernitur. Quid namque per sinistram nisi vita præsens: quid vero per dexteram, nisi perpetua vita designatur? Unde in Canticis canticorum scriptum est: *Læva ejus sub capite meo, et dextera illius amplexabitur me.* Quia ergo Redemptor noster jam præsens vitæ corruptionem transierat, recte angelus qui nuntiare perennem ejus vitam venerat, in dextera sedebat. Qui stola candida coopertus apparuit: quia festivitatis nostræ gaudia nuntiavit. Candor etenim vestis, splendorem nostræ denuntiat solemnitatis. Nostræ, dicamus an suæ? Sed ut fateamur verius, et suæ dicamus, et nostræ. Illa quippe Redemptoris nostri resurrectio et nostra festivitas fuit, quia nos ad immortalitatem reduxit: et angelorum festivitas exstitit, quia nos revocando ad cœlestia, eorum numerum implevit.

R̃. Cum transisset Sabbatum, Maria Magdalene, et Maria Jacobi, et Salome, emerunt aromata: Ut venientes ungerent Jesum, alleluia, alleluia.

Ÿ. Et valde mane una sabbatorum veniunt ad monumentum, orto jam sole.

Ut venientes.
Gloria Patri.
Ut venientes.

Let us also take notice, how the angel is seen to be seated on the right hand. What means this? This present life is signified by the left hand; eternal life by the right. Hence we have in the Cantic of Canticles: His left hand is under my head, and his right hand shall embrace me. Because, therefore, our Redeemer had passed from this present corruptible life, it was fitting that the angel, who came to announce his immortal life, should sit on the right side. The angel was clad in a white robe, because he came to herald the joy of our feast. The beauty of his robe tells us of the splendour of our solemnity. Ought I not to say *his* rather than *ours*? To speak correctly, the solemnity is both his and ours; for our Redeemer's Resurrection was our feast, because it restored us to immortality; and it was the feast of the angels, because, by recalling us to heaven, it filled up their number.

R̃. When the Sabbath was past, Mary Magdalen, and Mary, the mother of James, and Salome, bought sweet spices, that coming, they might anoint Jesus, alleluia, alleluia.

Ÿ. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen.

That coming.
Glory be to the Father.
That coming.

BENEDICTION. Ad societatem civium supernorum perducatur nos Rex angelorum. *R.* Amen.

BLESSING. May the King of angels lead us to the society of heavenly citizens. *R.* Amen.

LESSON III

In sua ergo ac nostra festivitate angelus in albis vestibus apparuit: quia dum nos per resurrectionem Dominicam ad superna reducimur, cœlestis patriæ damna reparantur. Sed quid advenientes feminas affatur, audiamus. Nolite expavescere. Ac si aperte dicat: Paveant illi, qui non amant adventum supernorum civium: pertimescant, qui carnalibus desideriis pressi, ad eorum se societatem pertinere posse desperant. Vos autem cur pertimescitis quæ vestros concives videtis? Unde Matthæus angelum apparuisse describens, ait: Erat aspectus ejus sicut fulgur, et vestimenta ejus sicut nix. In fulgore etenim terror timoris est, in nive autem blandimentum candoris.

On this, then, both his and our feast, the angel appeared clad in white robes, because, when we were restored to heaven by Jesus' Resurrection, the celestial country recovered its losses. But let us listen to the words he addresses to the women on their coming to the sepulchre: Fear not! says he. It was as though he said: 'Let them fear that love not the visit of heaven's citizens: let them fear who, being weighed down by carnal desires, despair of ever being able to reach heaven. But why should you fear, who behold here your fellow-citizens?' Hence, St Matthew, describing the angel's apparition, says: His countenance was as lightning, and his raiment as snow. The lightning expresses something that causes fear; the snow denotes the affability of a sincere friend.

HYMN OF THANKSGIVING

Te Deum laudamus: te Dominum confitemur.

Te æternum Patrem: omnis terra veneratur.

Tibi omnes angeli: tibi cœli, et universæ potestates.

Tibi Cherubim et Seraphim: incessabili voce proclamant.

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth!

Pleni sunt cœli et terra majestatis gloriæ tuæ.

We praise thee, O God! we acknowledge thee to be our Lord.

Thee, the Father everlasting, all the earth doth worship.

To thee the angels, to thee the heavens, and all the powers:

To thee the Cherubim and Seraphim cry out without ceasing:

Holy, holy, holy, Lord God of Sabaoth!

Full are the heavens and the earth of the majesty of thy glory.

Te gloriosus Apostolorum
chorus.

Te prophetarum laudabi-
lis numerus.

Te martyrum candidatus
laudat exercitus.

Te per orbem terrarum
sancta confitetur Ecclesia,

Patrem immensæ maje-
statis,

Venerandum tuum verum,
et unicum Filium,

Sanctum quoque Paracli-
tum Spiritum.

Tu Rex gloriæ, Christe.

Tu Patris sempiternus es
Filius.

Tu ad liberandum susce-
pturus hominem, non hor-
ruisti Virginis uterum.

Tu devicto mortis aculeo,
aperuisti credentibus regna
cœlorum.

Tu ad dexteram Dei se-
des: in gloria Patris.

Judex crederis esse ven-
turis.

Thee the glorious choir of
the Apostles.

Thee the laudable company
of the prophets.

Thee the white-robed army
of martyrs doth praise.

Thee the holy Church
throughout the world doth
acknowledge,

The Father of incompre-
hensible majesty.

Thy adorable, true, and only
Son,

And the Holy Ghost, the
Paraclete.

Thou, O Christ, art the King
of glory.

Thou art the everlasting Son
of the Father.

Thou being to take upon
thee to deliver man, didst not
disdain the Virgin's womb.

Thou, having overcome the
sting of death, hast opened to
believers the kingdom of heaven.

Thou sittest at the right
hand of God, in the glory of
the Father.

Thee we believe to be the
Judge to come.

All kneel at the following verse :

Te ergo quæsumus, tuis
famulis subveni, quos pre-
tioso sanguine redemisti.

Æterna fac cum sanctis
tuis in gloria numerari.

Salvum fac populum tu-
um, Domine: et benedic
hæreditati tuæ.

Et rege eos, et extolle
illos usque in æternum.

Per singulos dies benedi-
cimus te.

Et laudamus nomen tuum in
sæculum: et in sæculum sæculi.

Dignare, Domine, die isto,
sine peccato nos custodire.

We beseech thee, therefore,
to help thy servants, whom
thou hast redeemed with thy
precious Blood.

Make them to be numbered
with thy saints in eternal glory.

O Lord, save thy people,
and bless thine inheritance.

And govern them, and exalt
them for ever.

Every day, we magnify thee.

And we praise thy name
for ever and ever.

Vouchsafe, O Lord, to keep
us this day without sin.

Miserere nostri, Domine:
miserere nostri.

Fiat misericordia tua, Domine,
super nos, quemadmodum speravimus in te.

In te, Domine, speravi:
non confundar in æternum.

Have mercy on us, O Lord,
have mercy on us.

Let thy mercy, O Lord, be
upon us, as we have put our
trust in thee.

In thee, O Lord, have I put
my trust: let me not be con-
founded for ever.

In most of the churches in the West, during the Middle Ages, as soon as the third Lesson was read, and before the *Te Deum*, the clergy went in procession, singing a Responsory, to the chapel where the Blessed Sacrament had been kept since Maundy Thursday, which was called the *Chapel of the Sepulchre*. Three clerics were vested in albs, and represented Magdalen and her two companions. When the procession reached the chapel, two deacons, in white dalmatics, who were standing at either end of the tomb, thus addressed the three clerics:

Quem quæritis in sepulchro, o christicolæ?

Whom seek you in the
sepulchre, friends of Christ?

The clerics answered:

Jesum Nazarenum, o cœ-
licolæ!

Jesus of Nazareth, O ye
citizens of heaven!

Then the deacons:

Non est hic; surrexit sicut
prædixerat: ite, nunciate quia
surrexit.

He is not here; he hath
risen as he foretold: go, say
that he is risen.

The three clerics here went to the altar, and, raising up the cloths which covered it, they reverently kissed the stone. Then turning towards the bishop and the clergy, they sang these words:

Alleluia! Resurrexit Do-
minus hodie: resurrexit Leo
fortis, Christus Filius Dei.

Alleluia! This day the Lord
hath risen: the strong Lion,
Christ the Son of God, hath
risen.

Two cantors stepped forward towards the altar steps, on which the clerics were standing, and addressed them in these words of the Sequence:

Dic nobis, Maria,
Quid vidistis in via?

Tell us, O Mary, what sawest
thou on the way?

The first cleric, who represented Magdalen, answered:

Sepulchrum Christi vi-	I saw the sepulchre of the
ventis,	living Christ: I saw the glory
Et gloriam vidi resurgentis.	of him that had risen.

The second cleric, who represented Mary, the mother of James, added:

Angelicos testes,	I saw the angels that were
Sudarium et vestes.	the witnesses: I saw the wind-
	ing-sheet and the cloths.

The third cleric, who represented Salome, completed the reply thus:

Surrexit Christus spes	Christ, my hope, hath risen!
mea.	He shall go before you into
Præcedet vos in Galilæam.	Galilee.

The two cantors answered with this protest of faith:

Credendum est magis soli	It behoves us to believe the
Mariæ veraci,	single testimony of the truth-
Quam Judæorum	ful Mary, rather than the whole
Pravæ cohorti.	host of wicked Jews.

Then the whole of the clergy joined in this acclamation:

Scimus Christum sur-	We know that Christ hath
rexisse	truly risen from the dead. Do
A mortuis vere:	thou, O conqueror and King!
Tu nobis, victor Rex,	have mercy on us.
miserere.	

The two deacons then opened the tabernacle. Taking the pyx, in which was the Blessed Sacrament, they laid it upon a portable throne, or brancard, and the procession returned to the high altar. Clouds of incense perfumed the way, and the following beautiful Responsory was enthusiastically sung. The first part is composed of words from the Epistle of St Paul to the Romans; the Versicle is taken from the Greek Liturgy. The music is worthy of the words.

Ry. Christus resurgens ex	Ry. Christ rising again from
mortuis, jam non moritur:	the dead, dieth now no more;
mors illi ultra non dominabi-	death shall no more have do-
tur; quod enim mortuus	minion over him; for in that

est peccato, mortuus est
semel: Quod autem vivit,
vivit Deo, alleluia, alleluia.

℣. Dicant nunc Judæi,
quomodo milites custodi-
entes sepulchrum perdid-
erunt Regem, ad lapidis posi-
tionem; quare non serva-
bant Petram justitiæ? Aut
sepultum reddant, aut re-
surgentem adorent nobiscum
dicentes:

Quod autem vivit, vivit
Deo, alleluia, alleluia.

he died, he died once: but
in that he liveth, he liveth
unto God, alleluia, alleluia.

℣. Let the Jews now tell
us, how the soldiers, who
guarded the sepulchre, lost the
King, though they had placed
a rock over him. Why kept
they not the Rock of justice?
Either let them restore the
buried One, or adore with us
the risen One, saying: But in
that he liveth, he liveth unto
God, alleluia, alleluia.

The procession having reached the sanctuary, the deacons placed the blessed Sacrament upon the altar. The bishop, after offering the homage of incense, intoned the *Te Deum*, in thanksgiving for the Resurrection of our Redeemer.

This touching ceremony, which probably originated what were called *The Mysteries*, was not one of the traditions of the Roman Liturgy; still, it was an expression of the lively and simple faith of the Middle Ages. It gradually fell into disuse during the sixteenth and seventeenth centuries, when men became absorbed in material things, and lost that appreciation of the supernatural which their forefathers loved to encourage by every possible means. The ceremony we have just described varied in the manner of its being carried out; but we have given its chief traits, such as we find them mentioned in the ancient Ordinaries of our cathedrals.

The Churches of Bohemia, Hungary, and Poland keep up, even to this day, the custom borrowed from the Orientals, of spending the night preceding Easter Sunday in prayer. At break of day, the hour of the Resurrection, the Blessed Sacrament is taken from the sepulchre, and a solemn Benediction is given. Up to quite a recent period, in certain towns of Spain, two processions started from the principal church: in one was borne a statue of the Blessed Virgin, which was covered with a veil; in the other, the Blessed Sacrament

was carried under a canopy. The two separated, and marched in silence through the streets, until the sun appeared on the horizon, when they met at an appointed place. The veil that covered the statue of the holy Mother of God was then removed, and the whole people sang the Anthem, *Regina cœli, lætare!* thus commemorating the joy experienced by Mary when she was visited by Jesus after his Resurrection, that same Jesus who was there really present in the adorable Sacrament. The two processions then returned together to the church.

Another demonstration of Paschal joy consisted in the kiss of peace given by the faithful in the church at the announcement of the Resurrection hour. This custom, which was taken from the Oriental Churches, was kept up in the west until the sixteenth century. In some places, it was at the beginning of Matins that this kiss of peace was given, and with these words: *Surrexit Christus!*—Christ is risen! In others, again, it was given after the ceremony we have been describing. In the Greek Liturgy, the following stanzas were sung during the time:

Pascha jucundissimum,
Pascha Domini, Pascha,
Pascha sacratissimum, il-
luxit nobis. Pascha! in gau-
dio nos invicem amplexemur.
O Pascha, tristitiæ
pretium! etenim ex sepul-
chro, tanquam ex thalamo,
Christus hodie resplendens,
mulieres læta dulcedine re-
plevit, dicens: Prædicate Apo-
stolis.

Dies est Resurrectionis:
splendescamus, diem festum
agentes, et amplexemur nos
invicem, fratres nuncupemus
etiam odientes nos; omnia
dimittamus propter Resur-
rectionem, et ita clamemus:
Surrexit Christus a mortuis,
mortem morte conterens, et

The most joyous Pasch, the
Pasch of the Lord, the Pasch,
the most holy Pasch, has shone
upon us! let us embrace each
other with joy. O Pasch!
thou recompense of our sor-
row! for from his sepulchre,
as from a bride-chamber, Christ
hath this day risen resplendent,
and hath filled the women with
glad consolation, saying to
them: Tell it to my Apostles!

It is the Resurrection day:
let us be radiant with joy as
we keep the feast, and let us
embrace one another, and call
even them that hate us, breth-
ren. Let us forgive all offences
for the Resurrection's sake, and
thus let us sing: Christ hath
risen from the dead; he hath

jacentibus in monumentis conquered death by death, and
vitam suppeditans. hath given life to them that
lay in their graves.

We are all brethren: Jesus' Resurrection has made us doubly so, for, as the Apostle says, he is 'the First-born from the dead.'¹ He made us brethren by assuming our nature in his Incarnation; he renewed and made closer the fraternity by rising from the tomb, and opening to each of us the path to immortality. He is our elder Brother in that new life which dieth now no more. Whilst celebrating his victory, let us all be united together in mutual charity: it is his wish, it is the Pasch: it is the banquet-day of fraternal love!

LAUDS

Every day throughout the year, the Church offers a special service to God, which is intended as the Office of the aurora. It is called Lauds, because it is mainly composed of Psalms of praise. The mystery honoured by this Morning-Service is the Resurrection: how fervently, how joyously, ought we to sing our Lauds on the very day of that grand mystery! Let us, therefore, unite with our dear mother the Church: she is beaming with gladness; for her Jesus, her Sun of justice, whose light has been clouded for three long days, is now risen in all his splendour.

℣. Deus, in adjutorium
meum intende.

℞. Domine, ad adjuvan-
dum me festina.

Gloria Patri, et Filio, et
Spiritui Sancto.

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

℣. Incline unto my aid, O
God.

℞. O Lord, make haste to
help me.

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

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

The first Psalm of Lauds shows us our Jesus rising from his tomb like a King *clothed with beauty*, and like

¹ Coloss. i 18.

a conqueror *girded with strength*. By his Resurrection, he restores man to the immortality he had forfeited. *Wonderful are the surges of the sea*; but far more so is the power of the risen Jesus, our *Lord*. Let us, by the *holiness* of our lives, prove ourselves worthy of heaven—that *House* which he has now thrown open to us.

ANT. Angelus autem Domini descendit de cœlo, et accedens revolvit lapidem, et sedebat super eum. Alleluia, alleluia.

ANT. And the angel of the Lord descended from heaven; and going to the stone, rolled it back, and sat on it. Alleluia, alleluia.

PSALM 92

Dominus regnavit, decorum indutus est: indutus est Dominus fortitudinem, et præcinxit se.

Etenim firmavit orbem terræ: qui non commovebitur.

Parata sedes tua ex tunc: a sæculo tu es.

Elevaverunt flumina Domine: elevaverunt flumina vocem suam.

Elevaverunt flumina fluctus suos: a vocibus aquarum multarum.

Mirabiles elationes maris: mirabilis in altis Dominus.

Testimonia tua credibilia facta sunt nimis: domum tuam decet sanctitudo, Domine, in longitudinem dierum.

ANT. Angelus autem Domini descendit de cœlo, et accedens revolvit lapidem, et sedebat super eum. Alleluia, alleluia.

The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.

For *to-day*, by his *Resurrection*, he hath established the world, which shall not be moved.

Thy throne, *O conqueror of death*, is prepared from old: thou art from everlasting.

The floods have lifted up, O Lord, the floods have lifted up their voice.

The floods have lifted up their waves, with the noise of many waters.

Wonderful are the surges of the sea: wonderful is the Lord on high.

Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, *which is thy Church*, unto length of days.

ANT. And the angel of the Lord descended from heaven; and going to the stone, rolled it back, and sat on it. Alleluia, alleluia.

The following Psalm invites to the *courts* of the Lord *all* the inhabitants of *the earth*, there to celebrate this

great solemnity, this Feast of feasts. Jesus is our divine Shepherd, and we are the *sheep of his pasture*. Though the mighty conqueror and *God*, yet is he *sweet* and compassionate. Let us celebrate his triumph in *exceeding great joy*, and with grateful *gladness*.

ANT. Et ecce terræmotus factus est magnus: Angelus enim Domini descendit de cœlo. Alleluia.

ANT. And behold! there was a great earthquake: for an angel of the Lord came down from heaven, alleluia.

PSALM 99

Jubilate Deo omnis terra: servite Domino in lætitia.

Sing joyfully to God, all the earth! serve ye the Lord with gladness.

Introite in conspectu ejus: in exultatione.

Come in before his presence with exceeding great joy.

Scitote quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos.

Know ye, that the Lord is God; he made us, and not we ourselves.

Populus ejus, et oves pascuæ ejus, introite portas ejus in confessione: atria ejus in hymnis, confitemini illi.

We are his people, and the sheep of his pasture; go ye into his gates with praise: into his courts with hymns, and give glory to him.

Laudate nomen ejus quoniam suavis est Dominus, in æternum misericordia ejus: et usque in generationem et generationem veritas ejus.

Praise ye his name, for the Lord is sweet; his mercy endureth for ever: and his truth to generation and generation.

ANT. Et ecce terræmotus factus est magnus: Angelus enim Domini descendit de cœlo. Alleluia.

ANT. And behold! there was a great earthquake: for an angel of the Lord came down from heaven, alleluia.

The following Psalm is the prayer of the faithful soul to her God *at break of day*. From the first waking, she *thirsts after* the great *God*, her Creator and Redeemer. But on this day of Easter, she delightedly contemplates him in all the magnificence of his *glory*, and the whole world is filled with it. All men are now one in unity of sentiment; all are keeping the Pasch; there is not a nation under heaven where the great mystery is not known. Let us pray that all may understand it, love it, and share in its joy.

ANT. Erat autem aspectus ejus sicut fulgur, vestimenta autem ejus sicut nix. Alleluia, alleluia.

ANT. And his countenance was as lightning, and his raiment was as snow. Alleluia, alleluia.

PSALM 62

Deus, Deus meus: ad te de luce vigilo.

Sitivit in te anima mea: quam multipliciter tibi caro mea.

In terra deserta, et invia, et inaquosa: sic in sancto apparui tibi, ut viderem virtutem tuam, et gloriam tuam.

Quoniam melior est misericordia tua super vitas: labia mea laudabunt te.

Sic benedicam te in vita mea: et in nomine tuo lavabo manus meas.

Sicut adipe et pinguedine repleatur anima mea: et labiis exsultationis laudabit os meum.

Si memor fui tui super stratum meum, in matutinis meditabor in te: quia fuisti adjutor meus.

Et in velamento alarum tuarum exsultabo, adhæsit anima mea post te: me suscepit dextera tua.

Ipsi vero in vanum quæsierunt animam meam, introibunt in inferiora terræ: tradentur in manus gladii, partes vulpium erunt.

Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo: quia obstructum est os loquentium iniqua.

O God, my God, to thee do I watch at break of day.

For thee my soul hath thirsted, for thee my flesh, oh! how many ways!

In a desert land, and where there is no way, and no water: so, in the sanctuary have I come before thee, to see thy power and thy glory.

For thy mercy is better than lives: thee my lips shall praise.

Thus will I bless thee all my life long: and in thy name I will lift up my hands.

Let my soul be filled as with marrow and fatness, *O Bread of life!* and my mouth shall praise thee with joyful lips.

If I have remembered thee upon my bed, I will meditate on thee in the morning: because thou hast been my helper.

And I will rejoice under the covert of thy wings; my soul hath stuck close to thee: thy right hand hath received me.

But they have sought my soul in vain; they shall go into the lower parts of the earth: they shall be delivered into the hands of the sword, they shall be portions of foxes.

But *man being set free* shall, like a king, rejoice in God; all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things.

ANT. Erat autem aspectus
ejus sicut fulgur, vestimenta
autem ejus sicut nix. Alle-
luia, alleluia.

ANT. And his countenance
was as lightning, and his rai-
ment was as snow. Alleluia,
alleluia.

The Canticle, in which the three children, in the fiery furnace of Babylon, bid all creatures of God *bless* his name, is sung by the Church in the Lauds of every great feast. It gives a voice to *all* creatures, and invites the whole universe to *bless* its divine author. How just it is, that on this day heaven and earth should unite in giving glory to the great God, who, by his Death and Resurrection, repairs the injury done to them by sin!

ANT. Præ timore autem
ejus exterriti sunt custodes,
et facti sunt velut mortui,
alleluia.

ANT. The guards were ter-
rified with fear of him, and
became as men struck dead,
alleluia.

CANTICLE OF THE THREE CHILDREN

(*Dan. iii*)

Benedicite omnia opera
Domini Domino: laudate et
superexaltate eum in sæcula.

All ye works of the Lord,
bless the Lord: praise and
exalt him above all for ever.

Benedicite angeli Domini
Domino: benedicite cœli Do-
mino.

O ye angels of the Lord,
bless the Lord: O ye heavens,
bless the Lord.

Benedicite aquæ omnes
quæ super cœlos sunt Do-
mino: benedicite omnes vir-
tutes Domini Domino.

O all ye waters that are
above the heavens, bless the
Lord: O all ye powers of the
Lord, bless the Lord.

Benedicite sol et luna Do-
mino: benedicite stellæ cœli
Domino.

O ye sun and moon, bless
the Lord: O ye stars of heaven,
bless the Lord.

Benedicite, omnis imber
et ros Domino: benedicite
omnes spiritus Dei Domino.

O every shower and dew,
bless ye the Lord: O all ye
spirits of God, bless the Lord.

Benedicite ignis et æstus
Domino: benedicite frigus et
æstus Domino.

O ye fire and heat, bless the
Lord: O ye cold and heat,
bless the Lord.

Benedicite rores et pruina
Domino: benedicite gelu et
frigus Domino.

O ye dews and hoar frosts,
bless the Lord: O ye frost and
cold, bless the Lord.

Benedicite glacies et nives
Domino: benedicite noctes
et dies Domino.

O ye ice and snow, bless the
Lord: O ye nights and days,
bless the Lord.

Benedicite lux et tenebræ
Domino: benedicite fulgura
et nubes Domino.

Benedicat terra Domi-
num: laudet et superexal-
tet eum in sæcula.

Benedicite montes et col-
les Domino: benedicite uni-
versa germinantia in terra
Domino.

Benedicite fontes Domi-
no: benedicite maria et flu-
mina Domino.

Benedicite cete et omnia
quæ moventur in aquis Do-
mino: benedicite omnes vo-
lucres cœli Domino.

Benedicite omnes bestiæ
et pecora Domino: benedicite
filii hominum Domino.

Benedicat Israel Domi-
num: laudet et superexaltet
eum in sæcula.

Benedicite sacerdotes Do-
mini Domino: benedicite servi
Domini Domino.

Benedicite spiritus et ani-
mæ justorum Domino: bene-
dicite sancti et humiles corde
Domino.

Benedicite Anania, Aza-
ria, Misael Domino: laudate et
superexaltate eum in sæcula.

Benedicamus Patrem et
Filium cum Sancto Spiritu:
laudemus, et superexaltemus
eum in sæcula.

Benedictus es, Domine,
in firmamento cœli: et lau-
dabilis et gloriosus, et super-
exaltatus in sæcula.

ANT. Præ timore autem
ejus exterriti sunt custodes,
et facti sunt velut mortui,
alleluia.

O ye light and darkness,
bless the Lord: O ye lightnings
and clouds, bless the Lord.

Oh! let the earth bless the
Lord: let it praise and exalt
him above all for ever.

O ye mountains and hills,
bless the Lord: O all ye things
that spring up in the earth,
bless the Lord.

O ye fountains, bless the
Lord: O ye seas and rivers,
bless the Lord.

O ye whales, and all that
move in the waters, bless the
Lord: O all ye fowls of the air,
bless the Lord.

O all ye beasts and cattle,
bless the Lord: O ye sons of
men, bless the Lord.

Oh! let Israel bless the
Lord: let it praise and exalt
him above all for ever.

O ye priests of the Lord,
bless the Lord: O ye servants
of the Lord, bless the Lord.

O ye spirits and souls of the
just, bless the Lord: O ye
holy and humble of heart,
bless the Lord.

O Ananias, Azarias, Misael,
bless ye the Lord: praise and
exalt him above all for ever.

Let us bless the Father and
the Son, with the Holy Ghost;
let us praise and exalt him
above all for ever.

Blessed art thou, O Lord, in
the firmament of heaven; and
worthy of praise, and glorious,
and exalted above all, for ever.

ANT. The guards were ter-
rified with fear of him, and
became as men struck dead,
alleluia.

The last Psalm of Lauds sings the *praise* of the Lord,
and urges all creatures to bless his holy *name*. It has a
great resemblance with the Canticle of the three children.

ANT. Respondens autem angelus dixit mulieribus: Nolite timere: scio enim quod Jesum quæritis, alleluia.

ANT. And the angel answering, said to the women: Fear not: for I know that ye seek Jesus, alleluia.

PSALM 148

Laudate Dominum de cœlis: laudate eum in excelsis.

Praise ye the Lord from the heavens: praise ye him in the high places.

Laudate eum omnes angeli ejus: laudate eum omnes virtutes ejus.

Praise ye him, all his angels: praise ye him, all his hosts.

Laudate eum sol et luna: laudate eum omnes stellæ et lumen.

Praise ye him, O sun and moon: praise ye him, all ye stars and light.

Laudate eum cœli cœlorum: et aquæ omnes, quæ super cœlos sunt, laudent nomen Domini.

Praise him, ye heavens of heavens: and let all the waters, that are above the heavens, praise the name of the Lord.

Quia ipse dixit, et facta sunt: ipse mandavit, et creata sunt.

For he spoke, and they were made: he commanded, and they were created.

Statuit ea in æternum, et in sæculum sæculi: præceptum posuit, et non præteribit.

He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

Laudate Dominum de terra: dracones et omnes abyssi.

Praise the Lord from the earth, ye dragons and all ye deeps.

Ignis, grando, nix, glacies, spiritus procellarum: quæ faciunt verbum ejus.

Fire, hail, snow, ice, stormy winds, which fulfil his word.

Montes et omnes colles: ligna fructifera, et omnes cedri.

Mountains and all hills: fruitful trees, and all cedars.

Bestiæ et universa pecora: serpentes, et volucres pennatæ.

Beasts and all cattle; serpents and feathered fowls.

Reges terræ et omnes populi: principes, et omnes judices terræ.

Kings of the earth and all people; princes and all judges of the earth.

Juvenes, et virgines, senes cum junioribus, laudent nomen Domini: quia exaltatum est nomen ejus solius.

Young men and maidens; let the old with the younger praise the name of the Lord: for his name alone is exalted.

Confessio ejus super cœlum et terram: et exaltavit cornu populi sui.

His praise is above heaven and earth: and he hath, *this day*, exalted the horn of his people.

Hymnus omnibus sanctis ejus: filiis Israel, populo appropinquanti sibi.

ANT. Respondens autem angelus, dixit mulieribus: Nolite timere: scio enim quod Jesum quæritis, alleluia.

A hymn to all his saints: to the children of Israel, a people approaching to him.

ANT. And the angel answering, said to the women: Fear not: for I know that ye seek Jesus, alleluia.

Immediately after the Psalms is sung the Paschal Anthem:

Hæc dies quam fecit Dominus: exsulemus et lætemur in ea.

This is the day which the Lord hath made: let us be glad and rejoice therein.

Then follows the Canticle of Zachary: it is the Church's daily welcome of the rising sun. It celebrates the coming of Jesus to his creatures, the fulfilment of the promises made by God, and the apparition of the divine *Orient* in the midst of our *darkness*.

ANT. Et valde mane una sabbatorum, veniunt ad monumentum orto jam sole, alleluia.

ANT. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen, alleluia.

CANTICLE OF ZACHARY

(*St Luke i*)

Benedictus Dominus Deus Israel: quia visitavit, et fecit redemptionem plebis suæ.

Et erexit cornu salutis nobis: in domo David pueri sui.

Sicut locutus est per os sanctorum: qui a sæculo sunt prophetarum ejus.

Salutem ex inimicis nostris: et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris: et memorari testamenti sui sancti.

Blessed be the Lord God of Israel, because he hath, *this day*, visited and wrought the redemption of his people.

And hath raised up an horn of salvation to us, in the house of David his servant.

As he spoke by the mouth of his holy prophets, who are from the beginning:

Salvation from our enemies, and from the hand of all that hate us.

To perform mercy to our fathers, and to remember his holy testament.

Jusjurandum quod jura-
vit ad Abraham patrem no-
strum: daturum se nobis.

Ut sine timore de manu
inimicorum nostrorum libe-
rati: serviamus illi.

In sanctitate et justitia
coram ipso: omnibus diebus
nostris.

Et tu, puer, propheta Al-
tissimi vocaberis: præibis
enim ante faciem Domini
parare vias ejus.

Ad dandam scientiam sa-
lutis plebi ejus: in remissio-
nem peccatorum eorum.

Per viscera misericordiæ
Dei nostri: in quibus visita-
vit nos Oriens ex alto.

Illuminare his qui in te-
nebris et in umbra mortis
sedent: ad dirigendos pedes
nostros in viam pacis.

ANT. Et valde mane una
sabbatorum, veniunt ad mo-
numentum, orto jam sole,
alleluia.

OREMUS.

Deus, qui hodierna die
per Unigenitum tuum æter-
nitatis nobis aditum, devicta
morte, reserasti: vota nostra
quæ præveniando aspiras,
etiam adjuvando proseguere.
Per eundem.

℣. Benedicamus Domino.
Alleluia, alleluia.

℞. Deo gratias. Alleluia,
alleluia.

The oath which he swore to
Abraham our father; that he
would grant to us,

That being delivered from
the hand of our enemies, we
may serve him without fear,

In holiness and justice be-
fore him all our days.

And thou, child, *the Precur-
sor of the Man-God*, shalt be
called the prophet of the Most
High: for thou shalt go before
the face of the Lord to pre-
pare his ways,

To give to his people the
knowledge of salvation, unto
the remission of their sins,

Through the bowels of the
mercy of our God, in which
the Orient from on high hath
visited us,

To enlighten them that sit
in darkness and in the shadow
of death: to direct our feet
into the way of peace.

ANT. And very early in the
morning, the first day of the
week, they come to the sepul-
chre, the sun being now risen,
alleluia.

LET US PRAY.

O God, who, on this day, by
thy only-begotten Son's victory
over death, didst open for us a
passage to eternity; grant that
our prayers, which thy prevent-
ing grace inspireth, may, by
thy help, become effectual.
Through the same, etc.

℣. Let us bless the Lord.
Alleluia, alleluia.

℞. Thanks be to God. Al-
leluia, alleluia.

The Office of Lauds being over, the faithful retire
from the church: but they will soon return, to assist
at the solemn Sacrifice of the Paschal Lamb. In

order the better to understand the holy Liturgy of our Easter, we will again imagine ourselves to be in one of the cathedral churches of the fourth or fifth century, where the sacred rites were carried out in all their magnificence.

The city is filled with strangers. The priests of the country churches have come to assist at the consecration of the oils, at the administration of Baptism, and at the grand functions of Easter. The inhabitants are not allowed to undertake any journey that would prevent them from assisting at the Offices of the Church; for we find several councils¹ forbidding even the nobles to go beyond the city walls until the Paschal solemnity is over. We shall not be surprised at these regulations if we remember what we have already stated with regard to Palm Sunday, how the monks of the East, who had obtained permission from their Abbots to leave their monasteries at the beginning of Lent, and retire into the desert, there to live with God alone, were obliged to return for the celebration of Easter. St Pachomius—who was the first to organize, in the desert of the east, a congregation or confederation of all the houses that had sprung from his celebrated monastery of Tabenna—insisted upon all his disciples convening every year in this central monastery, for the purpose of celebrating the Resurrection. On some of these occasions, there were to be seen encamped around Tabenna as many as fifty thousand monks.

Even now, notwithstanding all the deplorable injuries done to the spirit of Christianity by heresy, our churches are crowded on the great Paschal solemnity. Even they that never think of entering the house of God on any other day of the year make an exception for Easter Sunday, as though they could not resist the power of the great mystery of Jesus' triumph. It is the last remnant of faith left in these men; it keeps them from total forgetfulness of their religion. When their last hour comes, their celebration of Easter, though

¹ Councils of Agatha, of Orleans I and IV, of Epaon, etc.

so imperfect, may draw down upon them the mercy of their Saviour; but if their Easters have been but so many neglects of the Sacraments, what consolation, what hope, can they yield? Those slighted invitations to mercy will then cry out for vengeance, and give to the Resurrection the awful triumph of justice!—But these are thoughts far too sad for our festivity: let us turn them into a prayer to our risen Jesus, that he 'break not the bruised reed, nor quench the smoking flax';¹ let us delight in the thought of those bright days of the past when faith made Easter so glorious a sight for heaven and earth; let us exult in the reflection, that the same faith is still that of millions, and will be so till the end of time!

And before going to Mass, let us aid our enthusiasm by a remembrance of the martyrs of Easter. Yes, the grand solemnity was once consecrated by the blood of saints, and the Church chronicles the event in her Martyrology. In the year 459, Easter Sunday fell upon April 5. The Church in Africa was then suffering persecution from the Vandals; they were Arians, and had been brought into the country by their kings, Genseric and Hunneric. The Catholics of the city of Regia were assembled in the church for the celebration of the Resurrection, and, in order to keep out the heretics, they had closed the doors. The Arians, marshalled by one of their priests, forced an entrance, and rushed in, brandishing their swords. At that very moment a lector was in the ambo, singing the *Alleluia*; an arrow, shot by one of the barbarians, pierced his throat; he fell, and finished his song in heaven. The Vandals fell upon the faithful, and the church streamed with blood. They dragged others from the holy place, and executed them by order of their king. The little children were the only ones spared. Let us unite with the Church, who honours these noble victims of Easter on April 5.

¹ Isa. xlii 3.

MASS

It is the hour of Terce (9 o'clock), and the basilica is crowded with the faithful. The sun is pouring in his brightest beams; and who has not felt the charm of an Easter sun? The pavement is strewn with flowers. Above the glittering mosaics of the apse, the wall is covered with rich tapestry. Festoons hang from the sanctuary arch to the pillars of the nave and aisles. Lamps, fed with the purest oil, and suspended from the ciborium (or canopy), are burning around the altar. The Paschal candle, which has been ceaselessly burning since last night, stands on its marble pillar; its bright flame attracts every eye, and the perfumes, wherewith its wick is saturated, fill the sacred edifice with a delicious fragrance. It is the noble symbol of Jesus, our light, and seems to say: 'Alleluia! Christ is risen!'

But by far the most interesting object is the group of the neophytes, clad in their white garments, like the angels that appeared at the sepulchre. They are the living expression of the mystery of our Lord's Resurrection. Yesterday they were dead, by sin; now they are living, by that new life which is the fruit of Jesus' victory over death. Oh! happy thought of our mother the Church, to choose for the day of their regeneration that on which the Man-God won immortality for us his creatures!

The Station at Rome was formerly in the basilica of St Mary Major, the principal church of all those that are dedicated to the Mother of God in the holy city. Was it not just to associate with the Paschal solemnity the memory of her, who, more than all other creatures, had merited its joys, not only because of the exceptional share she had had in all the sufferings of Jesus, but also because of the unshaken faith wherewith, during those long and cruel hours of his lying in the tomb, she had awaited his Resurrection? But now the papal Mass is

celebrated in St Peter's, as being more convenient, by its size and situation, to the immense concourse of the faithful, who flock to Rome, from every part of the Christian world, for the feast of Easter. The Roman Missal, however, still gives St Mary Major as the stational church of to-day; and the indulgences are gained, as formerly, by those who assist at the services celebrated there.

There is no water blessed for the *Asperges* to-day, as is the custom on all other Sundays throughout the year. We assisted, a few hours ago, at the imposing ceremony of the blessing of the water which was to be used for the Baptism of the catechumens. The water which is now going to be sprinkled upon the faithful was taken from the font of regeneration. During this ceremony, the choir sings the following Antiphon:

ANTIPHON

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

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

Gloria Patri. Vidi aquam.

℣. Ostende nobis, Domine, misericordiam tuam, alleluia.

℞. Et salutare tuum da nobis, alleluia.

OREMUS.

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

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

Ps. Praise the Lord, because he is good: because his mercy endureth for ever.

Glory, etc. I saw.

℣. Show us, O Lord, thy mercy, alleluia.

℞. And grant us thy salvation, alleluia.

LET US PRAY.

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

In many of the western churches, the following stanzas, written by St Venantius Fortunatus, bishop of Poitiers, used formerly to be sung during the procession before to-day's Mass. We insert them here, feeling assured that they will interest our readers, and assist them to enter more fully into the spirit of the great solemnity, for which our forefathers made them serve as a preparation. We shall find them replete with the same enthusiasm that inspired the author when he composed the *Vexilla Regis*, and the hymn of the holy chrism: there is the same bold and energetic, almost harsh, diction, the same piety, the same richness of poetry and sentiment. The beautiful chant, to which this hymn was sung, is still extant.

EASTER SONG

Salve, festa dies, toto venerabilis ævo;

Qua Deus infernum vincit, et astra tenet.

Ecce renascentis testatur gratia mundi,

Omnia cum Domino dona redisse suo.

Repeat. Salve, festa dies.

Namque triumphanti post tristia tartara Christo,

Undique fronde nemus, gramina flore favent.

Salve, festa dies.

Legibus inferni oppressis, super astra meantem,

Laudant rite Deum lux, polus, arva, fretum.

Salve, festa dies.

Qui crucifixus erat Deus, ecce per omnia regnat;

Dantque creatori cuncta creata precem.

Salve, festa dies.

Hail, thou festive, ever venerable day! whereon hell is conquered and heaven is won by Christ.

Lo! our earth is in her spring; bearing, thus her witness that, with her Lord, she has all her gifts restored.

Repeat. Hail, thou festive.

For now the woods with their leaves, and the meadows with their flowers, pay homage to Jesus' triumph over the gloomy tomb.

Hail, thou festive.

Light, firmament, fields and sea, give justly praise to the God that defeats the laws of death, and rises above the stars.

Hail, thou festive.

The crucified God now reigns over all things; and every creature to its Creator tells a prayer.

Hail, thou festive.

Christe salus rerum, bone conditor,
atque redemptor;
Unica progenies ex Deitate Patris.

Salve, festa dies.

Qui genus humanum cernens
mersum esse profundo,
Ut hominem eriperes, es
quoque factus homo.

Salve, festa dies.

Nec voluisti etenim tantum
te corpore nasci,
Sed caro quæ nasci pertulit,
atque mori.

Salve, festa dies.

Funeris exsequias pateris,
vitæ auctor et orbis,
Intrans mortis iter, dando
salutis opem.

Salve, festa dies.

Tristia cesserunt infernæ
vincula legis,
Expavitque chaos luminis
ore premi.

Salve, festa dies.

Depereunt tenebræ Christi
fulgore fugatæ,
Æternæ noctis pallia crassa
cadunt.

Salve, festa dies.

Pollicitam sed redde fidem,
precor, alma potestas,
Tertia lux rediit, surge sepulchre meus.

Salve, festa dies.

Non decet, ut vili tumulto
tua membra tegantur,
Neu pretium mundi vilia
saxa premant.

Salve, festa dies.

Lintea tolle, precor, sudaria
linque sepulchro;
Tu satis es nobis, et sine te
nihil est.

Salve, festa dies.

O Jesus! Saviour of the
world! Loving Creator and
Redeemer! Only-begotten Son
of God the Father!

Hail, thou festive.

Seeing the human race was
sunk in misery deep, thou
wast made Man, that thou
mightest rescue man.

Hail, thou festive.

Nor wouldst thou be content
to be born; but being
born in the flesh, in the same
wouldst thou suffer death.

Hail, thou festive.

Thou, the author of life and
of all creation, wast buried in
the tomb; treading the path
of death, to give us salvation.

Hail, thou festive.

The gloomful bonds of hell
were broken; the abyss shook
with fear, as the light shone
upon its brink.

Hail, thou festive.

The brightness of Christ put
darkness to flight, and made
to fall the thick veils of ever-
lasting night.

Hail, thou festive.

But redeem thy promise,
I beseech thee, merciful King!
This is the third day; arise,
my buried Jesus!

Hail, thou festive.

'Tis not meet that thy Body
lie in the lowly tomb, or that a
sepulchral stone should keep im-
prisoned the ransom of the world.

Hail, thou festive.

Throw off thy shrouds, I
pray thee! Leave thy winding-
sheet in the tomb. Thou art
our all; and all else, without
thee, is nothing.

Hail, thou festive.

Solve catenatas inferni
carceris umbras,
Et revoca sursum, quicquid
ad ima ruit.

Salve, festa dies.

Redde tuam faciem, videant
ut sæcula lumen,
Redde diem, qui nos, te
moriente, fugit.

Salve, festa dies.

Sed plane implesti reme-
ans, pie victor, ad
orbem;

Tartara pressa jacent, nec
sua jura tenent.

Salve, festa dies.

Inferus insaturabiliter cava
guttura pandens,
Qui rapuit semper, fit tua
præda, Deus.

Salve, festa dies.

Evomit absorptam trepide
fera bellua plebem,
Et de fauce lupi subtrahit
agnus oves.

Salve, festa dies.

Rex sacer, ecce tui radiat
pars magna triumphi,
Cum puras animas sacra la-
vacra beant.

Salve, festa dies.

Candidus egreditur nitidis
exercitus undis,
Atque vetus vitium purgat
in amne novo.

Salve, festa dies.

Fulgentes animas vestis quo-
que candida signat,
Et grege de vineo gaudia
pastor habet,

Salve, festa dies, toto ve-
nerabilis ævo;

Qua Deus infernum vincit
et astra tenet.

Set free the spirits that are
shackled in limbo's prison.
Raise up all fallen things.

Hail, thou festive.

Show us once more thy
face, that all ages may see the
light! Bring back the day,
which fled when thou didst
die.

Hail, thou festive.

But thou hast done all this,
O loving conqueror, by return-
ing to our world: death lies
defeated, and its rights are
gone.

Hail, thou festive.

The greedy monster, whose
huge throat had swallowed all
mankind, is now thy prey, O
God!

Hail, thou festive.

The savage beast now trem-
bling vomits forth the victims
he had made, and the lamb
tears the sheep from the jaw
of the wolf.

Hail, thou festive.

O King divine! lo! here a
bright ray of thy triumph—
the souls made pure by the
holy font.

Hail, thou festive.

The white-robed troop comes
from the limpid waters; and
the old iniquity is cleansed in
the new stream.

Hail, thou festive.

The white garments symbo-
lize unspotted souls; and the
Shepherd rejoices in his snow-
like flock:

Hail, thou festive, ever ven-
erable day! whereon hell is
conquered and heaven is won
by Christ.

The preparations completed, the cantors intone the majestic melody of the Introit. Meanwhile, the pontiff, accompanied by the priests, deacons, and other ministers, advances in procession to the altar steps. This opening chant is the cry of the Man-God as he rises from the tomb: it is the hymn of Jesus' gratitude to his eternal Father.

INTROIT

Resurrexi, et adhuc tecum sum, alleluia: posuisti super me manum tuam, alleluia: mirabilis facta est scientia tua. Alleluia, alleluia.

Ps. Domine, probasti me et cognovisti me: tu cognovisti sessionem meam et resurrectionem meam. *V.* Gloria Patri. Resurrexi.

I have risen, and am as yet with thee, alleluia: thou hast stretched forth thy hand to me, alleluia: thy knowledge is become wonderful. Alleluia, alleluia.

Ps. Lord, thou hast tried me and known me: thou hast known my sitting down and my uprising. *V.* Glory, etc. I have risen, etc.

In the Collect, the Church proclaims the grace of immortality, which our Redeemer's victory over death restored to mankind. She prays that her children may desire the glorious destiny thus won for them.

COLLECT

Deus, qui hodierna die per Unigenitum tuum, æternitatis nobis aditum, devicta morte, reserasti: vota nostra, quæ præveniando aspiras, etiam adjuvando prosequere. Per eundem.

O God, who, on this day, by thy only-begotten Son's victory over death, didst open for us a passage to eternity; grant that our prayers, which thy preventing grace inspireth, may by thy help become effectual. Through the same, etc.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

I Cor. V.

Fratres, expurgate vetus fermentum, ut sitis nova conspersio, sicut estis azymi. Etenim Pascha nostrum

Lesson of the Epistle of St Paul the Apostle to the Corinthians.

I Cor. V.

Brethren: Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our Pasch,

immolatus est Christus. Ita-
que epulemur, non in fer-
mento veteri, neque in fer-
mento malitiæ et nequitiae:
sed in azymis sinceritatis et
veritatis.

is sacrificed. Therefore let us
feast, not with the old leaven,
nor with the leaven of malice
and wickedness, but with the
unleavened bread of sincerity
and truth.

God commanded the Israelites to use unleavened bread when they ate the Paschal Lamb; hereby teaching them that, before partaking of this mysterious food, they should abandon their sins, which are signified by *leaven*. We Christians, who are called to the new life which Jesus has created for us by his Resurrection, must henceforth be intent on good works, as the *unleavened bread* wherewith we must receive the Paschal Lamb, our Easter banquet.

The Gradual is formed of those joyous words, which the Church untiringly repeats in all her Offices of this solemnity of the Pasch. They are taken from the 117th Psalm. Joy, on such a day as this, is a duty incumbent on every Christian, both because of the triumph of our beloved Redeemer, and because of the blessings that triumph has won for us. Sadness would be a criminal protestation against the grand things wherewith God has graced us through his Son, who not only died, but also rose from the grave, for us.

GRADUAL

Hæc dies quam fecit Do-
minus: exsulemus et læte-
mur in ea.

℣. Confitemini Domino,
quoniam bonus: quoniam in
sæculum misericordia ejus.

This is the day which the
Lord hath made: let us be
glad and rejoice therein.

℣. Praise ye the Lord, for
he is good: and his mercy
endureth for ever.

The Alleluia verse expresses one of the motives we have for rejoicing: a banquet is prepared for us! Jesus is our Lamb. He was *slain*; now he is living: slain, that we might be redeemed by his Blood; living, that we may share his immortality.

Alleluia, alleluia.

℣. Pascha nostrum im-
molatus est Christus.

Alleluia, alleluia.

℣. Christ, our Pasch, is
sacrificed.

The better to encourage her children to be glad, the Church adds to her ordinary chants a hymn full of enthusiastic admiration for her risen Jesus. It is called a *Sequence*, because it is a continuation of the *Alleluia*.

SEQUENCE

Victimæ paschali laudes
Immolent christiani.

Agnus redemit oves:
Christus innocens Patri
Reconciliavit peccatores.

Mors et vita duello
Confluxere mirando:
Dux vitæ mortuus
Regnat vivus.

Dic nobis, Maria,
Quid vidisti in via?
Sepulchrum Christi vi-
ventis:
Et gloriam vidi resurgentis.
Angelicos testes,
Sudarium et vestes.

Surrexit Christus spes
mea:
Præcedet vos in Galilæam.
Scimus Christum surre-
xisse
A mortuis vere;
Tu nobis victor Rex, mise-
rere. Amen. Alleluia.

Let Christians offer to the
Paschal Victim the sacrifice
of praise.

The Lamb hath redeemed
the sheep: the innocent Jesus
hath reconciled sinners to his
Father.

Death and life fought against
each other, and wondrous was
the duel: the King of life was
put to death; yet now he lives
and reigns.

Tell us, O Mary! what
sawest thou on the way?

I saw the sepulchre of the
living Christ; I saw the glory
of him that had risen.

I saw the angels that were
the witnesses; I saw the wind-
ing-sheet and the cloth.

Christ, my hope, hath risen!
He shall go before you into
Galilee.

We know that Christ hath
truly risen from the dead. Do
thou, O conqueror and King!
have mercy upon us. Amen.
Alleluia.

The Church gives her preference to-day to the Evangelist St Mark, who was a disciple of St Peter, and wrote his Gospel at Rome, under the eye of this prince of the Apostles. It was fitting that, on such a festival as Easter, we should, in some manner, hear him speaking to us, whom our divine Master appointed to be the Rock of his Church, and the supreme pastor of all, both sheep and lambs.

GOSPEL

Sequentia sancti Evangelii
secundum Marcum.

Sequel of the holy Gospel ac-
cording to Mark.

*Cap. XVI.**Ch. XVI.*

In illo tempore: Maria Magdalene, et Maria Jacobi, et Salome, emerunt aromata ut venientes ungerent Jesum. Et valde mane una sabbatorum, veniunt ad monumentum, orto jam sole. Et dicebant ad invicem: Quis revolvat nobis lapidem ab ostio monumenti? Et respicientes viderunt revolutum lapidem. Erat quippe magnus valde. Et introeuntes in monumentum, viderunt juvenem sedentem in dextris, coopertum stola candida, et obstupuerunt. Qui dixit illis: Nolite expavescere: Jesum quæritis Nazarenum, crucifixum: surrexit, non est hic; ecce locus ubi posuerunt eum. Sed ite, dicite discipulis ejus, et Petro, quia præcedit vos in Galilæam: ibi eum videbitis, sicut dixit vobis.

At that time: Mary Magdalene, and Mary the mother of James, and Salome, bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted: you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. But go, tell his disciples and Peter, that he goeth before you into Galilee: there you shall see him, as he told you.

He is risen: He is not here! The Corpse, laid by the hands of them that loved their Lord, on the slab that lies in that cave, is risen; and, without removing the stone that closed the entrance, has gone forth, quickened with a life which can never die. No man has helped him. No prophet has stood over the dead Body, bidding it return to life. It is Jesus himself, and by his own power, that has risen. He suffered death, not from necessity, but because he so willed; and again, because he willed, he has delivered himself from its bondage. O Jesus! Thou, that thus mockest death,

art the Lord our God! We reverently bend our knee before this empty tomb, which is now for ever sacred, because, for a few hours, it was the place of thy abode. *Behold the place where they laid him!* Behold the winding-sheet and bands, which remain to tell the mystery of thy having once been dead! The angel says to the women: *Ye seek Jesus of Nazareth, who was crucified!* The recollection makes us weep. Yes, it was but the day before yesterday that his Body was carried hither, mangled, wounded, bleeding. Here, in this cave, from which the angel has now rolled back the stone—in this cave, which his presence fills with a more than mid-day brightness—stood the afflicted Mother. It echoed with the sobs of them that were at the burial, John and the two disciples, Magdalen and her companions. The sun sank beneath the horizon, and the first day of Jesus' burial began. But the prophet had said: 'In the evening weeping shall have place; and in the morning gladness.'¹ This glorious, happy morning has come, O Jesus! and great indeed is our gladness at seeing that this same sepulchre, whither we followed thee with aching hearts, is now but the trophy of thy victory! Thy precious wounds are healed! It was we that caused them; permit us to kiss them. Thou art now living, more glorious than ever, and immortal. And because we resolved to die to our sins, when thou wast dying in order to expiate them, thou willest that we, too, should live eternally with thee; that thy victory over death should be ours; that death should be for us, as it was for thee, a mere passage to immortality, and should one day give back, uninjured and glorified, these bodies which are to be lent for a while to the tomb. Glory, then, and honour, and love, be to thee, O Jesus! who didst deign not only to die, but to rise again for us!

The Offertory is composed of the words wherein David foretold that the earth would tremble when the Man-God arose. This earth of ours has not only witnessed the grandest manifestations of God's power and goodness,

¹ Ps. xxix 6.

but, by the sovereign will of its Maker, has been frequently made to share in them, by preternatural movements.

OFFERTORY

Terra tremuit et quievit,	The earth trembled, and
dum resurgeret in judicio	was silent, when God arose
Deus, alleluia.	in judgement, alleluia.

The whole assembly of the faithful is about to partake of the Paschal banquet; the divine Lamb invites them to it. The altar is laden with the offerings they have presented. The holy Church, in her Secret, invokes upon these favoured guests the graces which will procure for them the blissful immortality whereof they are about to receive a pledge.

SECRET

Suscipe, quæsumus, Domine, preces populi tui cum oblationibus hostiarum: ut paschalibus initiata mysteriis, ad æternitatis nobis medelam, te operante, proficiant. Per Dominum.	Receive, O Lord, we beseech thee, the prayers of thy people, together with the offerings of these hosts: that what is consecrated by these paschal mysteries may by the help of thy grace avail us to eternal life. Through, etc.
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At the papal Mass, during the Middle Ages, while the pontiff recited the Secret, the two youngest cardinal-deacons came forward, vested in white dalmatics, and stood at each end of the altar, with their faces turned towards the people. They represented the two angels who kept guard over our Saviour's tomb, and announced to the holy women that he had risen. The two deacons remained in that position until the pontiff left the altar at the *Agnus Dei*, in order to receive the Holy Communion on the throne.

Another impressive custom was observed at St Mary Major's. When the Pope, after breaking the Host, addressed to the faithful the wish of peace, with the usual greeting of *Pax Domini sit semper vobiscum*, the choir did not answer the usual *Et cum spiritu tuo*.

It was the tradition, that St Gregory the Great was once officiating in this church on Easter Sunday, when, having sung these words, which bring down the Spirit of peace on the assembled people, a choir of angels responded with such sweet melody, that the singers of earth were silent, for they feared to join in the celestial music. The year following the cantors awaited the angelic response to the words of the pontiff: the favour, however, was never renewed, but the custom of not answering the *Et cum spiritu tuo* was observed for several centuries.

The moment has at length come for the faithful to partake of the divine Banquet. It was the practice in the ancient Church of Gaul to chant the following solemn appeal to the people, who were about to receive the Bread of life.¹ The music, which accompanied the Antiphon, is most impressive and appropriate. We give the words, as they will assist the devotion of the faithful.

INVITATION OF THE PEOPLE TO COMMUNION

Venite populi ad sacrum
et immortale mysterium, et
libamen agendum.

Cum timore, et fide acceda-
mus manibus mundis, pœni-
tentiæ munus communice-
mus, quoniam propter nos
Agnus Dei Patris sacrifi-
cium propositum est.

Ipsam solum adoremus,
ipsam glorificemus : cum
angelis clamantes, alleluia.

Come, O ye people, to the
sacred and immortal mystery !
Come and receive the sacred
libation !

Let us approach with fear
and faith, and hands undefiled.
Let us unite ourselves with
him who is the reward of our
repentance, for it is for us that
the Lamb of God the Father
offered himself in sacrifice.

Let us adore him alone, and
glorify him, singing with the
angels, alleluia.

While the sacred ministers are distributing the divine Food, the Church celebrates, in her Communion Anthem, the true Paschal Lamb, which has been mystically

¹ It was sung in cathedral churches even after the introduction of the Roman Liturgy into France by Pepin and Charlemagne. It was not entirely discontinued until the last century came with its unsanctioned and ever-to-be-regretted innovations.

immolated on the altar, and requires, from them who receive it, that purity of soul which is signified by the *unleavened bread* under whose accidents the reality lies hid.

COMMUNION

Pascha nostrum immolatus est Christus, alleluia: itaque epulemur in azymis sinceritatis et veritatis. Alleluia, alleluia, alleluia.

Christ, our Pasch, is immolated, alleluia: therefore, let us feast on the unleavened bread of sincerity and truth. Alleluia, alleluia, alleluia.

The last prayer made by the Church for them that have received their God is that the spirit of fraternal charity, which is the spirit of our Pasch, may abide in them. The Son of God, by assuming our nature in the mystery of the Incarnation, has made us to be his brothers; by shedding his Blood for us upon the Cross, he has united us to one another by the bond of the redemption; and, by his Resurrection, he has linked us together in one glorious immortality.

POSTCOMMUNION

Spiritum nobis, Domine, tuæ charitatis infunde: ut quos sacramentis paschali-bus satiasti, tua facias pietate concordes. Per Dominum.

Pour forth on us, O Lord, the spirit of thy love; that those whom thou hast filled with the Paschal Sacrament, may, by thy goodness, live in perfect concord. Through, etc.

The pontiff then gives his blessing to the people. They leave the house of God, to return thither for the Vespers, which most solemn Office will conclude the magnificent functions of our solemnity.

At Rome, the Pope descends from the throne, wearing his triple crown. He ascends the *sedia gestatoria*, which is borne on the shoulders of the servants of the palace, and is carried to the great nave. Having reached the appointed place, he descends and humbly kneels down. Then, from the tribune of the cupola, are shown by priests, vested in their stoles, the wood of the true Cross, and the Veil, called the *Veronica*, on which is impressed

the face of our Redeemer. This commemoration of the sufferings and humiliations of the Man-God, at the very moment when his triumph over death has been celebrated with all the pomp of the Liturgy, eloquently proclaims the glory and power of our risen Jesus, and shows us how faithfully and how lovingly he fulfilled the mission he had so graciously taken upon himself, of working our salvation. It was on this very day, that he himself said to the disciples of Emmaus: 'Thus it behoved Christ to suffer and to rise again from the dead the third day.'¹ The Christian world, in the person of its supreme pastor, hereby pays its homage to the sufferings and glory of its Redeemer. The pontiff then resumes the triple Crown, and is carried, on the *sedia*, to the balcony, where he gives the papal benediction to the people assembled in the piazza of St Peter's. We have already described this solemn rite.²

Formerly, when the Lateran palace was the papal residence, and the Station of Easter Sunday was held at St Mary Major's, the sovereign Pontiff, vested in a cope, and wearing the tiara, went to the basilica on a horse caparisoned in white. After the Mass, he proceeded to the banquet-hall, called the *Triclinium Leonianum*. It was built by St Leo III, and was decorated with mosaics representing Christ, St Peter, Constantine and Charlemagne. A repast was prepared, to which were invited, as guests of the pontiff, five cardinals, five deacons, and the first in dignity (*the Primicerius*) of the clergy attached to the church of St John Lateran. Near to the Pope's own table, a seat was prepared for twelfth guest—the prior, called *basilicarius*. The Paschal Lamb was then served up, laid on a rich dish. The Pope blessed it, and thus signified that the severe law of abstinence was at an end. He himself cut it into portions and sent one to each of his guests; but first of all he cut off a small piece, and gave it to the *basilicarius*, saying to him what would have seemed a harsh allusion, but for the words that followed: 'What thou hast to do,

¹ St Luke xxiv 46.

² See *Passiontide: Maundy Thursday*, p. 359.

do quickly! But what was said as a condemnation, I say to thee as a pardon.' The repast began with joyous conversation; but, after some time, the arch-deacon gave a signal, and a deacon began to read. The papal choristers were afterwards introduced, and sang such of the favourite sequences as the Pope called for. This done, the choristers kissed the feet of the pontiff, who gave to each of them a cup full of wine from his own table; and each received a piece of money, called a *besant*, from the treasurer.

Our object in mentioning such customs as this, is to show our readers the simple manners of the Middle Ages. The custom of blessing and eating lamb on Easter Sunday still continues, though, in many instances, it conveys very little meaning. For those who, from idle pretexts, have scarcely observed a day's abstinence during the whole of Lent, the Paschal Lamb is a reproach rather than a consolation. We here give the blessing as a completion to our Easter rites. The venerable prayer, used by the Church, will take us back in thought to other ages and prompt us to ask of God that he will grant us a return to the simple and practical faith, which gave such soul and grandeur to the everyday life of our Catholic forefathers.

BLESSING OF THE PASCHAL LAMB

Deus, qui per famulum tuum Moysen, in liberatione populi tui de Egypto, agnum occidi jussisti in similitudinem Domini nostri Jesu Christi, et utrosque postes domorum de sanguine ejusdem agni perungi præcepisti: ita benedicere, et sanctificare digneris hanc creaturam carnis, quam nos famuli tui ad laudem tuam sumere desideramus, per resurrectionem ejusdem Domini nostri Jesu Christi. Qui tecum vivit et regnat in sæcula sæculorum. Amen.

O God, who, on the deliverance of thy people from Egypt, didst command, by thy servant Moses, that a lamb should be slain as a type of our Lord Jesus Christ, and didst ordain that both side-posts of the houses should be sprinkled with its blood: vouchsafe also to bless and sanctify this creature of flesh, which we thy servants desire to eat for thy glory, and in honour of the Resurrection of the same Jesus Christ, our Lord. Who liveth and reigneth with thee, for ever and ever. Amen.

The law of Lent formerly forbade not only flesh-meat, but also eggs. It was only by a dispensation that they were allowed to be eaten during that holy season of penance. The Churches of the East have strictly maintained the ancient discipline on this point, and no dispensation is admitted. Here, again, the faithful show their joy, by asking the Church to bless the eggs that are to appear at their Easter repast. The following is the prayer used for this blessing:

BLESSING OF THE PASCHAL EGGS

Subveniat, quæsumus Domine, tuæ benedictionis gratia huic ovorum creaturæ: ut cibus salubris fiat fidelibus tuis in tuarum gratiarum actione sumentibus, ob resurrectionem Domini nostri Jesu Christi. Qui tecum vivit et regnat in sæcula sæculorum. Amen.

We beseech thee, O Lord, to give the favour of thy blessing to these eggs; that so they may be a wholesome food to thy faithful, who gratefully take them in honour of the Resurrection of our Lord Jesus Christ. Who liveth and reigneth with thee, for ever and ever. Amen.

Yes, let our Easter repast, blessed as it is by our mother the Church, be one of joy, and add to the gladness of this great day! The feasts of religion should always be kept as feasts by Christian families: but there is not one, throughout the year, that can be compared to this of Easter, which we have waited for so long and in such sorrow, and which has at length come, bringing with it the riches of God's pardon, and the hope of our immortality.

AFTERNOON

The day is fast advancing, and Jesus has not yet shown himself to his disciples. The holy women are overpowered with joy and gratitude at the favour they have received. They have told it to the Apostles, assuring them that not only have they seen angels, but Jesus himself; that he has spoken to them; that they have kissed his sacred feet. But all their assurances

fail to convince these men, who are oppressed with what they have seen of their Master's Passion. They are cruelly disappointed, and their disappointment makes them deaf to everything that speaks of consolation. And yet, we shall soon find them laying down their very lives in testimony of the Resurrection of that Master whose name and remembrance is now a humiliation to them.

We may form some idea of their feelings from the conversation of two who have been spending a part of the day with them, and who themselves were disciples of Jesus. This very evening, while returning to Emmaus, they thus express their disappointment: 'We hoped that Jesus would have redeemed Israel: and now, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us; who, before it was light, were at the sepulchre; and not finding his Body, came, saying that they had also seen a vision of angels, who say that he is alive. And some of our people went to the sepulchre, and found it so as the women had said; but him they found not.'¹ How strange, that the Resurrection of which Jesus had so often spoken to them, even in the presence of the Jews, does not recur to their minds! They are still carnal-minded men, and the awful fact of his death stifles within them every idea of that new birth which our bodies are to receive in the tomb.

But our risen Jesus must now show himself to these men, who are to preach his divinity to the furthest ends of the world. So far, his manifestations have been made to satisfy his affection for his blessed Mother, and his infinite love for those souls, that had done all in their power to testify their gratitude towards him. It is now time for him to provide for his own glory; at least, so it would seem to us. But no; having rewarded those that love him, he would now show the generosity of his heart; and then, after this, proclaim his triumph. The apostolic college, of which every member fled at the

¹ St Luke xxiv 21-24.

hour of danger, has seen its very head so forgetful of his duty as to deny his divine Master. But, from the moment when Jesus cast upon his disciple a look of reproach and pardon, Peter has done nothing but shed bitter tears over his fall. Jesus would now console the humble penitent; tell him, with his own lips, that he has pardoned him; and confirm, by this mark of his divine predilection, the sublime prerogatives that he so recently conferred upon him in the presence of all the other Apostles. As yet Peter doubts of the Resurrection; Magdalen's testimony has not convinced him; but now that his offended Master is about to appear to him, his faith will acknowledge the grand mystery.

We have already heard the angel sending Jesus' message by the three women. 'Go,' said he, 'tell his disciples and Peter that he goeth before you into Galilee.'¹ Why this express mention of Peter, but that he may know that although he has denied Jesus, Jesus has not denied him? Why is he not, on this occasion, mentioned before the others, except to spare him the humiliation of the contrast between his high position and the unworthy conduct he has shown? But this special mention of his name tells him that he is still dear to Jesus, and that he will soon have an opportunity of expiating his sin, by expressing his regret and repentance at the very feet of his ever-loving, and now glorified, Master. Yes, Peter is tardy in believing; but his conversion is sincere, and Jesus would reward it.

Suddenly, then, in the course of this afternoon, the Apostle sees standing before him that divine Master, whom, three days previously, he had beheld bound and led away by the servants of Caiphas. This Jesus is now resplendent with light; he is the conqueror, the glorious Messiah: and yet what most affects the Apostle is the ineffable goodness of this his Lord, who comes to console him, rather than to show him the splendours of his Resurrection. Who could describe the interview between the penitent and his offended Master; the sorrow

¹ St Mark xvi 7.

of Peter, now that he finds himself treated with such generosity; the loving pardon which comes from Jesus' lips, and fills the Apostle's heart with Paschal joy? Blessed be thy name, O Jesus! who thus raisest up from his fall him whom thou art to leave us for our chief pastor and father, when thou ascendest into heaven!

It is, indeed, just that we adore the infinite mercy which dwells in the heart of our risen Jesus, and which he shows with the same profusion and power as during his mortal life: but let us also admire how, by this visit, he continues in St Peter the mystery of the unity of the Church—a mystery which is to be perpetuated in this Apostle and his successors. At the Last Supper, Jesus spoke these words to him, in the presence of the other Apostles: 'I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren.'¹ The time is now come for establishing Peter in this faith which is never to fail: Jesus gives it to him. He himself instructs Peter: he makes him the foundation of his Church. In a few hours hence he will manifest himself to the other Apostles; but Peter will be present with his brethren. Thus, if Peter receive favours not granted to the rest, they never receive any but he has a share in them. It is their duty to believe on Peter's word: they do so. On Peter's testimony, they believe in the Resurrection, and proclaim it to others, as we shall soon see. Jesus is to appear likewise to them, for he loves them; he calls them his brethren; he has chosen them to be the preachers of his name throughout the world: but he will find them already instructed in the faith of his Resurrection, because they have believed Peter's testimony; and Peter's testimony has effected in them the mystery of that unity, which he will effect in the Church to the end of time.

Jesus' apparition to the prince of the Apostles rests on the authority of St Luke's Gospel² and St Paul's first Epistle to the Corinthians.³ It is the fourth of those that took place on the day of the Resurrection.

¹ St Luke xxii 32.

² St Luke xxiv 34.

³ 1 Cor. xv 5.

THE EASTER VESPERS

The Evening Office, called on that account *Vespers*, has brought an immense concourse of the faithful to the church. We continue our description of to-day's services as they were formerly celebrated, in order that our readers may the more fully enter into the spirit of the feast. The solemn administration of Baptism having ceased to form an essential part of the Easter functions, the ancient rites which had reference to it, and especially those used during the Vespers, have fallen almost universally into disuse. We will endeavour to give an idea of them, by blending the ancient ceremonies with those that are now in use, and which, in most places, are the same as those of other solemnities throughout the year. It was not so eight hundred years ago.

The bishop vested in his pontifical robes, and accompanied by all the clergy, went to what we should now call the rood-screen, which was richly decorated, and on which stood the crucifix. Here the cantors intoned the *Kyrie eleison*, which was repeated nine times. Immediately after this began the Vespers. The Antiphons of the Psalms were not the same as those we now sing, and which are taken from Lauds. Of course, we only give the latter.

ANT. Angelus autem Domini descendit de cœlo, et accedens revolvit lapidem, et sedebat super eum. Alleluia, alleluia.

ANT. And the angel of the Lord descended from heaven; and going to the stone, rolled it back, and sat on it. Alleluia, alleluia.

PSALM 109

Dixit Dominus Domino meo: Sede a dextris meis.

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

Donec ponam inimicos tuos: scabellum pedum tuorum.

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

Virgam virtutis tuæ emit-
tet Dominus ex Sion: do-
minare in medio inimico-
rum tuorum.

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

Juravit Dominus, et non
pœnitebit eum: Tu es sacer-
dos in æternum secundum
ordinem Melchisedech.

Dominus a dextris tuis:
confregit in die iræ suæ re-
ges.

Judicabit in nationibus,
implebit ruinas: conquas-
sabit capita in terra multo-
rum.

De torrente in via bibet:
propterea exaltabit caput.

ANT. Angelus autem Do-
mini descendit de cœlo, et
accedens revolvit lapidem,
et sedebat super eum. Alle-
luia, alleluia.

ANT. Et ecce terræmotus
factus est magnus: Angelus
enim Domini descendit de
cœlo, alleluia.

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

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

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

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

*He shall also judge among
nations: in that terrible coming,
he shall fill the ruins of the
world: he shall crush the heads
in the land of many.*

*He shall drink, in the way,
of the torrent of sufferings:
therefore shall he lift up the
head, on the day of his triumph
over death.*

ANT. And the angel of the
Lord descended from heaven;
and going to the stone, rolled
it back, and sat on it. Alleluia,
alleluia.

ANT. And behold! there
was a great earthquake: for
an angel of the Lord came
down from heaven, alleluia.

PSALM 110

Confitebor tibi, Domine,
in toto corde meo: in con-
silio justorum et congrega-
tione.

Magna opera Domini:
exquisita in omnes volunta-
tes ejus.

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

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

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

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

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

Ut det illis hereditatem gentium: opera manuum ejus veritas et judicium.

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

Redemptionem misit populo suo: mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

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

ANT. Et ecce terræmotus factus est magnus: Angelus enim Domini descendit de cœlo, alleluia.

ANT. Erat autem aspectus ejus sicut fulgur, vestimenta autem ejus sicut nix. Alleluia, alleluia.

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

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

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

That he may give them *his Church*, the inheritance of the gentiles: the works of his hand are truth and judgment.

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

He hath sent redemption to his people; he hath *thereby* commanded his covenant for ever.

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

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

ANT. And behold! there was a great earthquake: for an angel of the Lord came down from heaven, alleluia.

ANT. And his countenance was as lightning, and his raiment was as snow. Alleluia, alleluia.

PSALM III

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

Potens in terra erit semen ejus: generatio rectorum benedicetur.

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

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

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

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

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

In memoria æterna erit justus: ab auditione mala non timebit.

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

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

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

ANT. Erat autem aspectus ejus sicut fulgur, vestimenta autem ejus sicut nix. Alleluia, alleluia.

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

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

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

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

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

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

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

ANT. And his countenance was as lightning, and his raiment was as snow. Alleluia, alleluia.

After having sung these three Psalms, the Office of Vespers was interrupted, and the faithful exulted in the expectation of the sublime ceremony which was now to be performed. They remembered what holy emotions filled their souls when they were neophytes, and shared in the triumph that was now preparing for the newly baptized of this Easter. Meanwhile, the cantors sang the *Alleluia*, which had so gladdened all hearts, this morning, at the Mass.

Alleluia. Pascha nostrum immolatus est Christus. Alleluia.

Alleluia. Christ, our Pasch, is sacrificed. Alleluia.

The Cantic *Magnificat* was then chanted; after which, the bishop sang the Collect of the feast. Immediately after this, the neophytes were taken in procession to the font, from whose sacred waters they had risen, last night, as Christ from his tomb; they came forth, cleansed from their sins, yea, radiant with light and immortality. By this visit to the scene of their happy deliverance, the Church wished to impress them with a lifelong appreciation of the graces they had received at their Baptism, and of the resemblance they then contracted with their risen Lord, who 'dieth now no more.'

The Paschal Candle was taken from its marble column, and carried at the head of the procession. Now, as well as during last night's procession to the baptistery, it represented the pillar of fire that guided the Israelites amidst the Egyptian darkness. Closely after it followed a deacon, in a white dalmatic, carrying the silver phial of holy chrism, by whose anointing the neophytes had, but a few hours since, received the Holy Ghost with his seven wondrous Gifts. Next came the cross, and seven acolytes carrying seven torches, symbolic of the heavenly vision described in the Apocalypse.¹ The sacred ministers and priests advanced under the guidance of the holy standard: and after them, the bishop, his face beaming with the heavenly joy wherewith these two great mysteries had filled his soul—the triumphant Resurrection of Christ, and the fecundity of holy Church. Immediately after the pontiff came the neophytes, walking two and two, and attracting all eyes by their recollected demeanour and the beauty of their white robes. The rest of the faithful closed the procession, during which was sung the following Antiphon:

ANT. In die resurrectionis meæ, dicit Dominus, alleluia: congregabo gentes, et colligam regna, et effundam super vos aquam mundam. Alleluia, alleluia.

ANT. In the day of my Resurrection, saith the Lord, alleluia: I will assemble the gentiles, and will gather the kingdoms, and will pour out upon you a clean water. Alleluia, alleluia.

¹ Apoc. i 12, etc.

The Antiphon was followed by the fourth Psalm of Vespers, which magnifies the *name of the Lord*, and celebrates the *joys of that mother*, to whom our Lord has given so many *children*.

ANT. Præ timore autem ejus exterriti sunt custodes, et facti sunt velut mortui, alleluia.

ANT. The guards were terrified with fear of him, and became as men struck dead, alleluia.

PSALM 112

Laudate pueri Dominum: laudate nomen Domini.

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

A solis ortu usque ad occasum: laudabile nomen Domini.

Excelsus super omnes gentes Dominus: et super cælos gloria ejus.

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

Suscitans a terra inopem: et de stercore erigens pauperem.

Ut collocet eum cum principibus: cum principibus populi sui.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

ANT. Præ timore autem ejus exterriti sunt custodes, et facti sunt velut mortui, alleluia.

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

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

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

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

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

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

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

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

ANT. The guards were terrified with fear of him, and became as men struck dead, alleluia.

Meanwhile, the procession advanced down the nave, descended the steps of the portico, and traversed the space between the cathedral and the baptistery. People, clergy, and pontiff, all entered beneath the spacious dome. In the centre, surrounded by a balustrade,

was the font, reflecting in its crystal waters the rays of the evening sun. The neophytes were placed immediately round the balustrade, and were permitted to fix their delighted gaze on that sacred element, which had cleansed them from all their sins.

As soon as the Psalm *Laudate* was finished, the bishop left the platform, where he had been sitting; and taking the thurible in his hand, he walked round the font, covering with clouds of incense the water he had so solemnly blessed on the previous night, and to which he was indebted for the happy increase of all these children newly born to grace. When he had returned to his throne, two cantors sang this verse:

℣. Apud te, Domine, est
fons vitæ, alleluia.

℣. With thee, O Lord, is the
fountain of life, alleluia.

To which all answered:

℞. Et in lumine tuo vi-
debimus lumen, alleluia.

℞. And in thy light we
shall see light, alleluia.

Then the bishop:

OREMUS.

Præsta, quæsumus, omnipotens, Deus, ut qui Resurrectionis Dominicæ sollemniam colimus, ereptionis nostræ suscipere lætitiā mereamur. Per eundem Christum Dominum nostrum. Amen.

LET US PRAY.

Grant, we beseech thee, O almighty God, that we, who celebrate the solemnity of our Lord's Resurrection, may deserve to receive the joy of our deliverance. Through the same Christ our Lord. Amen.

After this prayer, the following Antiphon was sung, in which is celebrated the salvation given to man by water:

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

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

The Antiphon was followed by the fifth Psalm of Sunday's Vespers, which celebrates Israel's deliverance

from Egypt by passing through the waters of the Red Sea, and his journey towards the Promised Land. The procession then left the baptistery to return to the cathedral.

ANT. Respondens autem angelus dixit mulieribus: Nolite timere: scio enim quod Jesum quæritis, alleluia.

ANT. And the angel answering, said to the women: Fear not: for I know that ye seek Jesus, alleluia.

PSALM 113

In exitu Israel de Ægypto; domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: Israel potestas ejus.

Mare vidit, et fugit: Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes: et colles sicut agniovium.

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

Montes exsultastis sicut arietes: et colles sicut agniovium?

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

Qui convertit petram in stagna aquarum: et rupem in fontes aquarum.

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

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

Deus autem noster in cælo: omnia quæcumque voluit, fecit.

Simulacra gentium argentum et aurum: opera manuum hominum.

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

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled; Jordan was turned back.

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

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

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

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

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

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

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

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

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

Os habent, et non loquuntur: oculos habent, et non videbunt.

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

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

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

Domus Israel speravit in Domino: adiutor eorum, et protector eorum est.

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

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

Dominus memor fuit nostri: et benedixit nobis.

Benedixit domui Israel: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: pusillis cum maioribus.

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

Benedicti vos a Domino: qui fecit cœlum et terram.

Cœlum cœli Domino: terram autem dedit filiis hominum.

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

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

ANT. Respondens autem angelus dixit mulieribus: Nolite timere; scio enim quod Jesum quæritis, alleluia.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ANT. And the angel answering, said to the women: Fear not: for I know that ye seek Jesus, alleluia.

While singing this Psalm, which offers so many allusions to the favours received by the neophytes, the procession had reached the porch of the cathedral. Entering the holy place, it passed up the nave, as far as the rood-screen. There, the neophytes arranged themselves, and the following prayer was sung in honour of him who had saved them by his Cross and tomb:

℣. Dicite in nationibus,
alleluia.

℞. Quia Dominus regnavit
a ligno, alleluia.

℣. Say ye among the gen-
tiles, alleluia.

℞. That the Lord hath reigned
from the Wood, alleluia.

The bishop then addressed this prayer to God:

OREMUS.

Præsta, quæsumus, omnipotens Deus, ut qui gratiam Dominicæ Resurrectionis agnovimus, ipsi per amorem Sancti Spiritus a morte animæ resurgamus. Per eundem Christum Dominum nostrum. Amen.

LET US PRAY.

Grant, we beseech thee, O almighty God, that we, who acknowledge the grace of our Lord's Resurrection, may rise from the death of the soul, by the love that cometh of the Holy Ghost. Through the same Christ our Lord. Amen.

It was thus, in the first eight centuries of the Church, that the Easter Vespers concluded; and with a few slight variations here and there, such was the ceremony observed. In some churches the *Magnificat* was sung twice, in others thrice, and even four times. The essential rite of these Vespers was the procession to the baptistery, during which were sung the Antiphons we have given, and the Psalms *Laudate, pueri*, and *In exitu*. We will now resume the Office of Vespers, at which we are assisting.

The five usual Psalms being finished, there is sung the solemn Antiphon, which the Church repeats in all the canonical hours of this feast.

Hæc dies quam fecit Dominus: exsulemus et lætemur in ea.

This is the day which the Lord hath made: let us be glad and rejoice therein.

It is followed by the Canticle of our blessed Lady, which forms an essential part of the Evening Office;

and while it is being sung, the celebrant solemnly censes the altar.

ANT. Et respicientes, viderunt revolutum lapidem ab ostio monumenti: erat quippe magnus valde, alleluia.

ANT. And looking, they saw the stone rolled away from the door of the sepulchre; for it was very large, alleluia.

OUR LADY'S CANTICLE

(*St Luke i*)

Magnificat: anima mea Dominum:

Et exsultavit spiritus meus: in Deo salutari meo.

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

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

Et misericordia ejus a progenie in progenies: timentibus eum.

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

Deposuit potentes de sede: et exaltavit humiles.

Esurientes implevit bonis: et divites dimisit inanes.

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

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

ANT. Et respicientes, viderunt revolutum lapidem ab ostio monumenti: erat quippe magnus valde, alleluia.

OREMUS.

Deus, qui hodierna die per Unigenitum tuum æternitatis nobis aditum, devicta

My soul doth magnify the Lord;

And my spirit hath rejoiced in God my Saviour.

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

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

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

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

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

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

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

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

ANT. And looking, they saw the stone rolled away from the door of the sepulchre; for it was very large, alleluia.

LET US PRAY.

O God, who, on this day, by thy only-begotten Son's victory over death, didst open

morte, reserasti: vota nostra, quæ præveniendō aspiras, etiā adjuvando proseguere. Per eundem.

Benedicamus Domino. Alleluia, alleluia.

Deo gratias. Alleluia, alleluia.

for us a passage to eternity: grant that our prayers, which thy preventing grace inspireth, may by thy help become effectual. Through the same, etc.

Let us bless the Lord. Alleluia, alleluia.

Thanks be to God. Alleluia, alleluia.

During the Benediction of the most blessed Sacrament, the following joyous Canticle is sung in some churches:

THE JOYFUL CANTICLE

Alleluia, alleluia, alleluia.

O filii et filiæ,
Rex cœlestis, Rex gloriæ,
Morte surrexit hodie.

Alleluia.

Et Maria Magdalene,
Et Jacobi et Salome,
Venerunt corpus ungere.

Alleluia.

A Magdalena moniti,
Ad ostium monumenti
Duo currunt discipuli.

Alleluia.

Sed Joannes Apostolus
Cucurrit Petro citius,
Ad sepulchrum venit prius.

Alleluia.

In albis sedens angelus,
Respondit mulieribus,
Quia surrexit Dominus.

Alleluia.

Discipulis astantibus,
In medio stetit Christus,
Dicens: Pax vobis omnibus.

Alleluia.

Postquam audivit Didymus,
Quia surrexerat Jesus,
Remansit fide dubius.

Alleluia.

Alleluia, alleluia, alleluia.

O ye young men and maidens! on this day, the King of heaven, the King of glory, rose from the dead.

Alleluia.

And Mary Magdalen, and Mary (mother of James), and Salome, went that they might anoint the body.

Alleluia.

Having been told by Magdalen, two of the disciples ran to the door of the sepulchre.

Alleluia.

But the Apostle John outran Peter, and was the first at the sepulchre.

Alleluia.

An angel clad in white was sitting there, and said to the women that the Lord was risen.

Alleluia.

As the disciples were standing together, Christ stood in their midst, and said: Peace be to you all!

Alleluia.

Didymus, having heard that Jesus had risen, was incredulous.

Alleluia.

Vide, Thoma, vide latus,
Vide pedes, vide manus;
Noli esse incredulus.

Alleluia.

Quando Thomas Christi
latus,
Pedes vidit atque manus,
Dixit: Tu es Deus meus.

Alleluia.

Beati qui non viderunt,
Et firmiter crediderunt:
Vitam æternam habebunt.

Alleluia.

In hoc festo sanctissimo
Sit laus et jubilatio:
Benedicamus Domino.

Alleluia.

De quibus nos humillimas,
Devotas atque debitas
Deo dicamus gratias.

Alleluia.

Alleluia, alleluia, alleluia.

See, Thomas, see my side,
see my feet, see my hands!
Be not incredulous.

Alleluia.

As soon as Thomas saw Je-
sus' side and feet and hands,
he said: Thou art my God.

Alleluia.

Blessed are they that have
not seen, and have firmly be-
lieved! They shall have eter-
nal life.

Alleluia.

Let us sing hymns of praise
and joy on this most holy
feast! Let us bless the Lord!

Alleluia.

Let us give to God our
most humble, devout and due
thanks, for all these his favours.

Alleluia.

Alleluia, alleluia, alleluia.

EVENING

The day of Jesus' Resurrection is fast drawing to its close. It is the day honoured by God with the greatest of all miracles; it is the most important day that has ever dawned upon the world since light was first created; but the night will soon be upon us, shadowing the brightness of the great day. Four times has our Redeemer appeared. He would now manifest himself to all his Apostles, and thus enable them to know by their own experience what they have, a few hours since, learned from Peter's testimony. But, leaving for a few moments longer these men whom he honours with the name of brethren, and who now believe in his Resurrection, he would first console two hearts that are grieving on his account, though their grief comes from their want of faith.

Two men are traversing the road from Jerusalem to Emmaus, slowly and sadly. They are evidently

suffering from some cruel disappointment; nay, they give one the idea that a motive of fear impels them to leave the city. They were disciples of Jesus; but the ignominious and violent death of this Master, in whom they had such confidence, has filled their hearts with bitter despondency. They are ashamed of having joined themselves with one who is not what they took him to be. They hid themselves after his execution; but the report having been spread of his sepulchre having been broken into, and the Body taken away, they resolve to seek a safer refuge. Jesus' enemies have great power, and are doubtless busy taking proceedings against those who have dared to break the seal of the sepulchre. Perhaps all that have had any connection with this Jesus will be arraigned before the public tribunal.

While they are thus conferring with each other on the sad events of the last few days, a stranger overtakes them and walks with them. It is Jesus; but so absorbed are they in their own sorrow, that they do not recognize him. The same happens to us, when we give way to feelings of human grief: we lose sight of that God who comes to cheer us by his presence along the path of our exile. Jesus asks these two men the cause of their sadness. They tell him with all simplicity, and this King of glory, who has, this very day, triumphed over death, deigns to enter into a long conversation with them, and explain to them, as they walk along, the scriptural prophecies concerning the humiliations, the death, and the glory of the Messias. The two wayfarers are delighted with his words. As they afterwards say to each other, their hearts burn within them as the stranger goes on telling them these grand truths. Jesus feigns to bid them farewell, but they will not hear of it: 'Stay with us,' they say to him, 'for the evening cometh on, and the day is far spent.'¹ They take him into their house at Emmaus, constrain him to sit down to table with them, and yet, strange to say, they have not an idea who this heavenly instructor is, who has solved all

¹ St Luke xxiv 29.

their doubts with such persuasive wisdom and eloquence ! Do not we resemble these two disciples, when we allow ourselves to be influenced by human thoughts and feelings ? Jesus is near us, he speaks to us, he instructs us, he consoles us ; and yet, oftentimes, it is long before we recognize him !

At length, Jesus makes himself known to our two incredulous disciples. They have placed him at the head of the table ; it is for him to *break the bread*. He takes it into his divine hands, as he did at the Last Supper ; and no sooner has he divided the bread and given them their portion, than their eyes are opened, and they recognize their guest as Jesus, the risen Jesus. They would throw themselves at his feet—but he has disappeared, leaving them mute with surprise, and yet transported with exceeding joy. It is the fifth apparition. It is described by St Luke, and forms the Gospel of to-morrow's Mass.

The two disciples cannot wait ; though so late in the evening, they must hurry back to Jerusalem, and tell the Apostles that their Master is living, that they have seen him, and talked with him. They therefore leave Emmaus, where they thought to pass the night, and are soon back in the city from which they had tremblingly fled. They are soon with the Apostles ; but they find them already aware of the glad tidings, and fervent in their faith of the Resurrection. Before they have time to open their lips, the Apostles exclaim : ' The Lord hath truly risen, and hath appeared unto Simon !'¹ The two disciples then relate what has just happened to themselves.

Such is the conversation of the Apostles—men now unknown, but whose names are, in a short time hence, to be published and loved throughout the whole universe. The doors of the house where the little flock is assembled are kept carefully closed, for they are afraid of being discovered. The soldiers, who had kept watch at the sepulchre, went early this morning to the chief

¹ St Luke xxiv 34.

priests, and told them what had happened. They were, hereupon, bribed to perjure themselves, and say that, while they were asleep, the disciples of Jesus came and took away the Body. The Jewish authorities hereby hoped to screen themselves from confusion; but such a plot was likely to excite the people's indignation against the Apostles, and these thought it necessary to take precautions. Ten of them are now together in the house; for Thomas, who was present when the two disciples came in from Emmaus, has taken the opportunity, afforded by the darkness of the hour, to go forth into the city.

The Apostles, then, are speaking to one another of the great events of this day, when lo! Jesus stands before them, and yet the door has not been opened. That well-known voice and figure and face!—yes, it is Jesus! He speaks to them with an accent of tenderest love, and says: 'Peace be to you!'¹ What can they say? This sudden and mysterious visit robs them of self-possession. They have no idea yet of the qualities of a glorified body; and, though firmly believing in the mystery of their Lord's Resurrection, they are not quite sure that what they now behold is not a phantom. Jesus knows this. During the whole day, he seems to have been more anxious to show his love than to proclaim his glory; and, therefore, he permits them to touch him; yea, in order to convince them of the reality of his divine Body, he asks them to give him to eat, and he eats in their presence. This loving familiarity of their Master makes them weep with joy, and when Thomas returns to them, they express their delight in these simple words: 'We have seen the Lord!'² It is the sixth apparition of Jesus on the day of his Resurrection. It is related in the Gospel of St John, and is read in the Mass of Low Sunday.

Be thou blessed and glorified, O conqueror of death! for that, on this day, thou didst six times appear to thy creatures, so to content thy love, and confirm our faith

¹ St John xx 19.

² *Ibid.* xx 25.

in thy Resurrection ! Be thou blessed and glorified for having consoled thy afflicted Mother by thy dear presence and caresses ! Be thou blessed and glorified for having, with a single word of thine, brought joy to Magdalen's heart ! Be thou blessed and glorified for having gladdened the holy women, and permitted them to kiss thy sacred feet ! Be thou blessed and glorified for having with thine own lips given Peter the assurance of his pardon, and for having confirmed in him the gifts of the primacy, by revealing to him, before all others, the fundamental dogma of faith ! Be thou blessed and glorified for having encouraged the drooping confidence of the two disciples of Emmaus, by revealing thyself to them ! Be thou blessed and glorified for having visited thine Apostles, and removed all their doubts by thy loving condescension ! And lastly, O Jesus ! be thou blessed and glorified for that, on this day, thou hast so mercifully given us, by thy holy Church, to share in the joy of thy holy Mother, of Magdalen and her companions, of Peter, of the disciples of Emmaus, and of thine Apostles ! This year's Easter is as full of reality and life and joy, yea, and of thyself, as was that whereon thou didst rise from the grave. All times and seasons belong to thee : and as the material world has ever been supported by thy power, so the spiritual world lives by thy mysteries. Praise, then, and honour, and benediction be to thee, O Jesus ! for thy Resurrection, which makes this day the grandest and gladdest of the year !

Let us to-day celebrate the first of the six days of creation—namely, the Sunday, when light was made at the sovereign bidding of the Word of God. This Word is the uncreated light of the Father, and he began his work of creation by calling into existence this material image of his own brightness. He himself calls the just, children of light ; and sinners children of darkness. When he took flesh and showed himself to men, he said to them : ' I am the light of the world : he that followeth me, walketh not in darkness, but shall have the light

of life.¹ And lastly—to show us that there exists a sacred harmony between the two orders of nature and grace—he rose from the gloomy sepulchre on that same day whereon he had created the visible light, the most precious of material blessings.

The Gothic Church of Spain thus expresses, in the following beautiful prayer of her breviary, the gratitude felt by man for the twofold favour granted to us, by the Creator, on this ever-blessed day:

CAPITULA

Deus, cujus unum hunc ex omnibus duximus diem, in quo creatis rebus omnibus voluisti esse et præsens lucis indicem, et æterni luminis testem, ut in eo exsurgeret illuminatio temporum, atque resurgeret illuminatio animarum: quique Dominicæ et operationis primus, et resurrectionis idoneus revolutus in circulo, et redactus in calculo, paschalis solemnitatis inciperet mysterium, et concluderet sacramentum; respice in hoc tempore acceptabili, et in hac die salutis super servos tuos, Domine, quos redemisti de captivitate nequitiae spirituali trophæo Dominicæ passionis: quos Agni tui sanguine tinctos, ne vastator læderet, liberasti; esto nobis præviis in solitudine vitæ hujus, quo et in die calorem tentationis nostræ quasi nubes protegens obumbres, et in nocte a tenebris peccatorum nos quasi columna ignis inluminas: ut, dum ades ad salutem, perducas ad requiem.

O God, to whom we owe this the first of days, whereon thou wouldst manifest to all created things both the visible light, and him who is the witness of eternal light, that on this one same day there might rise the light of the seasons and the light of souls: which day, being the first of our Lord's creation, and (by a heavenly calculated revolution) the one chosen as fittest for his Resurrection, both begins and ends the mystery of the Paschal solemnity: mercifully, O Lord (for now is the acceptable time, the day of salvation), mercifully look upon thy servants, whom thou hast redeemed from the spiritual bondage of sin by the victory of our Lord's Passion. Look upon them whom thou hast freed from the destroying angel, by sprinkling them with the Blood of thy Lamb. Be unto us our guide in the wilderness of this life; that during the day, thou mayest be to us a cloud protecting and shadowing us from the heat of temptation; and, during the night, a pillar of fire, enlightening us amidst the darkness of sin. Here save us, that so thou mayst lead us to our rest.

¹ St John viii 12.

We would fain close this glorious solemnity by delighting our readers with selections from the various Liturgies in honour of our risen Jesus; but we have already exceeded our usual limits, though we have only said what was necessary to explain the Offices. We therefore reserve these liturgical riches for the days of our Octave, contenting ourselves for to-day with a few stanzas from the hymn used by the Greek Church in her morning Office for Easter Sunday.

HYMN

(In Dominica Resurrectionis)

Dies est Resurrectionis:
splendescamus populi. Pascha Domini, Pascha: etenim ex morte ad vitam, atque ex terra ad cœlum Christus Deus deduxit nos, triumphale carmen canentes.

Sensus emundemus, et Christum inaccessio lumine resurrectionis fulgentem videbimus, et Salvete dicentem perspicue audiemus, triumphale carmen canentes.

Cœli digne lætentur, terraque gloriatur: festum solemniter agat mundus, visibilis totus et invisibilis; surrexit enim Christus, lætitia æterna.

Venite, potum in quo corroboramur bibamus novum, non ex infœcunda rupe mirabiliter eductum; et immortalitatis fontem ex Christi sepulchro manentem.

Omnia lumine nunc repleta sunt, cœlum, terra et inferni; solemniter igitur agat omnis creatura Christi resurrectionem in qua firmatur.

It is the Resurrection day; let us be radiant with joy, O ye people! It is the Pasch of the Lord, the Passover: for Christ our God has led us, singing our song of triumph, from death to life and from earth to heaven.

Let us purify our senses, and we shall see Christ refulgent in the inaccessible light of his Resurrection. We, singing our song of triumph, shall hear him saying to us: 'All hail!'

Let the heavens worthily rejoice, and let earth be in her glory. Let the whole world, visible and invisible, solemnize the feast; for Christ, the eternal joy, hath risen.

Come, let us receive the new drink, which strengthens us; it has not been miraculously drawn from a barren rock, but is a fount of immortality, flowing from the sepulchre of Christ.

All things, heaven, earth, and what is beneath the earth, all are now filled with light; let every creature, therefore, solemnize Christ's Resurrection, whereby all are strengthened.

Heri tecum, Christe, sepeliebar; hodie tecum resurgente surgo: heri crucifigebat tecum; tu me conglorifica, Salvator, in regno tuo.

Deiparens David coram adumbrante arca subsiliebat saltans; nos vero, populus Dei sanctificatus, figurarum exitum videntes in afflatu divino gaudeamus, quia surrexit Christus tamquam omnipotens.

Valde mane eamus, et pro myrrha hymnum offeramus Domino; et Christum videbimus, justitiæ solem, vitam cunctis renascentem.

Infinitam misericordiam tuam aspicientes illi quos alligabant inferni vincula, ad lucem læto pede properarunt, Christe, Paschati plaudentes æterno.

Adeamus lampadarii ad Christum, ex sepulchro progredientem tanquam sponsum; et in festivis agminibus Pascha Dei salutare celebremus.

Yesterday, O Jesus! I was buried together with thee; to-day, I rise with thee. Yesterday, I was crucified with thee; do thou, my Saviour, give me to share with thee in the glory of thy kingdom.

David, the ancestor of Christ our God, danced before the figurative Ark; but we, the holy people of God, we who witness the fulfilment of the figures, must rejoice in the divine Spirit that is within us, for Christ has risen, as the omnipotent One.

Let us go at dawn of day, and offer to our Lord the myrrh of our hymns: we shall see him who is the Sun of justice, and gives life to all creatures.

They, whom the fetters of limbo kept bound, saw thy infinite mercy, O Jesus! and, with a joyful step, hastened to meet the light, thus celebrating the eternal Pasch.

Let us, with lamps in our hands, go forth to meet Christ, coming forth, as a Bridegroom, from his sepulchre. Let us, in festive groups, celebrate together the saving Pasch of God.

Easter Monday

Hæc dies quam fecit Dominus: exsulemus et lætemur in ea.

This is the day which the Lord hath made: let us be glad and rejoice therein.

SO ample and so profound is the mystery of the glorious Pasch, that an entire week may well be spent in its meditation. Yesterday, we limited ourselves to our Redeemer's rising from the tomb, and showing himself, in six different apparitions, to them that were dear to him. We will continue to give him the adoration, gratitude, and love, which are so justly due to him for the triumph, which is both his and ours; but it also behoves us respectfully to study the lessons conveyed by the Resurrection of our divine Master, that thus the light of the great mystery may the more plentifully shine upon us, and our joy be greater.

And first of all, what is the Pasch? The Scriptures tell us that it is the immolation of the lamb. To understand the Pasch, we must first understand the mystery of the lamb. From the earliest ages of the Christian Church, we find the lamb represented, in the mosaics and frescoes of the basilicas, as the symbol of Christ's sacrifice and triumph. Its attitude of sweet meekness expressed the love wherewith our Jesus shed his Blood for us; but it was put standing on a green hill, with the four rivers of Paradise flowing from beneath its feet, signifying the four Gospels which have made known the glory of his name throughout the earth. At a later period, the lamb was represented holding a cross, to which was attached a banner: and this is the form in which we now have the symbol of the Lamb of God.

Ever since sin entered the world, man has need of the lamb. Without the lamb he never could have

inherited heaven, but would have been, for all eternity, an object of God's just anger. In the very beginning of the world, the just Abel drew down upon himself the mercy of God, by offering on a sod-made altar the fairest lamb of his flock: he himself was sacrificed, as a lamb, by the murderous hand of his brother, and thus became a type of our divine Lamb, Jesus, who was slain by his own Israelite brethren. When Abraham ascended the mountain to make the sacrifice commanded him by God, he immolated, on the altar prepared for Isaac, the ram he found amidst the thorns. Later on, God spoke to Moses, and revealed to him the Pasch: it consisted of a lamb that was to be slain and eaten. A few days back, we had read to us the passage from the Book of Exodus where God gives this rite to his people. The Paschal Lamb was to be without blemish; its blood was to be sprinkled as a protection against the destroying angel, and its flesh was to be eaten. This was the first Pasch. It was most expressive as a figure, but void of reality. For fifteen hundred years was it celebrated by God's people, and the spiritual-minded among the Jews knew it to be the type of a future Lamb.

In the age of the great prophets, Isaias prayed God to fulfil the promise he made at the beginning of the world. We united in this his sublime and inspired prayer, when, during Advent, the Church read to us his magnificent prophecies. How fervently did we repeat those words: 'Send forth, O Lord, the Lamb, the ruler of the earth!' ¹ This Lamb was the long-expected Messias; and we said to ourselves: Oh what a Pasch will that be, wherein such a Lamb is to be victim! What a feast wherein he is to be the food of the feasters!

'When the fulness of time came and God sent his Son' ² upon our earth, this Word made Flesh, after thirty years of hidden life, manifested himself to men. He came to the river Jordan, where John was baptizing. No sooner did the holy Baptist see him, than he said to his disciples: 'Behold the Lamb of God! Behold him who

¹ Isa., xvi. 1.

² Gal., iv. 4.

taketh away the sin of the world !'¹ By these words the saintly Precursor proclaimed the Pasch; for he was virtually telling men that the earth then possessed the true Lamb, the Lamb of God, of whom it had been in expectation four thousand years. Yes, the Lamb who was fairer than the one offered by Abel, richer in mystery than the one slain by Abraham on the mount, and more spotless than the one the Israelites were commanded to sacrifice in Egypt, had come. He was the Lamb so earnestly prayed for by Isaias; the Lamb sent by God himself; in a word, the Lamb of God. A few years would pass, and then the immolation. But three days ago we assisted at his sacrifice; we witnessed the meek patience wherewith he suffered his executioners to slay him; we have been laved with his precious Blood, and it has cleansed us from all our sins.

The shedding of this redeeming Blood was needed for our Pasch. Unless we had been marked with it, we could not have escaped the sword of the destroying angel. It has made us partake of the purity of the God who so generously shed it for us. Our neophytes have risen whiter than snow from the font, wherein that Blood was mingled. Poor sinners that had lost the innocence received in their Baptism have regained their treasure, because the divine energy of that Blood has been applied to their souls. The whole assembly of the faithful are clad in the nuptial garment, rich and fair beyond measure, for it has been 'made white in the Blood of the Lamb.'²

But why this festive garment? It is because we are invited to a great banquet: and here, again, we find our Lamb. He himself is the food of the happy guests, and the banquet is the Pasch. The great Apostle St Andrew, when confessing the name of Christ before the pagan pro-consul Ægeas, spoke these sublime words: 'I daily offer upon the altar the spotless Lamb, of whose flesh the whole multitude of the faithful eat; the Lamb that is sacrificed remains whole and living.' Yesterday this banquet was celebrated throughout the entire universe; it is kept up

¹ St John i 29.

² Apoc. vii 14.

during all these days, and by it we contract a close union with the Lamb, who incorporates himself with us by the divine food he gives us.

Nor does the mystery of the Lamb end here. Isaias besought God to 'send the Lamb' who was to be 'the ruler of the earth.' He comes, therefore, not only that he may be sacrificed, not only that he may feed us with his sacred Flesh, but likewise that he may command the earth and be King. Here, again, is our Pasch. The Pasch is the announcement of the reign of the Lamb. The citizens of heaven thus proclaim it: 'Behold, the Lion of the tribe of Juda, the root of David hath conquered!'¹ But, if he be the Lion, how is he the Lamb? Let us be attentive to the mystery. Out of love for man, who needed redemption, and a heavenly food that would invigorate, Jesus deigned to be as a lamb: but he had, moreover, to triumph over his own and our enemies; he had to reign, for 'all power was given to him in heaven and in earth.'² In this his triumph and power, he is a lion; nothing can resist him; his victory is celebrated this day throughout the whole world. Listen to the great deacon of Edessa, St Ephrem: 'At the twelfth hour, he was taken down from the Cross as a lion that slept.'³ Yea, verily, our Lion slept; for his rest in the sepulchre 'was more like sleep than death,' as St Leo remarks.⁴ Was not this the fulfilment of Jacob's dying prophecy? This patriarch, speaking of the Messiah that was to be born of his race, said: 'Juda is a lion's whelp. To the prey, my son, thou art gone up! Resting thou hast couched as a lion. Who shall rouse him?'⁵ He has roused himself by his own power. He has risen; a lamb for us, a lion for his enemies; thus uniting, in his Person, gentleness and power. This completes the mystery of our Pasch: a Lamb, triumphant, obeyed, adored. Let us pay him the homage so justly due. Until we be permitted to join, in heaven, with the millions of angels and the four-and-twenty elders, let us repeat, here on earth,

¹ Apoc. v 5.

² St Matt. xxviii 18.

³ *In sanctam Parasceven, et in Crucem et Latronem.*

⁴ First Sermon, *On the Resurrection.*

⁵ Gen. xlix 9.

the hymn they are for ever singing: 'The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction !'¹

Formerly, the whole of this week was kept as a feast, with the obligation of resting from servile work. The edict, published by Theodosius in 389, forbidding all law proceedings during the same period, was supplementary to this liturgical law, which we find mentioned in the Sermons of St Augustine,² and in the Homilies of St John Chrysostom. The second of these two holy Fathers thus speaks to the newly baptized: 'You are enjoying a daily instruction during these seven days. We put before you a spiritual banquet, that thus we may teach you how to arm yourselves and fight against the devil, who is now preparing to attack you more violently than ever; for the greater is the gift you have received, the greater will be the combat you must go through to preserve it. . . . During these following seven days, you have the word of God preached to you, that you may go forth well prepared to fight with your enemies. Moreover, you know it is usual to keep up a nuptial feast for seven days: you are now celebrating a spiritual marriage, and therefore we have established the custom of a seven days' solemnity.'³

So fervently did the faithful of those times appreciate and love the Liturgy, so lively was the interest they took in the newly made children of holy mother Church, that they joyfully went through the whole of the services of this week. Their hearts were filled with the joy of the Resurrection, and they thought it but right to devote their whole time to its celebration. Councils laid down canons, changing the pious custom into a formal law. The Council of Mâcon, in 585, thus words its decree: 'It behoves us all fervently to celebrate the feast of the Pasch, in which our great High Priest was slain for our sins, and to honour it by carefully observing all it pre-

¹ Apoc. v 12.

² *On our Lord's Sermon on the Mount.*

³ *Homil. v. de Resurrectione.*

scribes. Let no one, therefore, do any servile work during these six days (which followed the Sunday), but let all come together to sing the Easter hymns, and assist at the daily Sacrifice, and praise our Creator and Redeemer in the evening, morning, and mid-day.¹ The Councils of Mayence (813) and Meaux (845) lay down similar rules. We find the same prescribed in Spain, in the seventh century, by the edicts of kings Receswind and Wamba. The Greek Church renewed them in her Council *in Trullo*; Charlemagne, Louis the Good, Charles the Bald, sanctioned them in their *Capitularia*; and the canonists of the eleventh and twelfth centuries, Burchard, St Ivo of Chartres, Gratian, tell us they were in force in their time. Finally, Pope Gregory IX inserted them in one of his decretals in the thirteenth century. But their observance had then fallen into desuetude, at least in many places. The Council held at Constance, in 1094, reduced the solemnity of Easter to the Monday and Tuesday. The two great liturgists, John Beleth in the twelfth, and Durandus in the thirteenth century, inform us that, in their times, this was the practice in France. It gradually became the discipline of the whole of the western Church, and continued to be so, until relaxation crept still further on, and a dispensation was obtained by some countries, first for the Tuesday, and finally for the Monday.

In order fully to understand the Liturgy of the whole Easter Octave (Low Sunday included), we must remember that the neophytes were formerly present, vested in their white garments, at the Mass and Divine Office of each day. Allusions to their Baptism are continually being made in the chants and Lessons of the entire week.

At Rome, the Station for to-day is at the basilica of St Peter. On Saturday, the catechumens received the Sacrament of regeneration in the Lateran basilica of our Saviour; yesterday, they celebrated the Resurrection in the magnificent church of St Mary; it is just that they

¹ Canon II, Labbe, t. v.

should come, on this third day, to pay their grateful devotions to Peter, on whom Christ has built his whole Church. Jesus our Saviour, Mary Mother of God and of men, Peter the visible head of Christ's mystical Body, these are the three divine manifestations whereby we first entered, and have maintained our place in, the Christian Church.

MASS

The Introit, which is taken from the Book of Exodus, is addressed to the Church's new-born children. It reminds them of the milk and honey which were given to them on the night of Saturday last, after they had received Holy Communion. They are true Israelites, brought into the Promised Land. Let them, therefore, praise the Lord, who has chosen them from the pagan world, that he might make them his favoured people.

INTROIT

Introduxit vos Dominus
in terram fluentem lac et
mel, alleluia: et ut lex Do-
mini semper sit in ore ve-
stro. Alleluia, alleluia.

Ps. Confitemini Domino et
invoke nomen ejus: annun-
tiate inter gentes opera ejus.
℣. Gloria Patri. Introduxit.

The Lord hath brought you
into a land flowing with milk
and honey, alleluia: let then
the law of the Lord be ever in
your mouth. Alleluia, alleluia.

Ps. Praise the Lord, and
call upon his name: publish
his works among the gentiles.
℣. Glory, etc. The Lord, etc.

At the sight of Jesus, her Spouse, now freed from the bonds of death, holy Church prays God, that we, the members of this divine Head, may come to that *perfect liberty* of which the Resurrection is the type. Our long slavery to sin should have taught us the worth of that *liberty* of the children of God, which our Pasch has restored to us.

COLLECT

Deus, qui solemnitate pas-
chali mundo remedia con-
tulisti: populum tuum quæ-

O God, who by the mystery
of the Paschal solemnity hast
bestowed remedies on the world;

sumus cœlesti dono prosecute: ut et perfectam libertatem consequi mereatur, et ad vitam proficiat sempiternam. Per Dominum.

continue, we beseech thee, thy heavenly blessings on thy people, that they may deserve to obtain perfect liberty, and advance towards eternal life. Through, etc.

EPISTLE

Lectio Actuum Apostolorum.

Cap. X.

In diebus illis: Stans Petrus in medio plebis, dixit: Viri fratres, vos scitis quod factum est verbum per universam Judæam: incipiens enim a Galilæa post baptismum quod prædicavit Joannes, Jesum a Nazareth: quomodo unxit eum Deus Spiritu Sancto et virtute, qui pertransiit benefaciendo, et sanando omnes oppressos a diabolo, quoniam Deus erat cum illo. Et nos testes sumus omnium, quæ fecit in regione Judæorum et Jerusalem, quem occiderunt suspendentes in ligno. Hunc Deus suscitavit tertia die, et dedit eum manifestum fieri, non omni populo, sed testibus præordinatis a Deo: nobis, qui manducavimus et bibimus cum illo, postquam resurrexit a mortuis. Et præcepit nobis prædicare populo, et testificari quia ipse est qui constitutus est a Deo iudex vivorum et mortuorum. Huic omnes prophetæ testimonium perhibent, remissionem peccatorum accipere per nomen ejus omnes qui credunt in eum.

Lesson from the Acts of the Apostles.

Ch. X.

In those days: Peter standing up in the midst of the people, said: You know the word that hath been published through all Judea: for it began from Galilee, after the baptism which John preached, Jesus of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him. And we are witnesses of all things that he did in the land of the Jews and in Jerusalem, whom they killed hanging him upon a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but to witnesses preordained by God, even to us, who did eat and drink with him after he rose again from the dead. And he commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead. To him all the prophets give testimony, that through his name all receive remission of sins who believe in him.

St Peter spoke these words to Cornelius, the centurion, and to the household and friends of this gentile, who had

called them together to receive the Apostle whom God had sent to him. He had come to prepare them for Baptism, and thus make them the first-fruits of the gentile world, for up to this time the Gospel had been preached only to the Jews. Let us take notice how it is St Peter, and not any other of the Apostles, who throws open to us gentiles the door of the Church, which Christ has built upon him as upon the impregnable rock. This passage from the Acts of the Apostles is an appropriate Lesson for this day, whose Station is in the basilica of St Peter: it is read near the confession of the great Apostle, and in presence of the neophytes, who have been converted from the worship of false gods to the true faith. Let us observe, too, the method used by the Apostle in the conversion of Cornelius and the other gentiles. He begins by speaking to them concerning Jesus. He tells them of the miracles he wrought; then, having related how he died the ignominious death of the Cross, he insists on the fact of the Resurrection as the sure guarantee of his being truly God. He then instructs them on the mission of the Apostles, whose testimony must be received—a testimony which carries persuasion with it, seeing it was most disinterested, and availed them nothing save persecution. He, therefore, that believes in the Son of God made Flesh, who went about doing good, working all kinds of miracles; who died upon the Cross, rose again from the dead, and entrusted to certain men, chosen by himself, the mission of continuing on earth the ministry he had begun—he that confesses all this, is worthy to receive, by holy Baptism, the *remission of his sins*. Such is the happy lot of Cornelius and his companions; such has been that of our neophytes.

Then is sung the Gradual, which repeats the expression of Paschal joy. The verse, however, is different from yesterday's, and will vary every day till Friday. The Alleluia verse describes the angel coming down from heaven, that he may open the empty sepulchre, and manifest the self-gained victory of the Redeemer.

GRADUAL

Hæc dies, quam fecit Dominus: exsulemus, et lætemur in ea.

℣. Dicat nunc Israel, quoniam bonus: quoniam in sæculum misericordia ejus.

Alleluia, alleluia.

℣. Angelus Domini descendit de cælo: et accedens revolvit lapidem, et sedebat super eum.

This is the day which the Lord hath made: let us be glad and rejoice therein.

℣. Let Israel now say, that the Lord is good: that his mercy endureth for ever.

Alleluia, alleluia.

℣. An angel of the Lord descended from heaven; and coming he rolled back the stone, and sat upon it.

The Sequence, *Victimæ Paschali*, p. 145.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. XXIV.

In illo tempore: Duo ex discipulis Jesu ibant ipsa die in castellum, quod erat in spatio stadiorum sexaginta ab Jerusalem, nomine Emmaus. Et ipsi loquebantur ad invicem de his omnibus, quæ acciderant. Et factum est, dum fabularentur, et secum quærerent: et ipse Jesus appropinquans ibat cum illis: oculi autem illorum tenebantur ne eum agnoscerent. Et ait ad illos: Qui sunt hi sermones, quos confertis ad invicem ambulantes, et estis tristes? Et respondens unus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es in Jerusalem, et non cognovisti quæ facta sunt in illa his diebus? Quibus ille dixit: Quæ? Et dixerunt: De Jesu Nazareno, qui fuit vir propheta, potens in opere et sermone, coram Deo et omni populo: et quo-

Sequel of the holy Gospel according to Luke.

Ch. XXIV.

At that time: Two of the disciples of Jesus went the same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus himself also drawing near, went with them. But their eyes were held that they should not know him. And he said to them: What are these discourses that you hold one with another as you walk, and are sad? And the one of them, whose name was Cleophas, answering said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet mighty in

modo eum tradiderunt summi sacerdotes, et principes nostri in damnationem mortis, et crucifixerunt eum. Nos autem sperabamus quia ipse esset redempturus Israel: et nunc super hæc omnia, tertia dies est hodie quod hæc facta sunt. Sed et mulieres quædam ex nostris terruerunt nos, quæ ante lucem fuerunt ad monumentum, et non invento corpore ejus, venerunt, dicentes se etiam visionem angelorum vidisse, qui dicunt eum vivere. Et abierunt quidam ex nostris ad monumentum, et ita invenerunt, sicut mulieres dixerunt; ipsum vero non invenerunt. Et ipse dixit ad eos: O stulti, et tardi corde ad credendum in omnibus, quæ locuti sunt prophetæ! Nonne hæc oportuit pati Christum, et ita intrare in gloriam suam? Et incipiens a Moyse, et omnibus prophetis, interpretabatur illis in omnibus Scripturis, quæ de ipso erant. Et appropinquerunt castello, quo ibant: et ipse se finxit longius ire. Et coegerunt illum, dicentes: Mane nobiscum, quoniam advesperascit, et inclinata est jam dies. Et intravit cum illis. Et factum est, dum recumberet cum eis, accepit panem, et benedixit, ac fregit, et porrigebat illis. Et aperti sunt oculi eorum, et cognoverunt eum: et ipse evanuit ex oculis eorum. Et dixerunt ad invicem: Nonne cor nostrum ardens erat in nobis, dum loqueretur in via et aperiret nobis Scripturas? Et surgentes eadem hora regressi sunt in Jeru-

work and word before God and all the people. And how our chief priests and princes delivered him to be condemned to death, and crucified him. But we hoped that it was he that should have redeemed Israel: and now besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre. And not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive. And some of our people went to the sepulchre: and found it so as the women had said, but him they found not. Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things that were concerning him. And they drew nigh to the town whither they were going: and he made as though he would go farther. But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them. And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to the other: Was not our heart burning within us, whilst he spoke in

salem: et invenerunt congregatos undecim, et eos, qui cum illis erant, dicentes: Quod surrexit Dominus vere, et apparuit Simoni. Et ipsi narrabant quæ gesta erant in via: et quomodo cognoverunt eum in fractione panis.

the way, and opened to us the Scriptures? And rising up the same hour they went back to Jerusalem: and they found the eleven gathered together, and those that were with them, saying, the Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way: and how they knew him in the breaking of bread.

Let us attentively consider these three travellers on the road to Emmaus, and go with them in spirit and affection. Two of them are frail men like ourselves, who are afraid of suffering; the Cross has disconcerted them; they cannot persevere in the faith, unless they find it brings them glory and success. *O foolish and slow of heart!* says the third: ought not Christ to have suffered, and so to enter into his glory? Hitherto, we ourselves have been like these two disciples. Our sentiments have been more those of the Jew than of the Christian. Hence our love of earthly things, which has made us heedless of such as are heavenly, and has thereby exposed us to sin. We cannot, for the time to come, be thus minded. The glorious Resurrection of our Jesus eloquently teaches us how to look upon the crosses sent us by God. However great may be our future trials, we are not likely to be nailed to a cross, between two thieves. It is what the Son of God had to undergo: but did the sufferings of the Friday mar the kingly splendour of the Sunday's triumph? Nay, is not his present glory redoubled by his past humiliations?

Therefore let us not be cowards when our time for sacrifice comes; let us think of the eternal reward that is to follow. These two disciples did not know that it was Jesus who was speaking to them; and yet he no sooner explained to them the plan of God's wisdom and goodness, than they understood the mystery of suffering. Their *hearts burned within them* at hearing him explain how the cross leads to the crown; and had he not *held*

their eyes that they should not know him, they would have discovered from his words that their instructor was Jesus. So will it be with us, if we will allow him to speak to us. We shall understand how 'the disciple is not above the Master.'¹ Let us, this Easter, delight in gazing at the resplendent glory of our risen Lord, and we shall exclaim with the Apostle: No! 'the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us.'²

Now that the efforts made by the Christian for his conversion are being recompensed with the honour of approaching the holy banquet clothed in the nuptial garment, there is another consideration that forces itself upon our attention from the reading of to-day's Gospel. It was during the breaking of the bread that the eyes of the two disciples were opened to recognize their Master. The sacred Food which we receive, and whose whole virtue comes from the word of Christ, gives light to our souls, and enables them to see what before was hidden. Yes, this is the effect produced in us by the divine mystery of our Pasch, provided we be of the number of those who are thus described by the pious author of the *Imitation of Christ*: 'They truly know their Lord in the breaking of bread, whose heart burneth so mightily within them from Jesus' walking with them.'³ Let us, therefore, give ourselves unreservedly to our risen Jesus. We belong to him now more than ever, not only because of his having died, but also for his having risen for us. Let us imitate the disciples of Emmaus, and, like them, become faithful, joyful, and eager to show forth by our conduct that 'newness of life' of which the Apostle speaks,⁴ and which alone befits us, seeing that Christ has so loved us as to wish his own Resurrection to be ours also.

The reason for the choice of this Gospel for to-day is that the Station is held in the basilica of St Peter. St Luke here tells us that the two disciples found the Apostles already made cognizant of the Resurrection of

¹ St Matt. x 24.
² Book iv, ch. xiv.

³ Rom. viii 18.
⁴ Rom. vi 4.

their Master: *He hath*, said they, *appeared to Simon!* We spoke yesterday of the favour thus shown to the prince of the Apostles, which the Roman Church so justly commemorates in to-day's Office.

The Offertory consists of a text from the holy Gospel, referring to the circumstances of our Lord's Resurrection.

OFFERTORY

Angelus Domini descendit de cœlo, et dixit mulieribus: Quem quæritis surrexit sicut dixit, alleluia.

An angel of the Lord came down from heaven, and said to the women: He whom you seek is risen, as he told you, alleluia.

In the Secret, the Church prays that the Paschal Sacrament may be to her children a food nourishing them to immortality, and may unite them as members to their divine Head, not only for time, but even for eternity.

SECRET

Suscipe, quæsumus Domine, preces populi tui cum oblationibus hostiarum: ut paschalibus initiata mysteriis, ad æternitatis nobis medelam, te operante, proficiant. Per Dominum.

Receive, O Lord, we beseech thee, the prayers of thy people, together with the offerings of these hosts: that what is consecrated by these Paschal mysteries may, by the help of thy grace, avail us to eternal life. Through, etc.

During the Communion, the Church reminds the faithful of the visit paid by the Saviour, after his Resurrection, to St Peter. The faith of the Resurrection is the faith of Peter, and the faith of Peter is the foundation of the Church, and the bond of Catholic unity.

COMMUNION

Surrexit Dominus, et apparuit Petro, alleluia.

The Lord hath risen, and appeared to Peter, alleluia.

In the Postcommunion, the Church again prays that her children, who have been fellow-guests at the feast of the Lamb, may have that spirit of *concord* which should

reign among the members of one and the same family, whose union has been again cemented by this year's Pasch.

POSTCOMMUNION

Spiritum nobis, Domine, tuæ charitatis infunde: ut quos Sacramentis paschalibus satiasti, tua facias pietate concordēs. Per Dominum.

Pour forth on us, O Lord, the spirit of thy love; that those whom thou hast filled with the Paschal Sacrament may by thy goodness live in perfect concord. Through, etc.

VESPERS

The Vespers are the same as yesterday, with the exception of the Magnificat Antiphon and the Collect.

ANTIPHON OF THE MAGNIFICAT

ANT. Qui sunt hi sermones quos confertis ad invicem ambulantes et estis tristes? Alleluia.

ANT. What are these discourses that ye hold one with another, and are sad? Alleluia.

OREMUS.

Deus, qui solemnitate paschali mundo remedia contulisti: populum tuum, quæsumus, cœlesti dono proseguere; ut et perfectam libertatem consequi mereatur, et ad vitam proficiat sempiternam. Per Dominum.

LET US PRAY.

O God, who by the mystery of the Paschal solemnity hast bestowed remedies on the world; continue, we beseech thee, thy heavenly blessings on thy people, that they may deserve to obtain perfect liberty, and advance towards eternal life. Through, etc.

Let us glorify the Son of God for having, on this the second day of the creation, made the firmament, and divided the waters that were under from those that were above it. The holy Fathers have, in commenting these mysterious words, preferred the spiritual to the material sense. Here we recognize the powerful hand of God, who strengthened his work, and established an equilibrium between those elements which lay confounded

together in chaos. The Mozarabic Liturgy gives us the following beautiful prayer, wherewith to praise our Creator in this portion of his work:

CAPITULA

Christe Deus noster, qui secundo die firmamentum formans, quasi solidamentum Scripturarum in Ecclesia præparas, quo cœlestes populos Angelorum ab infirmitate inferiorum hominum, quasi aquas ab aquis, discernere voluisti: quique duo testamenta constituens, figuram veteris sacrificii per testamentum novum immolatione tui corporis complevisti; da nobis, ut intellectu prudentiæ angelicis Potestatibus, quasi aquis superioribus sociemur, et semper ad superna tendamus: qualiter ita solidamentum utriusque legis in corde nostro præpolleat, ut resurrectionis tuæ potentia ad gaudia nos pertrahat infinita.

O Christ, our God, who, by creating the firmament on the second day, didst prefigure the solidity of the Scriptures on which rests thy Church; and who, by separation of the waters from the waters, didst designate the separation of the heavenly choirs of angels from man, the weak and inferior creation: O thou, the Author of the two Testaments, who didst fulfil the figure of the ancient sacrifice by the new covenant of the immolation of thy Body: grant that by understanding and wisdom we may be associated to the angelic powers, as to the waters that are above us, and may ever tend to heavenly things. May the solidity of the two laws be so fixed in our hearts, that the power of thy Resurrection may lead us to infinite joy.

Let us close the day with two Prefaces on the mystery of the Resurrection. The first is the one used by the Ambrosian Liturgy on Easter Sunday.

PREFACE

Vere quia dignum et iustum est, æquum et salutare, nos tibi, sancte Deus omnipotens, gratias agere, nos devotas laudes referre, Pater inclyte, omnium Auctor et Conditor. Quia, cum Dominus esset majestatis Christus Jesus Filius tuus, ob liberationem humani generis cru-

It is truly meet and just, right and available to salvation, that we should give thanks and devout praise to thee, O holy and almighty God, adorable Father, Author and Creator of all things! for that Christ Jesus, thy Son, though the Lord of majesty, did deign to suffer the Cross, for

cem subire dignatus est. Quem dudum Abraham præfigurabat in filio, turba mosaica immaculati agni immolatione signabat. Ipse est enim, quem sacra tuba cecinerat prophetarum: qui omnium peccata portaret, aboleret et crimina. Hoc est illud Pascha, Christi nobilitatum cruore, in quo fidelis populus præcipua devotione exsultat. O mysterium gratia plenum! O ineffabile divini imuneris sacramentum! O solemnitas omnium honoranda solemnitas! In qua, ut servos redimeret, mortalibus se præbuit occidendum. Quam utique beata mors, quæ mortis nodos resolvit! Jam nunc sentiat se tartareus princeps attritum: et nos de profundi labe educti ad cœleste regnum conscendisse gratulemur.

the redemption of mankind. It was this that Abraham, so many ages past, prefigured in his son; it was this that the Mosaic people typified by the immolation of a spotless lamb. This is he of whom sang the holy prophets, who was to bear upon him the sins of all men, and wipe away their crimes. This is the Pasch, ennobled by the Blood of Christ, which makes the faithful exult with especial devotion. O mystery full of grace! O ineffable mystery of God's munificence! O ever to be honoured feast of feasts! whereon Christ gave himself to men that they might slay him, and this that he might ransom slaves. O truly blessed death, which loosed the bonds of death! Now let the prince of hell feel that he is crushed; now let us, who have been snatched from the abyss, rejoice that we have been exalted to the kingdom of heaven.

The following Preface is the one used by the ancient Church of Gaul in celebrating the mystery of our Paschal Lamb:

IMMOLATIO

Dignum et justum est, nos tibi gratias agere, omnipotens sempiterne Deus, per Jesum Christum Filium tuum Dominum nostrum. Per quem humanum genus vivificans, Pascha etiam per Moysen et Aaron famulos tuos agni immolatione jussisti celebrari: consequentibus temporibus usque ad adventum Domini nostri Jesu Christi (qui sicut agnus ad victimam ductus est) eandem consuetudinem in memoriam ob-

It is right and just that we give thanks to thee, O almighty and eternal God, through Jesus Christ thy Son, our Lord; by whom thou gavest life to mankind, and wouldst have thy servants Moses and Aaron celebrate the Pasch by the sacrifice of a lamb. This same rite thou commandedst to be observed and remembered in after times, even to the coming of our Lord Jesus Christ, who was led like a lamb to the slaughter. He is the spotless

servare præcepisti. Ipse est Agnus immaculatus, qui prioris populi prima Pascha in Ægypto fuerat immolatus. Ipse est aries in verticem montis excelsi de vepre prolatus, sacrificio destinatus. Ipse est vitulus saginatus, qui in tabernaculo patris nostri Abrahamæ propter hospites est victimatus. Cujus Passionem et Resurrectionem celebramus, cujus et adventum speramus.

Lamb, that was slain by God's first people, when they kept their first Pasch in Egypt. He is the ram taken from the thorns on the top of a high mountain, destined for sacrifice. He is the fatted calf, slain under the tent of our father Abraham, that it might be served up to his guests. We celebrate his Passion and Resurrection; we look forward with hope to his last coming.

And now let us warm our hearts to the Paschal mystery by this admirable sequence of Adam of Saint-Victor:

SEQUENCE

Salve, dies dierum gloria,
Dies felix Christi victoria,
Dies digna jugi lætitia,
Dies prima!

Lux divina cæcis irradiat,
In qua Christus infernum
spoliat,
Mortem vincit et reconciliat
Summis ima.

Sempiterni regis sententia
Sub peccato conclusit omnia,
Ut infirmis superna gratia
Subveniret.

Dei virtus et sapientia
Temperavit iram clementia,
Cum jam mundus in præcipitia
Totus iret.

Insultabat nostræ miseræ
Vetus hostis, auctor malitiæ,
Quia nulla spes erat veniæ
De peccatis.

Desperante mundo remedium,
Dum tenerent cuncta silentium,
Deus Pater emisit Filium
Desperatis.

Hail, thou day of days!
happy day of Jesus' victory!
day worthy of ceaseless joy! O
first of days!

It was on this day that the divine light gladdened the blind with its brightness: that Christ robbed hell of its spoils, conquered death, and made peace between heaven and earth.

The sentence of the eternal King concluded all under sin, that the weak might be made strong by heavenly grace.

And when the whole world was going headlong to the abyss, the power and wisdom of God softened his anger by his mercy.

The old enemy, the author of sin, insulted us in our misery, for that there was no hope left us of the pardon of our sins.

The world despaired of a remedy: when lo! whilst all things were in quiet silence, God the Father sent his Son to them that had no hope.

Prædo vorax, monstrum
tartareum,
Carnem videns, nec cavens
laqueum,
In latentem ruens aculeum
Aduncatur.

Dignitatis primæ conditio
Reformatur nobis in Filio,
Cujus nova nos resurrectio
Consolatur.

Resurrexit liber ab inferis
Restaurator humani generis,
Ovem suam reportans hu-
meris

Ad superna.

Angelorum pax fit et ho-
minum;
Plenitudo succrescit ordi-
num:
Triumphantem laus decet
Dominum,

Laus æterna.

Harmoniæ cœlestis patriæ
Vox concordet matris Ec-
clesiæ;

Alleluia frequentet hodie
Plebs fidelis.

Triumphato mortis impe-
rio,
Triumphali fruamur gau-
dio:

In terra pax, et jubilatio
Sit in cœlis! Amen.

The greedy thief, the hell-
ish monster saw the Flesh, but
not the snare: he grasped at
the hook, and was caught.

We were restored to our
former dignity by Jesus, whose
Resurrection now gladdens us.

He, the restorer of man-
kind, rose again free from the
dead; he carried his sheep, on
his shoulders, back to heaven.

Peace is made between an-
gels and men; the heavenly
ranks are filled up: praise,
eternal praise is due to our
triumphant Lord.

Let the voice of mother
Church blend in harmony with
that of heaven; let the faith-
ful sing now, without ceasing,
their *Alleluia*.

A triumph has been won
over the power of death; let
us rejoice in the triumph.
Peace on earth, and jubilee
in heaven! Amen.

Easter Tuesday

Hæc dies quam fecit Dominus; exsulemus et lætemur in ea.

This is the day which the Lord hath made: let us be glad and rejoice therein.

OUR Pasch is the Lamb, and we meditated upon the mystery yesterday: now let us attentively consider those words of sacred Scripture, where, speaking of the Pasch, it says: 'It is the Phase, that is, the passage of the Lord.' God himself adds these words: 'I will pass through the land of Egypt that night, and will kill every first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgements.'¹ So that the Pasch is a day of judgement, a day of terrible justice upon the enemies of God; but for that very reason, it is a day of deliverance for Israel. The lamb is slain; but his immolation is the signal of redemption to the holy people of the Lord.

The people of Israel are slaves to the cruel Pharaoh. Their bondage is the heaviest that can be. Their male children are to be put to death. The race of Abraham, on which repose the promises of the world's salvation, is doomed. It is time for God to interpose: the Lion of the tribe of Juda, he whom none can resist, must show himself.

But in this, the Israelites are a type of another and a far more numerous people, the whole human race; and it is the slave of Satan, a tyrant worse than Pharaoh. Its bondage is at its height. It is debased by the vilest idolatry. It has made every base thing its god; and the God that made all things is ignored or blasphemed. With a few rare exceptions out of each generation, men are the victims of hell. Has God's creation of man, then,

¹ Exod. xii 11.

been a failure? Not so. The time is come for him to show the might of his arm: he will pass over the earth, and save mankind.

Jesus, the true Israelite, the true Man come down from heaven, he too is made a captive. His enemies have prevailed against him, and his bleeding, lifeless Body has been laid in the tomb. The murderers of the just One have even fixed a seal upon the sepulchre, and set a guard to watch it. Here again the Lord must pass, and confound his enemies by his triumphant passage.

In that Egypt of old, each Israelite family was commanded to slay and eat the Paschal Lamb. Then at midnight the Lord passed, as he had promised, over this land of bondage and crime. The destroying angel followed, slaying with his sword the first-born of the Egyptians, 'from the first-born of Pharaoh, who sat on his throne, unto the first-born of the captive woman that was in prison, and all the first-born of the cattle.'¹ A cry of mourning resounded through Mesraïm: but God is just, and his people was made free!

The same victory was gained in the Resurrection which now gladdens us. The midnight was over, and the last shades of darkness were fleeing from before the rising light: it was then that our Lord passed through the sealed stone of his tomb, unperceived by his guards. His Resurrection was a stroke of death to his first-born people, who had refused to receive him as their Messiah, or to 'know the time of their visitation.'² The Synagogue was hard of heart, like Pharaoh; it would fain have held captive him of whom the prophet had said, that he would be 'free among the dead.'³ Hereupon a cry of impotent rage was heard in Jerusalem: but God is just, and Jesus made himself free!

And oh! what a happiness was this passage of our Lord for the human race! He had adopted us as his brethren, and loved us too tenderly to leave us slaves of Satan: therefore, he would have his own Resurrection

¹ Exod. xii 29.

² St Luke xix 44.

³ Ps. lxxxvii 6.

be ours too, and give us light and liberty. The first-born of Satan were routed by such a victory; the power of hell was broken. Yet a little while, and the altars of the false gods shall everywhere be destroyed; yet a little while, and man, regenerated by the preaching of the Apostles, shall acknowledge his Creator and abjure his idols: for this is the day which the Lord hath made: 'it is the Phase, that is, the passage of the Lord'!

But observe how the two mysteries—the Lamb and the Passover—are united in our Pasch. The Lord passes, and bids the destroying angel slay the first-born in every house, the entrance of which is not marked with the blood of the lamb. This is the shield of protection; where it is, there divine justice passes by and spares. Pharaoh and his people are not signed with the blood of the lamb: yet have they witnessed the most extraordinary miracles, and suffered unheard-of chastisements. All this should have taught them that the God of Israel is not like their own gods, which have no power; but their heart is hard as stone, and neither the works nor the words of Moses have been able to soften it. Therefore does God strike them and deliver his people.

But this very people, this Israel, ungratefully turns against his deliverer; he is content with the types of the good things promised; he will have no other lamb but the material one. In vain do the prophets tell him that 'a Lamb is to be sent forth, who shall be King of the earth; that he shall come from the desert to the mount of the daughter of Sion.'¹ Israel refuses to acknowledge this Lamb as his Messias; he persecutes him and puts him to death; and persists in putting all his confidence in the blood of victims that have no longer the power to propitiate the anger of God. How terrible will be the *Passage* of the Lord over Jerusalem, when the sword of the Roman legions shall destroy a whole people!

Satan, too, and his wicked angels, had scoffed at this Lamb; they had despised him, as being too meek and

¹ Isa. xvi 1.

humble to be dreaded; and when they saw him shedding his Blood on the Cross, a shout of exultation rang through the regions of hell. But what was their dismay, when they saw this Lamb descending like a lion into limbo, and setting free from their bondage the countless prisoners of the four thousand previous years? and after this returning to our earth, and inviting all mankind to receive 'the liberty of the glory of the children of God'?¹

O Jesus! how terrible is thy Passover to thine enemies! but how glorious for them that serve thee! The people of Israel feared it not, because their houses were marked with the blood of the figurative lamb. We are more favoured than they: our Lamb is the Lamb of God, and thy Blood is signed, not upon our dwellings, but upon our souls. Thy prophet foretold the great mystery when he said that on the day of thy vengeance upon Jerusalem, they would be spared whose foreheads should be marked with the *Tau*.² Israel despised the prophecy, which is our joy. The *Tau* is the sign of thy Cross, dear Jesus! It is thy Cross that shields, and protects, and gladdens us in this Pasch of thy Passover, wherein thy anger is all for thine enemies, and thy blessings all for us!

At Rome, the Station for to-day is in the basilica of St Paul. The church is impatient to lead her white-robed troop of neophytes to the Apostle of the gentiles. Though he is not the foundation of the Church, yet is he companion of Peter's labours in Rome, his fellow-martyr, and the preacher of the Gospel to the gentiles. As he says of himself,³ he has laboured to form children in God—who could tell the number he has given to Christ? How must he rejoice to see these newly made Christians approach his sacred shrine, there to receive instruction from his epistles, wherein he still speaks to all generations!

¹ Rom. viii 21.

² Ezech. ix 6.

³ Gal. iv 19.

MASS

The Introit, taken from the Book of Ecclesiasticus, celebrates the sublime wisdom of St Paul, who is the ever pure source whereat the people of God drink instruction and strength, and so prepare their souls for eternal life.

INTROIT

Aqua sapientiæ potavit eos, alleluia: firmabitur in illis, et non flectetur, alleluia: et exaltabit eos in æternum. Alleluia, alleluia.

Ps. Confitemini Domino, et invoke Nomen ejus: annuntiate inter gentes opera ejus. V. Gloria Patri. Aqua sapientiæ.

He hath given them the water of wisdom to drink, alleluia: this wisdom shall be strengthened in them, and shall not be moved, alleluia: and it shall raise them up for ever. Alleluia, alleluia.

Ps. Praise the Lord, and call upon his Name: declare his deeds among the gentiles. V. Glory, etc. He hath given, etc.

In the Collect, the Church gives thanks to God for rendering her fruitful, and thus giving her, every Easter, a mother's joy. She then prays for her new children, that they may have the grace to persevere in the imitation of their risen Lord.

COLLECT

Deus, qui Ecclesiam tuam novo semper foetu multiplicas: concede famulis tuis, ut sacramentum vivendo teneant, quod fide perceperunt. Per Dominum.

O God, who by a new increase dost continually enlarge thy Church: grant that thy servants may keep up, by their manner of living, the mystery they have received by believing. Through, etc.

EPISTLE

Lectio Actuum Apostolorum.

Cap. XIII.

In diebus illis: Surgens Paulus, et manu silentium indicens, ait: Viri fratres,

Lesson from the Acts of the Apostles.

Ch. XIII.

In those days: Paul standing up, and with his hand bespeaking silence, said: Men,

filiis generis Abraham, et qui in vobis timent Deum, vobis verbum salutis hujus missum est. Qui enim habitabant Jerusalem, et principes ejus ignorantes Jesum, et voces prophetarum, quæ per omne sabbatum leguntur, judicantes impleverunt, et nullam causam mortis invenientes in eo, petierunt a Pilato, ut interficerent eum. Cumque consummassent omnia quæ de eo scripta erant, deponentes eum de ligno, posuerunt eum in monumento. Deus vero suscitavit eum a mortuis tertia die; qui visus est per dies multos his, qui simul ascenderant cum eo de Galilæa in Jerusalem: qui usque nunc sunt testes ejus ad plebem. Et nos vobis annuntiamus eam, quæ ad patres nostros repromissio facta est: quoniam hanc Deus adimplevit filiis nostris, resuscitans Jesum Christum Dominum nostrum.

brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not knowing him nor the voices of the prophets which are read every Sabbath, judging him have fulfilled them, and finding no cause of death in him, they desired of Pilate that they might kill him. And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre. But God raised him up from the dead the third day: who was seen for many days by them who came up with him from Galilee to Jerusalem, who to this present are his witnesses to the people. And we declare unto you, that the promise which was made to our fathers, this same God hath fulfilled to our children, raising up Jesus Christ our Lord.

This discourse, which was made at Antioch in Pisidia, in the synagogue, shows us that the Doctor of the gentiles followed the same method in his instructions as did the prince of the Apostles. The great subject of their preaching was the Resurrection of Christ; for it is the fundamental truth, it is the fact above all others, which proves the divine mission of the Son of God upon earth. It is not enough to believe in Christ crucified; we must also believe in Christ risen. The Resurrection is not only the indisputable fact on which rests the whole certainty of our faith, but it is also the dogma which energizes the whole Christian world. Nothing ever happened on this earth which produced a like impression. See how throughout the whole world it is now celebrated by millions of men of every race and nation! Nineteen

centuries have passed away since the relics of St Paul were first laid in this tomb on the Ostian Way: during that time, how many events have happened which in their time were looked on as of momentous importance, and are now completely forgotten? For more than two hundred years the storm of persecution was almost ceaseless over Christian Rome; it even became necessary, in the third century, to remove these sacred remains, and hide them, for a time, in the catacombs. After this came Constantine, who built this basilica, and erected the triumphal arch near the altar, under which lies the body of the Apostle. Since then, how many changes have taken place in the world! Dynasties, empires, forms of government, have succeeded each other, and only one institution has stood unchanged—the Church. Every year, during these fifteen centuries, she has gone to the basilica of St Paul, and there, near his tomb, has read this discourse in which the Apostle proclaimed the Resurrection of Christ to the Jews. Seeing such perpetuity, such unchangeableness, even in things like this, we cannot help exclaiming: Oh! truly, Christ is risen! He is the Son of God! for man could never have given duration to any work of his hand. Our Pasch alone tells us who Jesus is. Let us learn from the circumstance suggested to us by to-day's Epistle how the dazzling beauty of our risen Jesus is reflected even in the minutest details of our happy worship, the Liturgy.

GRADUAL

Hæc dies quam fecit Dominus: exsulemus, et lætemur in ea.

℣. Dicant nunc, qui redempti sunt a Domino, quos redemit de manu inimici, et de regionibus congregavit eos.

Alleluia, alleluia.

℣. Surrexit Dominus de sepulchro, qui pro nobis pendit in ligno.

This is the day which the Lord hath made: let us be glad and rejoice therein.

℣. Let them now say so, that have been redeemed by the Lord from the hand of the enemy: and he hath gathered them out of the countries.

Alleluia, alleluia.

℣. The Lord hath risen from the tomb, who for our sake was nailed to the Cross.

The Sequence, *Victimæ Paschali*, p. 145.

GOSPEL

Sequentia sancti Evangelii
secundum Lucam.

Cap. XXIV.

In illo tempore: Stetit Jesus in medio discipulorum suorum, et dixit eis: Pax vobis: ego sum, nolite timere. Conturbati vero, et conterriti, existimabant se spiritum videre. Et dixit eis: Quid turbati estis, et cogitationes ascendunt in corda vestra? Videte manus meas, et pedes, quia ego ipse sum: palpate et videte: quia spiritus carnem et ossa non habet, sicut me videtis habere. Et cum hoc dixisset, ostendit eis manus et pedes. Adhuc autem illis non credentibus, et mirantibus præ gaudio, dixit: Habetis hic aliquid, quod manducetur? At illi obtulerunt ei partem piscis assi, et favum mellis. Et cum manducasset coram eis, sumens reliquias, dedit eis. Et dixit ad eos: Hæc sunt verba, quæ locutus sum ad vos, cum adhuc essem vobiscum, quoniam necesse est impleri omnia, quæ scripta sunt in lege Moysi, et prophetis, et Psalmis de me. Tunc aperuit illis sensum ut intelligerent Scripturas. Et dixit eis: quoniam sic scriptum est, et sic oportebat Christum pati, et resurgere a mortuis tertia die: et prædicari in nomine ejus poenitentiam et remissionem peccatorum in omnes gentes.

Sequel of the holy Gospel
according to Luke.

Ch. XXIV.

At that time: Jesus stood in the midst of his disciples, and said to them: Peace be to you: it is I, fear not. But they being troubled and frightened, supposed they saw a spirit. And he said to them: Why are you troubled, and why do thoughts arise in your hearts? See my hands and my feet, that it is I myself; handle me and see: for a spirit hath not flesh and bones, as you see me to have. And when he had said this, he showed them his hands and his feet. But while they yet believed not, and wondered for joy, he said: Have you here anything to eat? And they offered him a piece of broiled fish, and a honey-comb. And when he had eaten before them, taking the remains he gave to them. And he said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then he opened their understanding, that they might understand the Scriptures. And he said to them: thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day: and that penance and remission of sins should be preached in his name unto all nations.

Jesus shows himself to all his Apostles, on the evening of the day on which he rose from the grave; and he greets

them with the wish of *peace*. He wishes the same to us, during this feast of the Pasch. He desires to establish peace among us—peace between man and God, peace in the conscience of the repentant sinner, peace between man and man by the forgiveness of injuries. Let us welcome this wish of our risen Lord, and jealously preserve the peace he thus deigns to bring us. At his birth in Bethlehem, the angels announced this peace to men of good will; but now it is Jesus himself who brings it to us, for he has accomplished his work of pacification by dying for us on the Cross. The first word he addresses to his Apostles, and through them to us, is *Peace!* Let us lovingly accept the blessing, and show ourselves to be, in all things, children of peace.

The conduct of the Apostles, on this occasion, deserves our attention. They believe in their Lord's Resurrection; they eagerly announced the great event to the two disciples of Emmaus: but how weak is their faith! They are *troubled and frightened* at Jesus' sudden apparition; and when he graciously permits them to *handle* him, they are overpowered with *joy*, and yet there is a certain inexplicable doubt still lingering in their minds. Our Lord has to condescend even to eat in their presence, in order fully to convince them that it is really himself and not a phantom. What a strange inconsistency there is in all this! Had they not already believed and confessed the Resurrection of their Master, before receiving this visit? We have a lesson to learn here: it is, that there are some people who believe, but their faith is so weak that the slightest shock would endanger it; they say they have faith, but it is of the most superficial kind. And yet, without a lively and vigorous faith, what can we do in the battle we have to be incessantly waging against the devil, the world, and our own selves? He who wrestles with an enemy is desirous to have a sure footing; if he stand on slippery ground, he is sure to be thrown. Nothing is so common nowadays as unstable faith, which believes as long

as there is nothing to try it: but let it be put to the test, and it gives way.

One principal cause of this weakness of faith is that subtle naturalism, which now fills the atmosphere in which we live, and which it is so difficult not to imbibe. Let us earnestly pray for an invincible and supernatural faith, which may be the ruling principle of our conduct, which may never flinch, and may triumph over both our internal and external enemies. Thus shall we be able to apply to ourselves those words of the Apostle St John: 'This is the victory which overcometh the world, our faith.'¹

In the Offertory, the Church speaks to us, in the words of the royal prophet, of the *fountains of water* which sprang up at the *thunder* of God's bidding. This *voice of the Most High* was made known to the earth by the preaching of the Apostles, and, in a special manner, by that of St Paul. The *fountains* are the baptismal fonts, from which our neophytes came regenerated unto life everlasting.

OFFERTORY

Intonuit de cœlo Dominus, et Altissimus dedit vocem suam: et apparuerunt fon- tes aquarum, alleluia.	The Lord thundered from heaven, and the Most High sent forth his voice: and the fountains of waters appeared, alleluia.
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The Church prays, in the Secret, that the Sacrifice she is about to offer may aid us to *pass* safely on to that infinite glory to which Baptism first opened to us the way.

SECRET

Suscipe, Domine, fidelium preces cum oblationibus ho- stiarum: ut per hæc piæ de- votionis officia, ad cœlestem gloriam transeamus. Per Do- minum.	Receive, O Lord, we beseech thee, the prayers of the faith- ful, together with these obla- tions: that by these duties of piety they may pass to eternal life. Through, etc.
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¹ 1 St John v 4.

In the Communion Anthem we have St Paul himself speaking to the neophytes, and telling them what manner of life they must henceforth lead, in order to resemble their divine model, their risen Jesus.

COMMUNION

Si consurrexistis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens, alleluia: quæ sursum sunt sapite, alleluia.	If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God, alleluia; mind the things that are above, alleluia.
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The Church makes the above words of the Apostle the subject of her concluding Prayer: she begs that her new children, who have just partaken of the Paschal Mystery, may persevere in the new life of which this holy Sacrament is the chief support.

POSTCOMMUNION

Concede, quæsumus, omnipotens Deus: ut paschalis perceptio Sacramenti, continua in nostris mentibus perseveret. Per Dominum.	Grant, we beseech thee, O almighty God, that the virtue of the Paschal Sacrament which we have received may always remain in our souls. Through, etc.
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VESPERS

The Vespers are the same as on Easter Sunday, excepting the *Magnificat* Antiphon, and the Collect, which are as follows:

ANTIPHON OF THE MAGNIFICAT

ANT. Videte manus meas et pedes meos, quia ego ipse sum. Alleluia, alleluia.	ANT. See my hands and my feet, for it is I myself. Alleluia, alleluia.
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The Collect is given above, in the Mass, p. 200.

On the third day of the creation, the waters, which covered the earth, were gathered together at the word

of the Son of God, and flowed into the hollows prepared for them. The seas thus formed, the surface of the earth became habitable for those beings that were soon to be called forth from nothingness. On this day, then, the angels first beheld the place where we are to have a temporary sojourn. The time will come when this very Son of God, who now separates the waters from the earth, will himself inhabit it, after having assumed our human nature. Let us offer him our earth, as his rightful domain, over which, as also over heaven, all power has been given to him.¹ The Mozarabic breviary gives us the following beautiful prayer, in which are explained the mysteries hidden under the text that describes this third day's creation:

CAPITULA

Omnipotens Deus Pater, qui die tertio ab infidelium cordibus, quasi ab inferioribus salsis aquis aridam, id est populum fontem fidei sitientem, segregare dignatus es; da nobis, ut ab infidelium laqueis segregati, resurrectionem Filii tui prædicemus indubii: ut qui tertio ab inferis suscitatus est die, trina nos virtutum copulatione resuscitet: quo fide, spe et charitate robusti, de æterno resurrectionis mereamur munere consolari.

O almighty God, the Father! who on the third day didst vouchsafe to separate the dry land from the briny waters that were on the earth, hereby prefiguring how, at a future time, thou wouldst separate the people that thirsted after the fount of faith from them that had unbelieving hearts: grant that we who are freed from the fetters of unbelief may proclaim without doubting the Resurrection of thy Son. May he that rose from the grave on the third day give us to rise by the union of three virtues: and that thus made strong by faith, hope, and charity, we may merit the eternal happiness of the Resurrection.

Let us again borrow from the ancient Liturgies the formulas used in the celebration of Easter. We find in the Missal of the Gothic Church of Spain this magnificent Preface; it is an eloquent and fervent summary of all the grand things said by the Fathers regarding the Pasch.

¹ St Matt. xxviii 18.

ILLATIO

Dignum et justum est nos tibi semper cum Patre et Spiritu Sancto individua divinitate regnanti gratias agere, Domine Jesu Christe. Qui nos tam admirabiliter condidisti, tam clementer redemisti. Non laboribus in faciendo fatigatus, non passionibus in redimendo consumptus. Fecit virtus potentialiter quos redemit pietas tam clementer. Totum tibi est in veritate possibile, quia hoc ipsum tibi, excepto humanitatis privilegio, cum Patre et Spiritu Sancto est essentialiter coæquale. Ita tamen posse te manet, quod velle te decet. Id est ut omnipotens cuncta facias facienda; justus, æquitate censeas judicanda; misericors, clementer perficias coronanda.

Qui, cum solo majestatis terribili nutu, nostrum potueris contere vexatorem, maluisti eum humilitatis abjectione prosternere. Ex hoc magis approbans nullam majestati tuæ contrariam nobis subsistere aereorum principum tyrannidem, cum sic nostrorum infirmitate membrorum omnem inimici ad nihilum redegeris vanitatem. Etenim superbus se ingemuit gravius corruisse, quando se elisum sensit ab humilitate fuisse. Atque ideo tali divina sapientia antiqui serpentis astutiam consilio vicit, ne violenter addiceret, sed lega-

It is meet and just that we should ever give thanks to thee, O Lord Jesus Christ, who reignest with the Father and the Holy Ghost in one undivided Godhead. Thou didst wonderfully create, and mercifully redeem us. In the creation, thou wast not fatigued by labour; in the redemption, thou wast not consumed by suffering. Thy power powerfully made, thy mercy mercifully redeemed us. Everything is, indeed, possible to thee, for whatsoever is in the Father and the Holy Ghost is equally in thee, who hast nought which they have not, save the privilege of thy human nature. Therefore canst thou do whatsoever it beseemeth thee to wish. As omnipotent, thou doest what thou wilt to do; as just, thou judgest all things with equity; as merciful, thou crownest with clemency them that deserve a crown.

Though thou couldst have crushed our enemy by a single look of thy dread majesty, yet wouldst thou the rather prostrate him by the excess of thy humility: hereby teaching us, that *the princes of this air* have no further power against us save that which thy Majesty permits, seeing that by the weakness of our flesh thou didst reduce to nought the haughtiness of the enemy. Verily, the proud one felt his fall the more, in that he knew it was by humility he was crushed. Thus did divine wisdom plan the overthrow of the old and crafty serpent; he would have it to be not a violent but a legal defeat;

liter quateretur. Ut qui transgressorem eo se jure possidere jactabat, quem suis consentientem persuasionibus obligaverat: sic eum justo superatus judicio redderet, cum istum in quo suum nihil repererat occidisset. Quapropter amisit merito reum, qui tollentem mundi peccata crucis supplicio Agnum non timuit mortificare divinum. Disruptis igitur cruce inferni catenis legibusque solutis, ad cœlos migrant cum Christo credentes in Christo. Et cruciandi permanent in inferno qui delectati sunt in viscerati diabolo.

Rediit ecce post triduum victor, ex mortuis vivus, qui ad hoc pro nobis est crucifixus. Innumeris captivorum ovantium stipatur agminibus, qui passionis tempore etiam discipulorum suorum fuerat societate nudatus. Agitatur eo resurgente tremefacta funditus terra, quo descendente concussa sunt et inferna. Cohors militum terrenorum cœlestis regis terribili regressu perculsa diffugiit, et quem dudum incluserat velut reum, jam et ipsa terribilem victa judicem verum confitetur et Deum. Sanctorum corpora vivificata consurgunt: habitaculum quos paulisper jacuerat resurgit gloriosum, eodem resuscitante a quo anima derelicta in inferno non fuerat. Angeli proprio famulantur auctori; splendidus universo mundo oritur dies.

and that, as Satan boasted that man was legally his slave, because he had persuaded him to consent to the fetters, so he might be forced, by a just judgment, to give up his prey, when he killed him over whom he had no claim. Hence when he made bold to put to the death of the cross the Lamb of God, who taketh away the sins of the world, he deservedly lost the guilty one. Therefore, the bonds of hell being broken, and its laws abrogated, by the Cross, they that believe in Christ pass with Christ to heaven; and they remain to be tormented in hell, who put their happiness in making themselves the devil's prey.

Lo! Christ, after three days, has returned conqueror and living from the grave, for unto this was he crucified for us. He that during his Passion was deprived of the company of his disciples, is now surrounded by a countless number of glad captives whom he has set free. He that made hell itself tremble when he descended, now, by his Resurrection, makes the earth shake to its foundations. The soldiers of earth take to flight at the return of heaven's King; and him whom they had just before guarded as a guilty captive, they now confess to be the terrible Judge and true God, who has conquered them. The bodies of the saints return to life, and rise; their earthly tabernacle, which for a time had lain in dust, rises glorious with him, who permitted not the soul to abide in limbo. The angels pay court to their Creator. A glorious day rises upon the whole earth.

Tripudiant inspirato resurrectionis die, qui mœstificati fuerant passionis ejus vulnere repentino. Agnoscit Mater membra quæ genuit. Maria Magdalene angelo increpante resipuit, ne viventem cum mortuis quærere debuisset. Ad monumentum Petrus cum Johanne concurrat, recentiaque in linteaminibus defuncti et resurgentis vestigia cernit. Latro Christum confessus possessor paradisi factus est primitivus. Impletum est quod dictum fuerat de Filio hominis, tot ante sæcula prophetatum, ut scilicet peccatorum pro nobis manibus tradatur: crucifigeretur, moretur: inferna terribiliter penetraret, superbos dejiceret, humiles misericorditer exaltaret: cum triumpho inenarrabili a mortuis resurgeret, et cum Patre et Spiritu Sancto omnipotentia cunctis dominando regnaret.

Cujus virtutis immensitate permoti, etiam septem vexilla regia beatorum innumeras lucifluarum mittit plebium catervas ad laudem, ac suum quisque pio præveniens officio locum, debitum exsolvit, carnem triumphantis Regis per ævum submissequæ adorat, et glorificatis vultibus Agnum, suasque rutilantibus gemmis eximias præfert cum laude coronas. Seraphim quoque divinæ sedis terribilem thronum alarum trino tegmine velant sui famulatus, unum te fatendo cum Patre et Spi-

Let them that mourned because of the swift and bloody Passion, now exult with exceeding gladness on this blessed day of the Resurrection. The Mother recognizes the Son of her womb, Mary Magdalen is rebuked by the angel, and ceases to seek among the dead him that is living. Peter, accompanied by John, runs to the sepulchre, and in the winding-sheet and cloths sees the traces of his Master, who was dead, but now is risen. The thief that confessed Christ to be God is made the first possessor of Paradise. All that was prophesied long ages before of the Son of Man is now fulfilled; to wit, that for our sake he would be delivered into the hands of sinners; that he would be crucified and put to death; that he would descend into hell, with awful majesty, cast down the proud, and mercifully exalt the humble; that with ineffable triumph he would rise again from the dead, and would reign together with the Father and the Holy Ghost, governing all creatures with great power.

Filled with admiration at the immensity of his power, the seven standard-bearers of the heavenly kingdom send upon the earth countless hosts of bright spirits to give him praise. Each angel hastes to his post, paying the debt of his homage, and humbly adoring the Flesh of the eternally triumphant King, casts at his feet with praise the crown of his glittering gems. The seraphim, who with their six wings veil in reverent worship the awful throne of the Godhead; who, by their triple hymn of praise, con-

ritu Sancto Deum trinæ confessionis præconio declarandum, in sede siderea permanentem regnantemque in sæcula sæculorum, incessabili jugitate dicunt: *Sanctus, Sanctus, Sanctus!*

fess thee to be one God with the Father and the Holy Ghost, and acknowledge thee as the King that reigns for ever and ever on the throne of heaven; they also say in ceaseless song: *Holy, Holy, Holy!*

We subjoin to this Mozarabic Preface a hymn taken from the Roman-French Missal of the Middle Ages. It was a favourite Easter hymn with the people of those days; and though somewhat unpolished, is full of vigour. The chant that accompanied it, and which would fatigue any singer of modern times, is, in spite of its occasional want of smoothness, very melodious and expressive.

SEQUENCE

Fulgens præclara
Rutilat per orbem
Hodie dies in qua
Christi lucida
Narrantur ovanter prælia.

De hoste superbo
Quem Christus triumphavit
pulchre,

Castra
Illius perimens teterrima.
Infelix culpa Evæ,
Qua caruimus omnes vita.
Felix proles Mariæ,
Qua epulamur modo una.

Benedicta
Sit celsa
Regina illa,
Generans regem
Spoliantem tartara,
Pollentem
Jam in æthera.

Rex in ætèrnum,
Suscipe benignus
Præconia nostra
Sedule tibi canentia.

Patris sedens ad dexte-
ram,

Victor ubique,
Morte superata,
Polorum possidens
Gaudia.

Now shines through the
world the bright fair day,
whereon are triumphantly told
the splendid combats of Christ.

He gloriously conquered the
haughty enemy, and routed
his most wicked hosts.

Unhappy sin of Eve, where-
by we were all deprived of life!
Happy the fruit of Mary, where-
on we all now feed together!
Blessed be that noble Queen,

The mother of the King,
who robbed hell of its prey,
And now reigns in heaven
above.

O eternal King! graciously
receive the hymns we devoutly
sing to thee.

Thou sittest on the right
hand of thy Father.

Universal Conqueror! thou
didst vanquish death, and en-
ter into the joys of heaven.

O magna,
O celsa,
O pulchra clementia
Christi melliflua,
O alma.

Laus tibi honorque ac
virtus,
Qui nostram antiquam
Leviasti sarcinam.

Roseo cruore
Agni benignissimi
Empta,
Florida
Micat hæc aula.

Potenti virtute nostra
Qui lavit facinora,
Tribuit dona fulgida.
Stupens valde in memet,
Jam miror hodierna,

Tanta
Indignus pandere
Modo sacramenta.
Stirpe Davidica
Ortus de tribu Juda,
Leo potens surrexisti in
gloria.

Agnus visus es in terra.

Fundans olim arva:

Regna petens supera:

Justis reddens præmia,
In sæcula
Dignantur ovariantia.
Dic impie Zabule,
Quid valet nunc fraus tua?

Ignis nexus loris
A Christi victoria.

Tribus, linguæ, admira-
mini:
Quis audivit talia
Miracula?

Ut mors mortem sic su-
peraret:
Rei perciperent talem gra-
tiam?

O mercy of Christ! how
great, how sublime, how beau-
tiful, how sweet, how tender
art thou!

Praise, honour and power
be to thee that didst lighten
our heavy weight of old!

Purchased by the Blood of
the infinitely merciful Lamb,
the Church glitters with the
ruby flowers of her redemp-
tion.

He who by his mighty
power washed away our sins,
loads us with precious gifts.

Bewildered in my admira-
tion of this day's wonders, I am
unworthy to proclaim its great
mysteries.

Son of David! Child of the
tribe of Juda! thou didst rise
in glory, a lion in strength.

Thou wast seen on earth as
a gentle lamb.

It was thou that in the
beginning didst create the
world.

Thou hast ascended to the
kingdom above:

And there thou mercifully
rewardest the just with the
rewards of everlasting joy.

Say, Satan, thou wicked spi-
rit, what now hath thy craft
profited thee?

The victory of Christ has
bound thee fast in fetters of
fire.

O ye tribes and nations, be
astounded! Who hath heard
of miracles like these?

That death should so con-
quer death? That criminals
should receive favour like un-
to this?

Judæa incredula,
Cur manes adhuc invere-
cunda ?

Respice christicolas,
Qualiter læti canunt inclyta
Redemptori carmina.

Ergo pie Rex Christe,
Nobis laxans crimina,
Solve nexorum vincula.

Electorum agmina
Fac tecum resurgere
Ad beatam gloriam,
Digna rependens merita.
Amen.

O incredulous Jew ! hast
thou no shame, that thou canst
continue so ?

See how the Christians re-
joice, singing to the Redeemer
their holy hymns.

Therefore, O Jesus, our
merciful King ! forgive us our
sins, loosen our fetters.

Grant that thy elect may
rise with thee to heavenly
glory, and to their just merits
give recompense. Amen.

WEDNESDAY IN EASTER WEEK

Hæc dies quam fecit Dominus: exsulemus et lætemur in ea.

This is the day which the Lord hath made: let us be glad and rejoice therein.

THE Hebrew word *Pasch* signifies passage, and we explained yesterday how this great day first became sacred by reason of the Lord's Passover. But there is another meaning which attaches to the word, as we learn from the early Fathers and the Jewish rabbins. The Pasch is, moreover, the passage of the Israelites from Egypt to the Promised Land. These three great facts really happened on one and the same night: the banquet of the lamb, the death of the first-born of the Egyptians, and the departure from Egypt. Let us, to-day, consider how this third figure is a further development of our Easter mystery.

The day of Israel's setting forth from Egypt for his predestined country of the Promised Land is the most important in his whole history; but both the departure itself, and the circumstances that attended it, were types of future realities to be fulfilled in the Christian Pasch. The people of God were delivered from an idolatrous and tyrannical country: in our Pasch, they who are now our neophytes have courageously emancipated themselves from the slavish sway of Satan, and have solemnly renounced the pomps and works of this haughty Pharaoh.

On their road to the Promised Land, the Israelites had to pass through a sea of water; their doing so was a necessity, both for their protection against Pharaoh's army which was pursuing them, and for their entrance into the land of milk and honey. Our neophytes, too, after renouncing the tyrant who had enslaved them, had to go through that same saving element of water,

in order to escape their fierce enemies; it carried them safe into the land of their hopes, and stood as a rampart to defend them against invasion.

By the goodness of God, that water, which is an obstacle to man's pursuing his way, was turned into an ally for Israel's march; the laws it had from nature were suspended, and it became the saviour of God's people. In like manner, the sacred font—which, as the Church told us on the feast of the Epiphany, is made an instrument of divine grace—has become the refuge and fortress of our happy neophytes; their passing through its waters has put them out of reach of the tyrant's grasp.

Having reached the opposite shore, the Israelites see Pharaoh and his army, their shields and their chariots, buried in the sea. When our neophytes looked at the holy font, from which they had risen to the life of grace, they rejoiced to see the tomb where their sins, enemies worse than Pharaoh and his minions, lay buried for ever.

Then did the Israelites march cheerfully on towards the land that God had promised to give them. During the journey, they will have God as their teacher and lawgiver; they will have their thirst quenched by fountains springing up from a rock in the desert; they will be fed on manna sent each day from heaven. Our neophytes, too, will run on unfettered to the heavenly country, their Promised Land. They will go through the desert of this world, uninjured by its miseries and dangers, for the divine lawgiver will teach them, not amidst thunder and lightning, as he did when he gave his law to the Israelites, but with persuasive words of gentlest love, spoken with that sweet manner which set on fire the hearts of the two disciples of Emmaus. Springs of water shall refresh them at every turn, yea, of that living water which Jesus, a few weeks back, told the Samaritan woman should be given to them that adore him in spirit and in truth. And, lastly, a heavenly Manna shall be their food, strengthening and

delighting them—a Manna far better than that of old, for it will give them immortality.

So that our Pasch means all this: it is a passing through water to the Land of Promise, but with a reality and truth which the Israelites had only under the veil of types, sublime indeed and divine, but mere types. Let then our Passover from the death of original sin to the life of grace, by holy Baptism, be a great feast-day with us. This may not be the anniversary of our Baptism: it matters not; let us fervently celebrate our *exodus* from the Egypt of the world into the Christian Church; let us, with glad and grateful hearts, renew our baptismal vows, which made our God so liberal in his gifts to us; let us renounce Satan, and all his works, and all his pomps.

The Apostle of the Gentiles tells us of another mystery of the waters of Baptism; it gives completion to all we have been saying, and equally forms part of our Pasch. He teaches us that we were hidden beneath this water, as was Christ in his tomb; and that we then died, and were buried, together with him.¹ It was the death of our life of sin: that we might live to God, we had to die to sin. When we think of the holy font where we were regenerated, let us call it the tomb, wherein we buried the *Old Man*, who was to have no resurrection. Baptism by immersion—which was the ancient mode of administering the Sacrament, and is still used in some countries—was expressive of this spiritual burial: the neophyte was made to disappear beneath the water: he was dead to his former life, as our buried Jesus was to his mortal life. But, as our Redeemer did not remain in the tomb, but rose again to a new life, so likewise, says the Apostle,² they who are baptized, rise again with him when they come from the font; they bear on them the pledges of immortality and glory, and are the true and living members of that Head, who dieth now no more. Here again is our Pasch, our passage from death to life.

¹ Rom. vi 4.

² Coloss. ii 12.

At Rome, the Station is in the basilica of St Lawrence *outside the Walls*. It is looked upon as the most important of the many churches built by Rome in honour of her favourite martyr, whose body lies under the high altar. Hither were the neophytes led to-day, that they might learn, from the example of so brave and generous a soldier of Christ, how courageous they should be in confessing their faith, and how faithful in living up to their baptismal vows. For several centuries, the reception of Baptism was a preparation for martyrdom; but at all times it is an enlisting in the service of Christ, which we cannot leave without incurring the guilt and penalty of traitors.

MASS

The Introit is composed of those words, which the Son of God will speak to his elect, at the last Judgment, when calling them into his kingdom. The Church applies them to the neophytes, and thus raises up their thoughts to that eternal happiness, the remembrance of which supported the martyrs in their sufferings.

INTROIT

Venite benedicti Patris mei; percipite regnum, alleluia: quod vobis paratum est ab origine mundi. Alleluia, alleluia, alleluia.

Ps. Cantate Domino canticum novum: cantate Domino omnis terra. *V.* Gloria Patri. Venite.

Come, ye blessed of my Father, possess the kingdom, alleluia: which hath been prepared for you from the beginning of the world. Alleluia, alleluia, alleluia.

Ps. Sing to the Lord a new song: sing to the Lord all the earth. *V.* Glory, etc. Come, etc.

In the Collect, the Church reminds her children that the feasts of the holy Liturgy are a means of our coming to the eternal feasts of heaven. It is with this truth and hope before us that we have drawn up our *Liturgical Year*. We must, therefore, so celebrate our Easter of time as to deserve to be admitted into the joys of the eternal Easter.

COLLECT

Deus qui nos resurrectionis Dominicæ annua solemnitate lætificas: concede propitius, ut per temporalia festa quæ agimus, pervenire ad gaudia æterna mereamur. Per eundem.

O God, who by the yearly solemnity of the Resurrection of our Lord fillest us with joy; mercifully grant that by these temporal festivals which we celebrate, we may at last come to the possession of those joys that are eternal. Through the same, etc.

To this the Church, during this week, adds one or other of the following Collects:

Against the persecutors of the Church

Ecclesiæ tuæ, quæsumus Domine, preces placatus admitte: ut, destructis adversitatibus et erroribus universis, segura tibi serviat libertate. Per Dominum.

Mercifully hear, we beseech thee, O Lord, the prayers of thy Church: that, all oppositions and errors being removed, she may serve thee with a secure liberty. Through etc.

For the Pope

Deus, omnium fidelium Pastor et rector, famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, propitius respice: da ei, quæsumus, verbo et exemplo, quibus præest, proficere; ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum.

O God, the Pastor and Ruler of all the faithful, look down in thy mercy on thy servant N., whom thou hast appointed Pastor over thy Church: and grant, we beseech thee, that both by word and example, he may edify all those that are under his charge; and with the flock entrusted to him, arrive at length at eternal happiness. Through, etc.

EPISTLE

Lectio Actuum Apostolorum.

Lesson from the Acts of the Apostles.

Cap. III.

Ch. III.

In diebus illis: Aperiens Petrus os suum, dixit: Viri Israelitæ, et qui timetis Deum, audite: Deus Abra-

In those days: Peter opening his mouth, said: You men of Israel, and you who fear God, give ear. The God of

ham, et Deus Isaac, et Deus Jacob, Deus patrum nostrorum glorificavit Filium suum Jesum, quem vos quidem tradidistis, et negastis ante faciem Pilati, judicante illo dimitti. Vos autem sanctum et justum negastis, et petistis virum homicidam donari vobis: autorem vero vitæ interfecistis, quem Deus suscitavit a mortuis, cujus nos testes sumus. Et nunc fratres, scio quia per ignorantiam fecistis, sicut et principes vestri. Deus autem, quæ prænuntiavit per os omnium prophetarum, pati Christum suum, sic implevit. Pœnitementi igitur, et convertimini, ut deleantur peccata vestra.

Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified his Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released. But you denied the Holy One and the Just, and desired a murderer to be granted unto you. But the Author of life you killed, whom God hath raised from the dead, of which we are witnesses. And now, brethren, I know that you did it through ignorance, as did also your rulers. But those things which God before had showed by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled. Repent, therefore, and be converted, that your sins may be blotted out.

To-day, again, we have the prince of the Apostles proclaiming in Jerusalem the Resurrection of the Man-God. On this occasion, he was accompanied by St John, and had just worked his first miracle, of curing the lame man, near one of the gates of the temple. The people had crowded round the two Apostles, and St Peter preached to them; it was the second time he had spoken in public. His first sermon brought three thousand to receive Baptism; the one of to-day, five thousand. Truly did the Apostle exercise on these two occasions his office of *fisher of men*, which our Lord gave him when he first called him to be his disciple. Let us admire the charity wherewith St Peter bids the Jews acknowledge Jesus as their Messiah. These are the very men who have denied him; and yet the Apostle, by partially excusing their crime on the score of ignorance, encourages them to hope for pardon. They clamoured for the death of Jesus in the days of his voluntary weakness and humiliation; let them, now that he is

glorified, acknowledge him as their Messias and King, and their sin shall be forgiven. In a word, let them humble themselves and they shall be saved. Thus did God call unto himself those who were of a good will, and an upright heart; thus does he also in these our days. There were some in Jerusalem who corresponded to the call; but the far greater number refused to follow it. It is the same now. Let us earnestly beseech our Lord that the nets of his fishermen may be filled, and the Paschal banquet be crowded with guests.

GRADUAL

Hæc dies quam fecit Dominus: exsulemus, et lætemur in ea.

℣. Dexterâ Domini fecit virtutem, dexterâ Domini exaltavit me. Alleluia, alleluia.

℣. Surrexit Dominus vere, et apparuit Petro.

This is the day which the Lord hath made: let us be glad and rejoice therein.

℣. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. Alleluia, alleluia.

℣. The Lord hath truly risen, and hath appeared to Peter.

The Sequence, *Victimæ Paschali*, p. 145.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. XXI.

In illo tempore: Manifestavit se iterum Jesus discipulis ad mare Tiberiadis. Manifestavit autem sic. Erant simul Simon Petrus, et Thomas, qui dicitur Didymus, et Nathanael, qui erat a Cana Galilææ, et filii Zebedæi, et alii ex discipulis ejus duo. Dicit eis Simon Petrus: Vado piscari. Dicunt ei: Venimus et nos tecum. Et exierunt, et ascenderunt in navim: et illa nocte nihil prendiderunt. Mane autem facto, stetit Jesus in lit-

Sequel of the holy Gospel according to John.

Ch. XXI.

At that time: Jesus showed himself again to the disciples at the sea of Tiberias. And he showed himself after this manner. There were together Simon Peter, and Thomas, who is called Didymus, and Nathaniel, who was of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth, and entered into the ship; and that night they caught nothing.

tore: non tamen cognoverunt discipuli quia Jesus est. Dixit ergo eis Jesus: Pueri, numquid pulmentarium habetis? Responderunt ei: Non. Dicit eis: Mittite in dexteram navigii rete, et invenietis. Miserunt ergo: et jam non valebant illud trahere præ multitudine piscium. Dixit ergo discipulus ille, quem diligebat Jesus, Petro: Dominus est. Simon Petrus cum audisset quia Dominus est, tunica succinxit se (erat enim nudus) et misit se in mare. Alii autem discipuli navigio venerunt (non enim longe erant a terra, sed quasi cubitis ducentis): trahentes rete piscium. Ut ergo descenderunt in terram, viderunt prunas positas, et piscem superpositum, et panem. Dicit eis Jesus: Afferte de piscibus quos prendidistis nunc. Ascendit Simon Petrus: et traxit rete in terram, plenum magnis piscibus centum quinquaginta tribus. Et cum tanti essent, non est scissum rete. Dicit eis Jesus: Venite, prandete. Et nemo audebat discumbentium interrogare eum: Tu quis es? scientes quia Dominus est. Et venit Jesus, et accipit panem, et dat eis, et piscem similiter. Hoc jam tertio manifestatus est discipulis suis cum resurrexisset a mortuis.

But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus. Jesus therefore said to them: Children, have you any meat? They answered him: No. He saith to them: Cast the net on the right side of the ship; and you shall find. They cast therefore: and now they are not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them: Bring hither of the fishes which you have now caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them: Come, and dine. And none of them who were at meat durst ask him: Who art thou? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead.

Jesus had shown himself to all his Apostles on the Sunday evening; he repeated his visit to them eight days after, as we shall see further on. The Gospel for

to-day tells us of a third apparition, wherewith seven of the eleven were favoured. It took place on the shore of Lake Genesareth, which, on account of its size, was called the Sea of Tiberias. The seven are delighted beyond measure at seeing their divine Master; he treats them with affectionate familiarity, and provides them with a repast. John is the first to recognize Jesus; nor can we be surprised: his purity gives keen perception to the eye of his soul, as it is written: 'Blessed are the clean of heart, for they shall see God.'¹ Peter throws himself from the ship, that he may the more quickly reach his Lord. His natural impetuosity shows itself here as on so many other occasions; but in this impetuosity we see that he loved Jesus more than his fellow-disciples did. But let us attentively consider the other mysteries of our Gospel.

The seven disciples are fishing: it is the Church working out her apostolate. Peter is the master-fisherman; it belongs to him to decide when and where the nets are to be thrown. The other six Apostles unite with him in the work, and Jesus is with them all, looking upon their labour, and directing it, for whatever is procured by it is all for him. The fish are the faithful, for, as we have already had occasion to remark, the Christian was often called by this name in the early ages. It was the font, it was water, that gave him his Christian life. Yesterday, we were considering how the Israelites owed their safety to the waters of the Red Sea; and our Gospel for to-day speaks of a Passover, a passing from Genesareth's waters to a banquet prepared by Jesus. There is a mystery, too, in the number of the fishes that are taken; but what it is that is signified by these hundred and fifty-three we shall perhaps never know, until the day of Judgement reveals the secret. They probably denote some divisions or portions of the human race, that are to be gradually led, by the apostolate of the Church, to the Gospel of Christ: but, once more, till God's time comes, the book must remain sealed.

¹ St Matt. v 8.

Having reached the shore, the Apostles surround their beloved Master, and lo! he has prepared them a repast: *bread*, and a *fish lying on hot coals*. This fish is not one of those they themselves have caught; they are to partake of it now that they have come from the water. The early Christians thus interpret the mystery: the fish represents Christ, who was made to suffer the cruel torments of the Passion, and whose love of us was the fire that consumed him; and he became the divine food of them that are regenerated by water. We have elsewhere remarked, that in the primitive Church, the Greek word for *fish* (*Ichthus*) was venerated as a sacred symbol, inasmuch as the letters of this word formed the initials of the titles of our Redeemer.¹

But Jesus would unite, in the same repast, both the divine Fish, which is himself, and those other fishes, which represent all mankind, and have been drawn out of the water in Peter's net. The Paschal feast has the power to effect, by love, an intimate and substantial union between the Food and the guests, between the Lamb of God and the other lambs who are his brethren, between the divine Fish and those others that he has associated with himself by the closest ties of fellowship. They, like him, have been offered in sacrifice; they follow him in suffering and in glory. Witness the great deacon Laurence, around whose tomb the faithful are now assembled. He was made like to his divine Master when he was burnt to death on his red-hot gridiron; he is now sharing with him in an eternal Pasch, the glories of Jesus' victory, and the joys of his infinite happiness.

The Offertory is formed from the words of the Psalm, which commemorate the manna that heaven gave to the Israelites, after they had passed through the Red Sea. But the new Manna is as far superior to the old, which nourished only the body, as our baptismal font, which washes away our sins, is grander than the mighty waves, which swallowed up Pharaoh and his army.

¹ See our volume of *Lent*, p. 316

OFFERTORY

Portas cœli aperuit Dominus: et pluit illis manna, ut ederent: panem cœli dedit eis: panem angelorum manducavit homo, alleluia.

The Lord opened the gates of heaven, and rained down manna for them to eat: he gave them the bread of heaven: man hath eaten the bread of angels, alleluia.

In the Secret, the Church speaks in glowing terms of the heavenly Bread that feeds us and is the Victim of our Paschal Sacrifice.

SECRET

Sacrificia, Domine, paschalibus gaudiis immolamus: quibus Ecclesia tua mirabiliter et pascitur et nutritur. Per Dominum.

We offer thee, O Lord, with joy, these Paschal sacrifices, wherewith thy Church is wonderfully fed and nourished. Through, etc.

To this, the Church, during this week, adds one or other of the following Secrets:

Against the persecutors of the Church

Protege nos, Domine, tuis mysteriis servientes: ut divinis rebus inhærentes, et corpore tibi famulemur et mente. Per Dominum.

Protect us, O Lord, while we assist at thy sacred mysteries: that being employed in acts of religion, we may serve thee both in body and mind. Through, etc.

For the Pope

Oblatis, quæsumus, Domine, placare muneribus: et famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, assidua protectione gubernare. Per Dominum.

Be appeased, O Lord, with the offering we have made: and cease not to protect thy servant N., whom thou hast been pleased to appoint Pastor over thy Church. Through, etc.

Our Lord says: 'This is the Bread which cometh down from heaven; that if any man eat of it, he may not die.'¹ In the Communion Anthem we have the

¹ St John vi 50.

Apostle telling us that *Christ, rising from the dead, dieth now no more*. These two texts tell us the effect produced in our souls by the holy Eucharist: we eat an immortal Food, and it communicates to us its own undying life.

COMMUNION

Christus resurgens ex mortuis, jam non moritur, alleluia: mors illi ultra non dominabitur. Alleluia, alleluia.	Christ rising from the dead, dieth now no more, alleluia: death shall no more have dominion over him. Alleluia, alleluia.
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In the Postcommunion, the Church prays for us, that we may receive the effects of the divine Food of which we have just partaken; she prays that it may purify us, and substitute the new principle (which is in our risen Jesus) for the old one that was in us.

POSTCOMMUNION

Ab omni nos, quæsumus Domine, vetustate purgatos, Sacramenti tui veneranda perceptio in novam transferat creaturam. Qui vivis.	Grant, we beseech thee, O Lord, that being cleansed from the old leaven, the reception of thy venerable Sacrament may transform us into a new creature. Who livest, etc.
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To this the Church, during this week, adds one or other of the following Postcommunions:

Against the persecutors of the Church

Quæsumus, Domine Deus noster: ut quos divina tribuis participatione gaudere, humanis non sinas subiacere periculis. Per Dominum.	We beseech thee, O almighty God, not to leave exposed to the dangers of human life those whom thou hast permitted to partake of these divine mysteries. Through, etc.
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For the Pope

Hæc nos, quæsumus, Domine, divini Sacramenti perceptio protegat: et famulum tuum N. quem Pastorem Ecclesiæ tuæ præ-	May the participation of this divine Sacrament protect us, we beseech thee, O Lord, and always procure safety and defence to thy servant N.,
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esse voluisti, una cum commisso sibi grege salvet semper et muniat. Per Dominum.

whom thou hast appointed Pastor over thy Church, together with the flock committed to his charge. Through, etc.

BLESSING OF THE *AGNUS DEI*

The Wednesday of Easter week is the day set apart, at Rome, for the blessing of the *Agnus Dei*. This ceremony is performed by the Pope, the first and every seventh year of his pontificate. The *Agnus Dei* are discs of wax, on which are stamped, on one side the image of the Lamb of God, and on the other that of some saint. The custom of blessing them at Eastertide is very ancient. We find traces of it in the Liturgy even so far back as the seventh century. When, in the year 1544, they opened at Rome the tomb of the Empress Mary (wife of Honorius, and daughter of Stilicho), who died before the middle of the fifth century, there was found in it an *Agnus Dei*, resembling those now blessed by the Pope.

It is therefore incorrect to state, as some authors have done, that the *Agnus Dei* originated at the time when the administration of Baptism at Easter fell into disuse, and that they were meant as symbols commemorative of the ancient rite. There is very little doubt that at Rome each neophyte used to receive an *Agnus Dei* from the Pope on Holy Saturday. We may, then, rightly conclude—and the conclusion is confirmed by the fact just mentioned regarding the tomb of the Empress Mary—that the solemn administration of Baptism and the blessing of the *Agnus Dei* were contemporaneous, at least for a certain period.

The *Agnus Dei* are made from the Paschal candle of the previous year; of course, a great quantity of other wax is added to it. Formerly, it was the custom to pour in some drops of the holy chrism. In the Middle Ages the wax was prepared and stamped by the subdeacons and acolytes of the Pope's palace; the Cistercian monks of the monastery of St Bernard, in Rome, have now that honour.

The ceremony takes place in one of the rooms of the pontifical palace. A large vase of holy water is prepared; and the Pope, standing near it, recites the following prayer:

O Lord God, almighty Father, Creator of the elements, preserver of mankind, author of grace and eternal salvation, who badest the rivers that flowed from Paradise to water the whole earth! O thou, whose only-begotten Son walked dry-shod on the waters, and in the same was baptized, who also gave forth from his most sacred side water mingled with Blood, and commanded his disciples to baptize all nations; be merciful unto us, and pour forth thy blessing upon us who celebrate all these wonders; that thus the creatures which we are about to plunge into this water may be blessed and sanctified by thee, and that the honour and veneration which shall be shown to them may draw down upon us, thy servants, the forgiveness of sins, pardon and grace, and finally life eternal together with thy saints and elect.

After this, the Pontiff pours balm and holy chrism into the water, beseeching God to sanctify it for the purpose to which it is now to be used. He then turns towards the baskets, which hold the waxen tablets, and recites this prayer:

O God, the author of all sanctification, whose goodness is ever with us; thou who, when Abraham, the father of our faith, was preparing to slay his son Isaac in obedience to thy commands, didst will him to consummate his sacrifice by offering up the ram that was entangled in the briers: thou who didst prescribe, through thy servant Moses, the yearly sacrifice of the spotless lambs; deign, we pray thee, to bless and sanctify, by the invocation of thy holy Name, these forms of wax, which bear the impress of the most innocent Lamb; that by their contact and presence, the faithful may be incited to pray, storms and tempests be driven away, and the wicked spirits put to flight by the virtue of the holy Cross hereon marked, before which every knee bends, and every tongue confesses that Jesus Christ, having conquered death on the gibbet of the Cross, now reigneth in the glory of God the Father. He it is who, when led to death as a sheep to slaughter, offered unto thee his Father the sacrifice of his own Body, that he might bring back the lost sheep that had been led astray by the devil's fraud, and carry it on his shoulders to the fold of heaven.

O almighty and eternal God, the institutor of the ceremonies and sacrifices of the law, who didst deign to turn away thine anger from sinful man as often as he offered victims of

propitiation unto thee; who didst graciously accept the sacrifices made by Abel, Melchisedech, Abraham, Moses and Aaron, which sacrifices were indeed but figures, yet by thy blessing were made holy and profitable to them that humbly offered them; grant, we beseech thee, that as the innocent Lamb, Jesus Christ thy Son, when immolated at thy will on the altar of the Cross, delivered our first parent from the power of the devil, so may these spotless lambs, which we present to thy divine Majesty for a blessing, be endued with power unto good. Deign to bless them, to sanctify them, to consecrate them, to give them the power to protect those who devoutly carry them against the malice of demons, against tempests, pestilence, sickness, fire, and enemies; and make them efficacious in protecting the mother and her child in the dangers of travail. Through Jesus Christ thy Son our Lord.

After these prayers, the Pope girds himself with a cloth, and sits near the vessel of holy water. The ministers bring him the *Agnus Dei*, which he plunges into the water, in imitation of the Baptism of the neophytes. The prelates who are present take them from the water, and place them upon tables covered with white linen. Then the Pontiff rises, and says the following prayer:

O Holy Spirit! who makest the waters fruitful, and usest them as the instrument of thy greatest mysteries; who didst take away their bitterness, and give them sweetness; and, sanctifying them by thy breathing, dost employ them for washing away all sins, by the invocation of the Holy Trinity; vouchsafe to bless, sanctify, and consecrate these lambs that have been cast into the holy water, and have imbibed of the balm and holy chrism. May they receive power from thee against the efforts of the devil's malice; may they who wear them abide in safety; may they have nought to fear from danger; may the wickedness of men have no power to hurt them; and do thou mercifully be their strength and consolation.

Lord Jesus Christ, Son of the living God! who art the innocent Lamb, the Priest and the Victim; whom the prophets called the vine and the corner-stone; who didst redeem us by thy Blood, and with that same didst sign our hearts and foreheads, that the enemy, when passing our dwellings, might not wreak his anger upon us; who art the spotless Lamb offered in ceaseless sacrifice; who art the Paschal Lamb, become, under the sacramental species, the remedy and salvation of our souls; who guidest us across the sea of this present life to the resurrection and glory of eternity: deign, we beseech thee, to bless, sanctify, and consecrate these spotless lambs, which in thy

honour we have formed out of virgin wax, and have impregnated with holy water, and sacred balm and chrism, intending hereby to commemorate thy being divinely conceived by the operation of the Holy Ghost. Protect those that wear them from fire, and lightning, and tempests, and every adversity; grant them to be a safeguard to mothers in the pains of childbirth, as thou didst assist thine own when she gave thee birth. And as thou heretofore didst save Susanna from her false accusers, and the blessed martyr and virgin Thecla from torture, and Peter from his prison chains; so now vouchsafe to deliver us from the dangers of this world, and give us to merit life eternal with thee.

The *Agnus Dei* are then respectfully taken, and kept for the solemn distribution to be made on the following Saturday. It is not difficult to see how this ceremony bears on the Pasch; the Paschal Lamb is frequently mentioned, and the plunging of these sacred images into the water is an evident allusion to the administration of Baptism, which, for so many centuries, was a prominent feature of the Easter Octave. The prayers, which we have somewhat abridged in our translation, are not of a very ancient date; still, the rite which accompanies them refers implicitly to Baptism. As we have already remarked, the custom of blessing the *Agnus Dei* was observed several centuries before the abolition of the solemn administration of Baptism at Easter; and is an additional proof of the fervent devotion wherewith the Church has ever honoured the mystery of the Lamb at Eastertide.

On account of their sublime symbolism, their being blessed by the Sovereign Pontiff, and the solemnity of their rite, the *Agnus Dei* are considered as one of the most venerated objects of Catholic piety. They are sent from the holy city to every part of the world. The faith of those who respectfully keep them in their houses, or wear them, has frequently been rewarded by miracles. During the pontificate of St Pius V, the Tiber overflowed its banks, and threatened destruction of several quarters of the city: an *Agnus Dei* was thrown into the river, and the water immediately receded. This miracle, which was witnessed by several

thousands of the inhabitants, was brought forward in the process of the beatification of this great Pontiff.

On this the fourth day were created the sun, the glorious type of the Incarnate Word; the moon, the symbol of Mary's loveliness,¹ and of the Church, which reflects the light of the Sun of justice; and the stars, which, by their number and beauty, are an image of the bright countless host of God's elect. Let us glorify the Son of God, the author of all these wondrous works of nature and grace; and with hearts full of gratitude towards him who has thus cheered us with all this magnificent light, let us unite in the prayer offered to him to-day by the Gothic Church of Spain.

CAPITULA

Ecce, Domine, vesperum quarti diei hujus officiosis luminaribus frequentamus, in quo luminaria in firmamento cœli constituens, quasi in solidamento legis infigans, quatuor videlicet Evangelistarum una te voce canentium corda illustrare dignatus es: quo te in quatuor mundi partes et mortem pro nobis gustasse, et a mortuis resurrexisse, unitis vocibus nuntiarent: te ergo petimus, teque rogamus, ut in hujus vitæ obscuritate, ita resurrectionis tuæ in nobis præfulgeat gratia, ut resurrecturi mereamur pertingere ad coronam.

Behold, O Lord, we celebrate, with lights brightly burning, the evening Office of this fourth day, whereon, by setting lights in the firmament of heaven, thou didst deign to give us a figure of the four Gospels, which are established on the foundation of the law, and whose concordant testimony of thee is a light to our hearts. They all unite in telling, through the four parts of the world, that thou didst suffer death for our sake, and didst rise again from the dead. We therefore pray and beseech thee, that we may so shine with the grace of thy Resurrection in the darkness of this life, as to deserve a crown when the day of our resurrection comes.

We take from the Missal of the same Church the following beautiful allocution, in which are celebrated the mysteries of the miraculous draught of fish, mentioned in to-day's Gospel:

¹ Cant. vi 9.

MISSA

Procellosum mare fluctuantis sæculi transeuntes, lignum crucis fiducialiter ascendamus, et secundis Sancti Spiritus flatibus vela fidei committamus. Super littus namque Christus assistens gloriosam sine macula Ecclesiam figuravit, quando magnis piscibus indisruptum rete complevit. Nec a parte dextera jussit deviare navigium, quod tunc solorum bonorum portendebat indicium. Subsequamur igitur, sacramenti admirabilis veritatem diligentes ac tenentes principaliter unitatem. Nullus ad schismata nefanda prosiliat, vel dominica retia nec dum littori præsentantur abrumpat. Ut connumerati inter mysticos pisces, cibus esse Domini qui nos ex profundo est dignatus eruere mereamur, et specialiter membra ejus effecti, sacrificiis salutaribus expiemur.

Having to pass over the stormy sea of the world, let us confidently mount upon the wood of the Cross, and spread the sails of our faith to the favourable breathings of the Holy Ghost. Christ stood upon the shore, and gave us a vision of his glorious and unwrinkled Church, when he filled the net with great fishes, and yet was it not broken. He bade them not to leave the right side, because under this figure he would signify the good alone. Let us, therefore, follow and love the truth of this admirable mystery, and keep fast hold to unity. Let no man pass over to wicked schism, nor break the nets of the Lord as they are being drawn to the shore. That thus being numbered among the mystic fish of Christ, we may deserve to become his food, for it was he that mercifully delivered us from the abyss: and whereas we are, in so special a manner, his members, let us purify ourselves by the Sacrifice of salvation.

Of all the sequences composed by Adam of St Victor, the following is the richest in its allusions to the types of the Old Testament, which refer to Christ's victory over death. The chant to which it was sung was taken afterwards as the basis of that of the magnificent *Lauda Sion*.

SEQUENCE

Zyma vetus expurgetur,
Ut sincere celebretur
Nova resurrectio:

Let the old leaven be purged
out, that we may celebrate,
with sincerity, the new Resurrection.

Hæc est dies nostræ spei,
Hujus mira vis diei
Legis testimonio.

Hæc Ægyptum spoliavit
Et Hebræos liberavit
De fornace ferrea:

His in arcto constitutis,
Opus erat servitutis,
Lutum, later, palea.

Jam divinæ laus virtutis,
Jam triumphi, jam salutis
Vox erumpat libera.

Hæc est dies quam fecit
Dominus,
Dies nostri doloris terminus,
Dies salutifera.

Lex est umbra futurorum,
Christus, finis promissorum,
Qui consummat omnia.

Christi sanguis igneam
Hebetavit romphæam,
Amota custodia.

Puer nostri forma risus,
Pro quo vervex est occisus,
Vitæ signat gaudium.

Joseph exit de cisterna:
Christus redit ad superna,
Post mortis supplicium.

Hic dracones Pharaonis
Draco vorat, a draconis
Immunis malitia.

Quos ignitus vulnerat,
Hos serpentis liberat
Ænei præsentia.

Anguem forat in maxilla
Christi hamus et armilla:
In cavernam reguli
Manum mittit ablactatus;
Et sic fugit exturbatus
Vetus hostis sæculi.

This is the day of our hope:
the day of wondrous power,
as the ancient Testament fore-
tells.

It despoiled the Egyptians,
and delivered from the iron
furnace the Israelites,

Who were treated with hard-
ship, and made to work as
slaves in clay, and brick, and
picking straw.

Now let us praise the power
of God: now let us give free
scope to our song of triumph
and salvation.

This is the day which the
Lord hath made: the day that
puts an end to our mourning:
the day of our salvation.

The law was the shadow of
things to come; the end of all
its promises is Christ, for he
consummates all things.

His Blood turned the edge
of the flaming sword, and re-
moved the guard (that forbade
our entrance into Paradise).

Isaac, whose name signifies
laughter, and in whose stead
the ram was slain, was a figure
of the joyful mystery that
gives us life.

Joseph taken from the well
is Christ rising from the grave,
after being put to death.

He is the serpent that de-
vours Pharaoh's serpents; but
he has none of the serpent's
wickedness.

Under the type of the brazen
serpent, he heals them that are
bitten by the fiery serpent.

The hook he threw out to
the serpent was taken, and it
tore the monster's jaw. Thus
the weaned child could safely
thrust his hand into the den
of the basilisk, and the old
enemy of mankind was put to
flight.

Irrisores Elisæi,
Dum conscendit domum Dei,
Zelum calvi sentiunt:
David arreptitius,
Hircus emissarius
Et passer effugiunt.

In maxilla mille sternit,
Et de tribu sua spernit
Samson matrimonium;
Samson Gazæ seras pandit
Et asportans portas scandit
Montis supercilium.

Sic de Juda Leo fortis
Tractis portis diræ mortis,
Die surgit tertia;

Rugiente voce Patris,
Ad supernæ sinum matris
Tot revexit spolia.

Cetus Jonam fugitivum,
Veri Jonæ signativum,
Post tres dies reddit vivum
De ventris angustia.

Botrus Cypri reflorescit,
Dilatatur et excrescit;
Synagogæ flos marcescit,
Et floret Ecclesia.

Mors et vita conflixere,
Resurrexit Christus vere,
Et cum Christo surrexere
Multi testes gloriæ.

Mane novum, mane læ-
tum
Vespertinum tergat fletum;
Quia vita vicit lethum:
Tempus est lætitiæ.

Jesu victor, Jesu vita,
Jesu vitæ via trita,
Cujus morte mors sopita,
Ad paschalem nos invita
Mensam cum fiducia.

Vive panis, vivax unda,
Vera vitis et fœcunda,
Tu nos pasce, tu nos munda,
Ut a morte nos secunda
Tua salvet gratia. Amen.

They that insulted Eliseus,
when he ascended to the house
of the Lord, were made to feel
the anger of him they named
the bald: David escaped from
his enemy: the scapegoat and
the sparrow were set free.

Samson slays thousands with
a dry bone, and scorns to take
to himself a wife from his
own tribe; he throws open the
gates of Gaza, and carries them
to the mountain top.

So the mighty Lion of Juda
breaks down the gates of cruel
death, and rises on the third
day; his Father's voice awakens
him, and he carries his many
spoils to the bosom of the
mother above.

Jonas, the fugitive prophet,
and the figure of the true
Jonas, came forth alive from
the whale's belly after three
days.

The vine of Cyprus is again
in flower, and spreads, and
ripens: the flower of the Syna-
gogue is faded, the Church is
in her bloom.

Death and life fought each
other; Christ rose again, and
with him many witnesses of
his glory.

Let morning, new and joy-
ous, dry up the evening tears:
for life has conquered death,
and it is the season of joy.

O Jesus, conqueror! Jesus,
our life! Jesus, our way! whose
death killed death! bid us
come, with confidence, to the
Paschal banquet.

O living bread! O water of
life! O true and fruitful vine!
feed us, cleanse us, save us,
by thy grace, from the second
death. Amen.

THURSDAY IN EASTER WEEK

Hæc dies quam fecit Dominus: exsulemus et lætemur in ea.

This is the day which the Lord hath made: let us be glad and rejoice therein.

AFTER having glorified the Lamb of God, and the Passover whereby our Lord destroyed our enemies; after having celebrated our deliverance by water, and our entrance into the Promised Land; let us now fix our respectful gaze upon him whose triumph is prefigured by all these prodigies. So dazzling is the glory that now beams from this Man-God, that, like the prophet of Patmos, we shall fall prostrate before him. But he is so wonderful, too, in his love, that he will encourage us to enjoy the grand vision: he will say to us, as he did to his disciple: 'Fear not! I am the First, and the Last; and alive, and was dead; and behold! I am living for ever and ever, and have the keys of death and of hell.'¹

Yes, he is now Master of death, which had held him captive; he holds in his hand the keys of hell. These expressions of Scripture signify that he has power over death and the tomb; he has conquered them. Now the first use he makes of his victory is to make us partakers of it. Let us adore his infinite goodness; and, in accordance with the wish of holy Church, let us meditate to-day upon the effects wrought in each one of ourselves by the mystery of the Pasch. Jesus says to his beloved disciple: 'I am alive, and was dead': the day will come when we also shall triumphantly say: 'We are living, and we were dead!'

Death awaits us: it is daily advancing towards us; we cannot escape its vengeance. 'The wages of sin is death':² in these few words of Scripture, we are

Apoc. i 17, 18.

² Rom. vi. 23.

taught how death is not only universal, but even necessary; for we have all sinned. This, however, does not make the law less severe; nor can we help seeing a frightful disorder in the violent separation of soul and body, which were united together by God himself. If we would truly understand death, we must remember that God made man immortal: this will explain the instinctive dread we have of death, a dread which one thing alone can conquer; and that is, the spirit of sacrifice. In the death, then, of each one of us there is the handiwork of sin, and consequently a victory won by Satan: nay, there would be a humiliation for our Creator himself, were it not that, by sentencing us to this punishment, he satisfied his justice.

This is man's well-merited but terrible condemnation. What can he hope for? Never to die? It would be folly: the sentence is clear, and none may escape. Can he hope that this body, which is to become first a corpse, and then be turned into a mere handful of dust, will one day return to life, and be reunited to the soul for which it was made? But who could bring about the reunion of an immortal substance with one that was formerly united with it, but has now seemingly been annihilated? And yet, O man! this is to be thy lot! Thou shalt rise again; that poor body of thine, which is to die, to be buried, forgotten, and humbled, shall be restored to life. Yea, it even now comes forth from the tomb, in the person of our Lord Jesus Christ; our future resurrection is accomplished in his; it is to-day that we are made as sure of our resurrection as we are of our death. This, too, makes part of our glorious feast, our Pasch!

God did not, at the beginning, reveal this miracle of his power and goodness: all he said to Adam was: 'In the sweat of thy face shalt thou eat bread, till thou return to the earth, out of which thou wast taken; for dust thou art, and into dust thou shalt return.'¹ Not a word, not an allusion, which gives the culprit the least hope with reference to that portion of himself

¹ Gen. iii 19.

which is thus doomed to death and the grave. It was fitting that the ungrateful pride, which had led man to rebel against his Maker, should be humbled. Later on the great mystery was revealed at least partially. Four thousand years ago, a poor sufferer, whose body was covered with ulcers, spoke these words of hope: 'I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see God: this my hope is laid up in my bosom.'¹

But, in order that Job's hope might be realized, this Redeemer, of whom he spoke, had to come down to this earth, give battle to death, feel its pang, and finally conquer it. He came at the time fixed by the divine decree. He came, not indeed to prevent us from dying (for the sentence of God's justice was absolute), but to die himself, and so take away from death its bitterness and humiliation. Like to those devoted physicians, who have been known to inoculate themselves with the virus of contagion, our Jesus 'swallowed down death,'² as the Apostle forcibly expresses it. But the enemy's joy was soon at an end; for the Man-God rose to die no more; and by his Resurrection, he won that same right for us.

Henceforth, then, we must see the grave under a new aspect. The earth will receive our bodies, but only to yield them back again, just as she yields back a hundredfold the seed that was confided to her. Her great Creator will, at some future day, bid her restore the deposit he entrusted to her. The archangel's trumpet will give the signal of his command; and in the twinkling of an eye, the whole human race will rise up from the grave, and proclaim the final defeat of death. For the just it will be a Pasch, a continuation of the Pasch we are now celebrating.

Who could describe the joy we shall experience at such a meeting! Our soul, after, it may be, a separation of hundreds of years, united once more to that essential

¹ Job xix 25-27.

² 1 St Pet. iii 22.

part of her being, the body ! She, perhaps, has been all that time enjoying the beatific vision; but the whole man was not there; our happiness was not complete, because that of the body was wanting; and in the midst of the soul's rapturous felicity, there was a trace still left of the punishment to which man was condemned, when our first parents sinned. Our merciful God would not, now that his Son has opened the gates of heaven, wait till the general resurrection to reward the souls of his elect with the vision; and yet these elect have not their whole glory and happiness until that last day comes and puts the last finish to the mystery of man's redemption. Jesus, our King and our Head, wills that we his members shall sing with him the song that comes from his own divine lips, and that each of us shall say for all eternity: 'I am living, and I was dead !' Mary, who on the third day after her death was united to her sinless body, longs to see her devoted children united with her in heaven; but wholly and entirely, soul and body: and this will be, when the tomb has done its work of purification.

The holy angels, whose ranks are waiting to be filled up by the elect among men, are affectionately looking forward to that happy day, when the glorified bodies of the just will spring up, like the loveliest of earth's flowers, to beautify the land of spirits. One of their joys consists in gazing upon the resplendent bodies of Jesus and Mary—of Jesus, who, even as Man, is their King as well as ours, and of Mary, whom they reverence as their Queen. What a feast-day, then, will they count that, whereon we, their brothers and sisters, whose souls have been long their companions in bliss, shall be revested with the robe of flesh, sanctified, and fitted for union with our radiant souls ! What a canticle of fresh joy will ring through heaven, as it then receives within itself all the grandeur and beauty of creation ! The angels who were present at Jesus' Resurrection were filled with admiration at the sight of this Body, which was, indeed, of a lower nature than themselves, but

whose dazzling glory exceeded all the splendour of the angelic host together: will they not gladly hail our arrival, after our resurrection? Will they not welcome us with fraternal congratulations, when they see us, members as we are of this same risen Jesus, clad in the same gorgeous robe of glory as he, who is their God?

The sensual man never gives a thought to the eternal glory and happiness of the body: he acknowledges the *resurrection of the flesh* as an article of faith, but it is not an object of his hope. He cares but for the present; material, carnal pleasures being all he aspires to, he considers his body as an instrument of self-gratification, which, as it lasts so short a time, must be the more quickly used. There is no respect in the love he bears to his body; hence he fears not to defile it; and after a few years of insult, which he calls enjoyment, it becomes the food of worms and corruption. And yet this sensual man accuses the Church of being an enemy to the body! the Church that so eloquently proclaims its dignity, and the glorious destiny that awaits it! He is a tyrant, and a tyrant is ever an impudent calumniator. The Church warns us of the dangers to which the body exposes the soul; she tells us of the infectious weakness that came to the flesh by original sin; she instructs us as to the means we should employ for making it 'serve justice unto sanctification';¹ but far from forbidding us to love the body, she reveals to us a truth which should incite us to true charity, namely, that it is destined to endless glory and happiness. When laid on the bed of death, the Church honours it with the Sacrament of Extreme Unction, fitting it for immortality by anointing it with holy oil; she is present at the departure of the soul from this the companion of her combats, and from which she is to be separated till the day of the general judgement; she respectfully burns incense over the body when dead; for, from the hour of its Baptism, she has regarded it as something holy; and to the surviving friends of the

¹ Rom. vi 19.

departed one, she addresses these inspired words of consolation: 'Be not sorrowful, even as others, who have no hope!'¹ But what is this hope? That same which comforted Job: 'In my flesh I shall see my God.'

Thus does our holy faith reveal to us the future glory of our body; thus does it encourage, by supernatural motives, the instinctive love borne by the soul for this essential portion of our being. It unites together the two dogmas: our Lord's Pasch, and the resurrection of our body. The Apostle assures us of the close relation that exists between them, and says: 'If Christ be not risen again, your faith is vain; if the dead rise not again, neither is Christ risen again:'² so that Jesus' Resurrection and our resurrection seem to be parts of one and the same truth. Hence the sort of forgetfulness, which is nowadays so common, of this important dogma of the 'resurrection of the body,' is a sad proof of the decay of lively faith. Such people believe in a future resurrection, for the Creed is too explicit to leave room for doubt; but the hope which Job had is seldom the object of their thoughts or desires. They say that what they are anxious about, both for themselves and for those that are dear to them, is what will become of the soul after this life: they do well to look to this; but they should not forget what religion teaches them regarding the resurrection of the body; by professing it, they not only have a fresh incentive to virtue, but they also render testimony to the Resurrection of Jesus, whereby he gained victory over death, both for himself and for us. They should remember that they are in this world only to confess, by their words and actions, the truths that God has revealed. It is therefore not enough that they believe in the immortality of the soul; the resurrection of the body must also be believed and professed.

We find this article of our holy faith continually represented in the catacombs: its several symbols formed, together with the Good Shepherd, quite the

¹ 1 Thess. iv 12.

² 1 Cor. xv 14, 17.

favourite subject of primitive Christian art. In those early ages of the Church, when to receive Baptism was to break entirely with the sensuality of previous habits of life, this consoling dogma of the resurrection of the body was strongly urged upon the minds of the neophytes. Any of them might be called upon to suffer martyrdom: the thought of the future glory that awaited their flesh inspired them with courage when the hour of trial came. Thus we read so very frequently in the *Acts of the Martyrs*, how, when in the midst of their most cruel torments, they declared that what supported them was the certain hope of the resurrection of the body. How many Christians are there nowadays who are cowardly in the essential duties of their state of life, simply because they never think of this important dogma of their faith !

The soul is more than the body; but the body is an essential portion of our being. It is our duty to treat it with great respect, because of its sublime destiny. If we at present chastise it and keep it in subjection, it is because its present state requires such treatment. We chastise it because we love it. The martyrs and all the saints loved their bodies far more than does the most sensual voluptuary: they, by sacrificing it, saved it; he, by pampering it, exposes it to eternal suffering. Let us be on our guard: sensualism is akin to naturalism. Sensualism will have it that there is no happiness for the body but such as this present life can give; and with this principle its degradation causes no remorse. Naturalism is that propensity we have to judge of everything by mere natural light, whereas we cannot possibly know the glorious future for which God has created us except by faith. If, therefore, the Christian can see what the Son of God has done for our bodies by the divine Resurrection we are now celebrating, and feel neither love nor hope, he may be sure that his faith is weak; and if he would not lose his soul, let him henceforth be guided by the word of God, which alone can teach him what he is now, and what he is called to be hereafter.

At Rome, the Station is in the basilica of the twelve Apostles. The neophytes were brought, to-day, into the church dedicated to the witnesses of the Resurrection, where repose the bodies of two out of the twelve: St Philip and St James the Less. In the Mass, frequent allusions are made to the apostolic labours of these heralds of our risen Jesus; they preached his Name throughout the world, and all ages shall hear their teachings.

MASS

The Introit is taken from the Book of Wisdom. It tells us of the heavenly *eloquence* of the Apostles, who, at first, were *dumb* and timid as little children. Divine *wisdom* changed them into other men, so that they everywhere published the *victory* of the Man-God.

INTROIT

Victricem manum tuam,
Domine, laudaverunt pari-
ter, alleluia: quia Sapientia
aperuit os mutum, et lin-
guas infantium fecit diser-
tas. Alleluia, alleluia.

Ps. Cantate Domino can-
ticum novum: quia mira-
bilia fecit. *V.* Gloria Patri.
Victricem.

They praised with one ac-
cord thy victorious hand, O
Lord, alleluia: for wisdom
hath opened the mouth of the
dumb, and made the tongues
of infants eloquent. Alleluia,
alleluia.

Ps. Sing to the Lord a new
song: for he hath done won-
derful things. *V.* Glory, etc.
They praised, etc.

The Collect alludes to the effect produced by the preaching of the Apostles—the union of all nations into one family. The neophytes, by their Baptism, have been admitted into this great *unity*: the Church prays that God would preserve them in it, by his grace.

COLLECT

Deus, qui diversitatem
gentium in confessione tui
Nominis adunasti: da ut
renatis fonte baptismatis una

O God, who hast united
various nations in the confes-
sion of thy Name: grant that
they who have been born again

sit fides mentium, et pietas
actionum. Per Dominum.

by the water of Baptism, may
have the same faith in their
hearts, and the same piety in
their actions. Through, etc.

Then is added one of the two Collects given in
yesterday's Mass, p. 218.

EPISTLE

Lectio Actuum Apostolo-
rum.

Lesson from the Acts of the
Apostles.

Cap. VIII.

Ch. VIII.

In diebus illis: Angelus
Domini locutus est ad Phi-
lippum, dicens: Surge et
vade contra meridianum ad
viam, quæ descendit ab Je-
rusalem in Gazam: hæc est
deserta. Et surgens abiit. Et
ecce vir Æthiops, eunuchus
potens Candacis reginæ
Æthiopum, qui erat super
omnes gazas ejus, venerat
adorare in Jerusalem: et
revertebatur sedens super
currum suum, legensque
Isaiam prophetam. Dixit
autem Spiritus Philippo:
Accede, et adjuuge te ad
currum istum. Accurrens
autem Philippus, audivit
eum legentem Isaiam pro-
phetam, et dixit: Putasne
intelligis quæ legis? Qui
ait: Et quomodo possum, si
non aliquis ostenderit mihi?
Rogavitque Philippum ut
ascenderet, et sederet secum.
Locus autem Scripturæ quam
legebat, erat hic: Tanquam
ovis ad occisionem ductus
est: et sicut agnus coram
tondente se, sine voce, sic
non aperuit os suum. In
humilitate judicium ejus
sublatum est. Generationem
ejus quis enarrabit, quoniam

In those days: An angel of
the Lord spoke to Philip say-
ing: Arise, go towards the
south, to the way that goeth
down from Jerusalem to Gaza:
this is desert. And rising up he
went. And behold a man of
Ethiopia, an eunuch of great
authority under Candace,
queen of the Ethiopians, who
had charge over all her trea-
sures, had come to Jerusalem
to adore. And he was return-
ing, sitting in his chariot, and
reading Isaias the prophet. And
the Spirit said to Philip: Go
near, and join thyself to this
chariot. And Philip running
thither, heard him reading the
prophet Isaias, and he said:
Thinkest thou that thou under-
standest what thou reatest?
Who said: And how can I, un-
less some man show me? and he
desired Philip that he would
come up and sit with him. And
the place of the Scripture which
he was reading was this: 'He
was led as a sheep to the slaugh-
ter: and like a lamb without
voice before his shearer, so
opened he not his mouth. In
humility his judgement was
taken away. His generation who
shall declare, for his life shall

tolletur de terra vita ejus? Respondens autem eunuchus Philippo, dixit: Obsecro te, de quo propheta dicit hoc? de se, an de alio aliquo? Aperiens autem Philippus os suum, et incipiens a Scriptura ista, evangelizavit illi Jesum. Et dum irent per viam, venerunt ad quamdam aquam: et ait eunuchus: Ecce aqua, quid prohibet me baptizari? Dixit autem Philippus: Si credis ex toto corde, licet. Et respondens ait: Credo Filium Dei esse Jesum Christum. Et jussit stare currum: et descenderunt uterque in aquam, Philippus et eunuchus, et baptizavit eum. Cum autem ascendissent de aqua, Spiritus Domini rapuit Philip-pum, et amplius non vidit eum eunuchus. Ibat autem per viam suam gaudens. Philippus autem inventus est in Azoto, et pertransiens evangelizabat civitatibus cunctis, donec veniret Cæsaream, nomen Domini Jesu Christi.

be taken from the earth?' And the eunuch answering Philip, said: I beseech thee, of whom doth the prophet speak this? of himself, or of some other man? Then Philip opening his mouth, and beginning at this Scripture, preached unto him Jesus. And as they went on their way, they came to a certain water; and the eunuch said: See, here is water, what doth hinder me from being baptized? And Philip said: If thou believest with all thy heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more. And he went on his way rejoicing. But Philip was found in Azotus, and passing through, he preached the Gospel to all the cities till he came to Cesarea.

The Church, by this passage from the Acts of the Apostles, would remind her neophytes of the sublime grace of their Baptism, and under what condition they have been regenerated. God put the opportunity of salvation in their path, as he sent Philip to the eunuch. He gave them a desire to know the truth, in the same manner as he inspired this servant of Queen Candace to read what was to occasion his being instructed in the faith of Christ. This pagan, had he chosen, might have received the instructions of God's messenger with mistrust and indifference, and so have resisted the grace that was offered him; but no, he opened his heart, and faith filled it. Our neophytes did the same; they were docile, and God's word enlightened them; they went

on from light to light, until at length the Church recognized them as true disciples of the faith. Then came the feast of the Pasch, and this mother of souls said to herself: '*Lo here is water*—the water that purifies, the water that issued from Jesus' side when opened by the spear: *what hinders them from being baptized?*' Having confessed *that Jesus Christ is the Son of God*, they were baptized, as was the Ethiopian of our Epistle, in the life-giving waters: like him, they are about to continue the journey of life, *rejoicing*, for they are risen with Christ, who has graciously vouchsafed to associate the joy of their new birth with that of his own triumph.

GRADUAL

Hæc dies quam fecit Dominus: exsulemus et lætemur in ea.

℣. Lapidem quem reprobaverunt ædificantes, hic factus est in caput anguli: a Domino factum est istud, et est mirabile in oculis nostris.

Alleluia, alleluia.

℣. Surrexit Christus, qui creavit omnia: et misertus est humano generi.

This is the day which the Lord hath made: let us be glad and rejoice therein.

℣. The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is wonderful in our eyes.

Alleluia, alleluia.

℣. Christ is risen, who created all things, and hath shown mercy to mankind.

The Sequence, *Victimæ Paschali*, p. 145.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. XX.

In illo tempore: Maria stabat ad monumentum foris, plorans. Dum ergo fleret, inclinavit se, et prospexit in monumentum: et vidit duos angelos in albis sedentes, unum ad caput, et unum ad pedes, ubi positum fuerat corpus Jesu. Dicunt ei illi: Mulier, quid ploras? Dicit

Sequel of the holy Gospel according to John.

Ch. XX.

At that time: Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre: and she saw two angels in white sitting one at the head, and one at the feet, where the body of Jesus had been laid. They say to her: Woman, why weepest thou?

eis: Quia tulerunt Dominum meum: et nescio ubi posuerunt eum. Hæc cum dixisset, conversa est retrorsum, et vidit Jesum stantem: et non sciebat quia Jesus est. Dicit ei Jesus: Mulier, quid ploras? quem quæris? Illa existimans quia hortulanus esset, dicit ei: Domine, si tu sustulisti eum, dicito mihi ubi posuisti eum: et ego eum tollam. Dicit ei Jesus: Maria. Conversa illa, dicit ei: Rabboni (quod dicitur magister). Dicit ei Jesus: Noli me tangere, nondum enim ascendi ad Patrem meum. Vade autem ad fratres meos, et dic eis: Ascendo ad Patrem meum et Patrem vestrum, Deum meum et Deum vestrum. Venit Maria Magdalene annuntians discipulis: quia vidi Dominum, et hæc dixit mihi.

She saith to them: Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus. Jesus saith to her: Woman, why weepest thou? whom seekest thou? She thinking that it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him: and I will take him away. Jesus saith to her: Mary, She, turning, saith to him: Rabboni (which is to say, Master). Jesus saith to her: Do not touch me, for I am not yet ascended to my Father: but go to my brethren, and say to them: I ascend to my Father, and to your Father, to my God, and your God. Mary Magdalen cometh, and telleth the disciples: I have seen the Lord, and these things he said to me.

To-day's Station is in the basilica of the twelve Apostles; and, instead of putting before us any of the apparitions related by the Gospel as having been made to his Apostles by our Saviour, after his Resurrection, the Church reads to us the one wherewith Magdalen was honoured. Why thus apparently forget the very heralds and ambassadors of the New Law? The reason is obvious. By thus honouring her, whom our Lord selected as the *Apostle* of his Apostles, the Church would put before us, in their full truth, the circumstances of the day of the Resurrection. It was through Magdalen and her companions that the apostolate of the grandest mystery of our Jesus' life upon earth began; they have every right, therefore, to be honoured to-day in the basilica which is sacred to the holy Apostles.

God is all-powerful, and delights in showing himself in that which is weakest; he is infinitely good and glorious

in rewarding such as love him. This explains how it was that our Jesus gave to Magdalen and her companions the first proofs of his Resurrection, and so promptly consoled them. They were even weaker than the Bethlehem shepherds; they were, therefore, the objects of a higher preference. The Apostles themselves were weaker than the weakest of the earthly powers they were to bring into submission; hence, they too were initiated into the mystery of Jesus' triumph. But Magdalen and her companions had loved their Master even to the Cross and in his tomb, whereas the Apostles had abandoned him; they therefore had a better claim than the Apostles to Jesus' generosity, and richly did he satisfy the claim.

Let us attentively consider the sublime spectacle of the Church receiving the knowledge of that mystery, which is the basis of her faith, the Resurrection. After Mary—in whom the light of faith never waned, and to whom, as the sinless Mother, was due the first manifestation—who were the first to be illumined with that faith whereby the Church lives? Magdalen and her companions. For several hours, this was the 'little flock' on which Jesus looked with complacency: little, indeed, and weak in the world's estimation, but grand, as being the noblest work of grace. Yet a short time, and the Apostles will be added to the number; yea, the whole world will form a part of this elect group. The Church now sings these words in every country of the earth: 'Tell us, O Mary! what thou sawest on the way!' And Mary Magdalen tells the Church the mystery: 'I saw the sepulchre of Christ, and the glory of him that rose.'

Nor must we be surprised that women were the first to form, around the Son of God, the Church of believers, the Church resplendent with the brightness of the Resurrection: it is the continuation of that divine plan, the commencement of which we have already respectfully studied. It was by woman that the work of God was marred in the beginning; he willed that it should be

repaired by woman. On the day of the Annunciation, we found the second Eve making good by her own obedience the disobedience of the first; and now, at Easter, God honours Magdalen and her companions in preference even to the Apostles. We repeat it: these facts show us not so much a personal favour conferred upon individuals, as the restoration of woman to her lost dignity. 'The woman,' says St Ambrose, 'was the first to taste the food of death; she is destined to be the first witness of the Resurrection. By proclaiming this mystery, she will atone for her fault;¹ therefore is it that she, who heretofore had announced sin to man, was sent by the Lord to announce the tidings of salvation to men, and to make known to them his grace.'² Others of the holy Fathers speak in the same strain. They tell us that God, in the distribution of the gifts of his grace, gives woman the first place. And in what happened at the Resurrection, they recognize not merely an act of the supreme will of the Master, but, moreover, a well-deserved reward for the love Jesus met with from these humble women; a love which he did not receive from his Apostles, though he had treated them, for the last three years of his life, with every mark of intimacy and affection, and had every right to expect them to be courageous in their devotedness towards him.

Magdalen stands as a queen amidst her holy companions. She is most dear to Jesus; she has loved him more than did all the rest of his friends; she has been more heart-broken at seeing him suffer; she has been more earnest in paying honour to the sacred Body of her buried Master. She is well-nigh beside herself, until she has found him; and when she at length meets him and finds Jesus himself, still living, and still full of love for Magdalen, she could die for very joy! She would show him her delight, but Jesus checks her, saying: *Touch me not! for I am not yet ascended to my Father!*

Jesus is no longer subject to the conditions of mortality.

¹ *In Lucam*, cap. xxiv.

² *De Spiritu Sancto*, cap. xii.

True, his human will be eternally united with his divine nature; but his Resurrection tells the faithful soul that his relations with her are no longer the same as before. During his mortal life, he suffered himself to be approached as man; there was little in his exterior to indicate his divinity; but now his eternal splendour gleams through his very Body, and bespeaks the Son of God. Henceforth, then, we must see him with the heart rather than with the eye, and offer him a respectful love, rather than one of sentiment, however tender. He allowed Magdalen to touch him so long as she was weak in her conversion, and he himself was mortal; but now she must aspire to that highest spiritual good, which is the life of the soul—Jesus, in the bosom of the Father. In her first estate, Magdalen is the type of the soul when commencing its search after Jesus. But her love needs a transformation: it is ardent, but not wise; so that the angel has to chide her: ‘Why,’ says he, ‘seekest thou the living among the dead?’¹ The time is come for her to ascend to something more perfect, and seek in spirit him who is Spirit.

Jesus says to Magdalen: *I am not yet ascended to my Father!* as though he would say: ‘The mark of love thou wouldst show me is not what I now wish to receive from thee. When I have ascended into heaven, and thou art there with me, the sight of my human nature shall be no obstacle to thy soul’s vision of my divinity: then thou shalt embrace me!’ Magdalen takes in the lesson of her dear Master; she loves him more, because her love is spiritualized. After his Ascension, she retires into the *holy cave*.² There she lives, pondering upon all the mysteries of her Jesus’ life. Her love feeds on the memory of all he has done for her, from his first word which converted her, to the favour he showed her on the morning of his Resurrection. Each day she advances in the path of perfect love. The angels visit and console her. Her probation completed, she follows her Jesus to heaven,

¹ St Luke xxiv 5.

² Called *La sainte Baume*, near Marseilles.

where she lavishes on him the ardour of her love in an unrestrained and eternal embrace.

The Offertory alludes to the *land flowing with milk and honey*, into which the preaching of the Apostles has led our neophytes. But the altar, whereon the holy Sacrifice is now being offered, will give them a still more delicious nourishment.

OFFERTORY

In die solemnitis vestrae, dicit Dominus, inducam vos in terram fluentem lac et mel, alleluia.

In the day of your solemnity, saith the Lord, I will bring you into a land flowing with milk and honey, alleluia.

In the Secret, the Church beseeches God to accept the gifts presented him by his *new people*. The bread will be changed, by the words of Consecration, into a food that will fortify them in their journey towards that heavenly country.

SECRET

Suscipe, quæsumus Domine, munera populorum tuorum propitius: ut confessione tui nominis, et baptisate renovati, sempiternam beatitudinem consequantur. Per Dominum.

Graciously accept, we beseech thee, O Lord, the offerings of thy people: that being renewed by the confession of thy name, and by Baptism, they may obtain everlasting bliss. Through, etc.

To this is added one of the two Secrets given in yesterday's Mass, p. 224.

In the Communion Anthem, it is the Apostolic College that speaks by the mouth of St Peter to the newly made children of God. With paternal affection, the Apostles congratulate our neophytes on the favours they have received from God, the author of *light*.

COMMUNION

Populus acquisitionis, annuntiate virtutes ejus, alleluia: qui vos de tenebris vocavit in admirabile lumen suum, alleluia.

Ye, who are a purchased people, publish his might, alleluia: it is he who hath called you from darkness to his wonderful light, alleluia.

The Postcommunion tells us of the grand effects produced in us by this adorable Sacrament. It enriches us with every blessing; it is our support during this life's pilgrimage; and it gives us a foretaste of heaven, even in our exile.

POSTCOMMUNION

Exaudi, Domine, preces nostras: ut redemptionis nostræ sacrosancta commercia, et vitæ nobis conferant præsentis auxilium, et gaudia sempiterna concilient. Per Dominum.

Graciously hear our prayers, O Lord, that by frequenting these sacred mysteries of our redemption, we may obtain the necessary helps of this life, and the endless joys of the next. Through, etc.

To this is added one of the Postcommunions given in yesterday's Mass, p. 225.

The work of the Son of God, the creation, advances towards completion. To-day there appear living beings in the waters and in the air. Countless varieties of fishes sport in the sea; and the thrilling melody of birds breaks that solemn silence, which hitherto had nothing to disturb it save the wind rustling amidst the trees. Here, again, the visible is the type of the invisible. The waters of Baptism are to give birth to other fishes; and from this our earth, souls, like birds of heaven, are to soar aloft on the wings of contemplation. This shall be, when the Creator shall come, in human form, into the world he is now forming. As our prayer of thanksgiving for this fifth day of the creation, let us use the following beautiful one, taken from the Mozarabic breviary:

CAPITULA

Deus qui in operatione quinti diei reptilia animarum vivarum, homines scilicet renovatos per sacramentum Baptismatis, condidisti: et volatilia cœli, animas videlicet sanctorum ad superna volantes, manifesta

O God, who, on the fifth day, didst create the fishes of the sea, the figure of them that are regenerated by the sacrament of Baptism; and the birds of the air, the figure of the souls of holy men soaring to heavenly things by their dazzling

virtutum luce formasti; præbe animabus nostris invictum de tua resurrectione solatium: ut per te renovati resurgamus ad gloriam, per quem regenerati sumus ad vitam.

virtues: grant that we may receive from thy Resurrection a consolation which may make us invincible: that thus we, who have been regenerated by thee to life, may, being renewed by thee, rise again to glory.

As the Liturgy of to-day speaks to us of Mary Magdalen, we will insert here two of the many sequences composed in her honour during the Middle Ages, and sung by our forefathers during the Easter Octave. They are exquisite in their simplicity, and express a tender devotion towards this favoured penitent, whose name is inseparable from the mystery of the Resurrection, and who was so dear to our blessed Lord that he chose her to be the first to announce to the Apostles and mankind the tidings of his victory over death.

FIRST SEQUENCE

Surgit Christus cum trophæo,
Jam ex agno factus leo
Solemni victoria.

Mortem vicit sua morte,
Reservavit seram portæ
Suæ mortis gratia.

Hic est agnus qui pendebat,
Et in cruce redimebat
Totum gregem ovium.

Cui cum nullus condolebat,
Magdalenam consumebat
Doloris incendium.

Dic Maria quid vidisti
Contemplando crucem Christi?

Vidi Jesum spoliari,
Et in cruce sublevari
Peccatorum manibus.

Dic Maria quid vidisti
Contemplando crucem Christi?

Spinis caput coronatum,
Vultum sputis maculatum,
Et plenum livoribus.

Christ, now changed from a lamb to a lion, rises with his trophy, the glorious conqueror.

By his death, he conquered death: by his death, he opened heaven's gate.

This is the lamb that hung upon the Cross, and redeemed the whole flock.

There was none found to condole with him, save Magdalen, who pined with burning grief.

Tell us, O Mary! what sawest thou, when looking at the Cross of Christ?

I saw my Jesus stripped, and raised on the Cross, by the hands of sinners.

Tell us, Mary, what sawest thou, when looking at the Cross of Christ?

His head crowned with thorns, his face disfigured with spittle and blows.

Dic Maria quid vidisti
Contemplando crucem Christi ?

Clavos manus perforare,
Hastam latus vulnerare,
Vivi fontis exitum.

Dic Maria quid vidisti
Contemplando crucem Christi ?

Quod se Patri commendavit,
Et quod caput inclinavit,
Et emisit spiritum.

Dic Maria quid fecisti,
Postquam Jesum amisisti ?

Matrem flentem sociavi,
Cum qua domum remeavi,
Et in terram me prostravi,
Et utrumque deploravi.

Dic Maria quid fecisti,
Postquam Jesum amisisti ?

Post unguenta comparavi,
Et sepulchrum visitavi,
Planctus meos duplicavi.

Dic Maria quid fecisti,
Postquam Jesum amisisti ?

Angelus hæc dixit clare:
O Maria noli flere;
Jam surrexit Christus vere.

Dic Maria quid fecisti,
Postquam Jesum amisisti ?

Certe multis argumentis,
Vidi signa resurgentis
Filii omnipotentis.

Dic nobis Maria
Quid vidisti in via ?

Sepulchrum Christi viventis
Et gloriam vidi resurgentis.
Angelicos testes,
Sudarium et vestes.

Surrexit Christus spes mea,
Præcedet suos in Galilæam.

Credendum est magis soli
Mariæ veraci,
Quam Judæorum turbæ fallaci.

Tell us, Mary, what sawest
thou, when looking at the
Cross ?

His hands pierced, his side
wounded by a spear, and a
fount of living water gushing
from the wound.

Tell us, Mary, what sawest
thou, when looking at the
Cross ?

He commended himself to
his Father; he bowed down
his head; he gave up the
ghost.

Tell us, Mary, what didst
thou, after losing Jesus ?

I kept close to his weeping
Mother, and returned with her
to the house: I prostrated my-
self on the ground, and compas-
sionated both Son and Mother.

Tell us, Mary, what didst
thou, after losing Jesus ?

After preparing my oint-
ments, and visiting the tomb,
I redoubled my tears.

Tell us, Mary, what didst
thou, after losing Jesus ?

An angel thus spoke to
me: 'Weep not, Mary! For
Christ hath truly risen.'

Tell us, Mary, what didst
thou, after losing Jesus ?

I saw many proofs and signs
of the Resurrection of the Son
of God.

Tell us, Mary, what sawest
thou on the way ?

I saw the sepulchre of the
living Christ; I saw the glory
of him that had risen.

I saw the angels that were
the witnesses; I saw the wind-
ing-sheet and the cloths.

Christ, my hope, hath risen! He
shall go before you into Galilee.

It behoves us to believe the
single testimony of the truth-
ful Mary, rather than the whole
wicked host of the Jews.

Scimus Christum surrex-
isse
A mortuis vere;
Tu nobis, victor rex, miserere.
Amen.

We know that Christ hath
truly risen from the dead. Do
thou, O Conqueror and King!
have mercy upon us.
Amen.

SECOND SEQUENCE

Mane prima Sabbati
Surgens Filius Dei,
Nostra spes et gloria.
Victo rege sceleris,
Rediit ab inferis,
Cum summa victoria.

Resurgentis itaque
Maria Magdalene
Facta est prænuntia.
Ferens Christi fratribus
Ejus morte tristibus,
Expectata gaudia.

O beati oculi,
Quibus regem sæculi,
Morte jam deposita,
Primum est intuita!

Hæc est illa femina,
Cujus cuncta crimina
Ad Christi vestigia
Ejus lavit gratia.

Quæ dum plorat et mens
orat,
Facto clamat quod cor amat,
Jesum super omnia.

Non ignorat quem ado-
rat,
Quod precatur jam deletur,
Quod mens timet conscia.

O Maria, mater pia,
Stella maris appellaris,
Operum per merita.

Matri Christi coæquata,
Dum fuisti sic vocata,
Sed honore subdita.

Illa mundi imperatrix,
Ista beata peccatrix:
Lætitiæ primordia
Fuderunt in Ecclesia.

Early on the Sunday morn-
ing the Son of God, our hope
and glory, rose from the dead.

He conquered the prince of
wickedness, and returned from
limbo with all the glory of his
victory upon him.

The first herald of his Re-
surrection was Mary Magda-
len.

She bore the glad tidings
to the disciples, who were sad
for the death of Jesus.

Blessed the eyes that first
beheld the King of Ages, after
he had laid death aside!

This is she, who threw her-
self at Jesus' feet, and had all
her sins washed away by his
grace.

She weeps and prays; her
life proclaims what her heart
most loves—Jesus above all
else.

She knows him before
whom she kneels. What she
prays for is at once granted—
the forgiveness of the sins that
weighed her down with fear.

O Mary! thou loving mother!
Thou hast deserved thy name
of star of the sea, because of
thy holy deeds.

Thou sharest the name with
the Mother of Christ, though
thy honours are not as hers.

She is the Queen of the
world; Magdalen is the fa-
voured sinner: they gave to
the Church her earliest joy.

Illa enim fuit porta,
Per quam salus est exorta:
Hæc resurgentis nuntia
Mundum replet lætitia.

O Maria Magdalena,
Audi vota laude plena,
Apud Christum chorum
istum
Clementer concilia.

Ut fons summæ pietatis
Qui te lavit a peccatis,
Servos suos atque tuos
Mundet data venia.

Amen dicant omnia !

The blessed Mother was the gate through which salvation came into the world; Magdalen was the messenger of the Resurrection, and filled the world with joy at its tidings.

Hear, O Magdalen, our prayer and praise; pray to Jesus for the choir that thus sings to thee, and draw down his mercy upon us,

That the Fount of infinite goodness, who cleansed thee from thy sins, may purify us by his pardon, for we are his and thy servants.

Let all creatures say, Amen !

FRIDAY IN EASTER WEEK

Hæc dies quam fecit Dominus: exsultemus et lætemur in ea.

This is the day which the Lord hath made: let us be glad and rejoice therein.

EIGHT days ago, we were standing near the Cross, on which died the *Man of Sorrows*,¹ abandoned by his Father, and rejected, by a solemn judgement of the Synagogue, as a false Messias: and lo! this is the sixth time the sun has risen upon our earth since the voice of the angel was heard proclaiming the Resurrection of this adorable Victim. The Church, his widowed spouse, then lay prostrate before the justice of the eternal God and Father, who 'spared not even his own Son,'² because he had taken upon himself the likeness of sin; but now she is feasting in the sight of her Jesus' triumph, for he bids her be exceeding glad. But if within this glad Octave, there be one day, rather than another, on which she should proclaim his triumph, it assuredly is the Friday; for it was on that day she saw him 'filled with reproaches'³ and crucified.

To-day, therefore, let us meditate upon our Saviour's Resurrection as being the zenith of his own dear glory, and as the chief argument whereon rests our faith in his divinity. 'If Christ be not risen again,' says the Apostle, 'your faith is vain:'⁴ but, because he is risen again, our faith rests on the surest of foundations. Our Redeemer owed it to us, therefore, that our certainty with regard to his Resurrection should be perfect. In order to give this master truth such evidence as would preclude all possibility of doubt, two things were needed: his death was to be certified, and the proofs of his Resurrection were to be incontestable. Jesus fulfilled both these conditions, and with the most scrupulous com-

¹ Isa. liii 3.

² Rom. viii 32.

³ Lam. iii 30.

⁴ 1 Cor. xv. 17.

pleteness. Hence his triumph over death is a fact so deeply impressed on our minds, that even now, nineteen hundred years since it happened, we cannot celebrate our Easter without feeling a thrill of enthusiastic admiration akin to that which the guards at his tomb experienced when they found their Captive gone.

Yes, Jesus was truly dead. The afternoon of Friday was at its close, and Joseph of Arimathea and Nicodemus took down the Body from the Cross; they gave it, stiff and covered with blood as it was, to his afflicted Mother. Who could doubt of his death? The terrible agony of the previous night, when his human nature shrank at the foresight of the cup he had to drink; the treachery of one, and the infidelity of the rest of his Apostles, which broke his Sacred Heart; the long hours of insult and cruelty; the barbarous scourging, which Pilate devised as a means of softening brutal Jews to pity; the Cross, to which he was fastened with nails that opened four founts of Blood; the anguish of his agonizing Heart, when he beheld his Mother at the foot of the Cross; the burning thirst, which choked the throbs of life still left; the spear that pierced his side through to the very Heart, and drew from it a stream of Blood and water—these are proofs enough that death had made God his victim. Dear Jesus! they are now but so many motives for us to love thy beautiful glory. How could we, for whom thou didst suffer death, be unmindful of the sufferings that caused it? How could we forget them now, for they enhance the splendour of thy Resurrection?

He therefore gained a true victory over death: He appeared on the earth as a conqueror of a very different kind from any that had hitherto been known. Here was a fact which it was impossible to deny: a Man, whose whole life had been spent in obscurity, was put to death by the most cruel tortures, and amidst the insulting shouts of his unworthy fellow-citizens. Pilate sent to the Emperor Tiberius an official account of the judgement and death of One, whom he represented as

calling himself the King of the Jews. What would men think, after all this, of them that professed themselves followers of this Jesus? The philosophers, the wits, the slaves of the world and pleasure, would point the finger of scorn at them, and say: 'Lo! these are they that adore a God who died on a Cross!' But if this God rose again from the grave, is not his death an evidence of his divinity? He died, and he rose again; he foretold his death and his Resurrection; who but a God could thus hold in his power 'the keys of death and hell'?¹

Yet so it was: Jesus was put to death, and rose again from the grave. How do we know it? By the testimony of his Apostles; they saw him after he had risen, they touched him, they conversed with him for forty days. But are these Apostles to be credited? Surely they are, for never was there a testimony that bore such internal evidence of truth. What interest could these men have in publishing the glory of their Master, who had been put to a death that brought ignominy both upon himself and them, if they knew that he never rose again, as he had promised he would? The chief priests bribed the soldiers to say that while they were asleep his disciples, poor timid men as they were, came during the night and stole away the Body. They thought by this to throw discredit upon the testimony of the Apostles. But what folly! We may justly address to them the sarcastic words of St Augustine: 'What! do you adduce sleeping witnesses? Surely, you yourselves must have been asleep, to have had recourse to such a scheme as this!'² But, as for the Apostles, what motive could they have for preaching the Resurrection, if it never took place? 'In such a supposition,' says St John Chrysostom, 'they would have looked upon their Master as a false prophet and an impostor: and is it likely they would go and defend him against the accusations of a whole nation? Would they expose themselves to all manner of suffering for One who

¹ Apoc. i 18.

² *Enarrat. in Psalm. lxxiii.*

had so cruelly deceived them? What was there to encourage them in such an undertaking? The rewards he had promised them? But if he had not fulfilled his promise of rising again, how could they trust to the rest of his promises?'¹ No: we must either deny every principle of nature and common sense, or we must acknowledge the testimony of the Apostles to be a true one.

Moreover, this testimony was the most disinterested that could be, for it brought nothing but persecution and death upon them that gave it. It was a proof that God was with such men as these, who, but a few hours before, had been timid cowards, and now were fearless of every danger, asserting their conviction with an intrepidity which human courage could never inspire, and this too in cities which were very centres of civilization and learning. The world was made to listen to their testimony, which they confirmed by miracles; and thousands of every tongue and nation were converted into believers of Jesus' Resurrection. When, at length, these Apostles laid down their lives for the doctrines they had preached, they left the world in possession of the truth of the Resurrection; and the seed they had sown in lands where even the Roman Empire had not extended its conquests produced a quick and world-wide harvest. All this gave to the astounding fact which they proclaimed a guarantee and a certainty beyond suspicion. It was impossible to refuse such evidence without going against every principle of reason. Yes, O Jesus! thy Resurrection is as certain as thy death. Thy Apostles could never have preached, they could never have converted the world as they did, unless they had had truth on their side.

But the Apostles are no longer here to give their testimony: the equally solemn testimony of the Church has succeeded to theirs, and proclaims, with a like authority, that Jesus is no longer among the dead. By

¹ *In Matt. Homil. lxxxix.*

the Church we here mean those hundreds of millions of Christians, who have proclaimed the Resurrection of Jesus by keeping, for now nineteen hundred years, the feast of the Pasch. And can there be room for doubt here? Who is there that would not assent to what has been thus attested every year since the Apostles first announced it? Among these countless proclaimers of our Lord's Resurrection, there have been thousands of learned men, the bent of whose mind led them to sift every truth, and who, before embracing the faith, had examined its tenets in the light of reason; there have been millions of others, whose acceptance of a dogma like this, which puts a restraint on the passions, was the result of the conviction that the only way to eternal happiness is in the due performance of the duties this dogma imposes; and, finally, there have been millions of others, who, by their virtues, were the support and ornament of the world, but who owed all their virtues to their faith in the death and Resurrection of Jesus.

Thus, the testimony of the Church, that is of the wisest and best portion of mankind, is admirably united with that of the Apostles, whom our Lord himself appointed as his first witnesses. The two testimonies are one. The Apostles proclaimed what they had seen; we proclaim, and shall proclaim to the end, what the Apostles preached. The Apostles made themselves sure of the Resurrection, which they had to preach to the world; we make ourselves sure of the veracity of their word. They believed after experience; so also do we. They had the happiness of seeing, hearing, and touching the Word of Life;¹ we see and hear the Church, which they established throughout the world, although it was but in its infancy when they were taken from the earth. The Church is that tree of which Jesus spoke in the parable, saying, that though exceeding small in its first commencement, it would afterwards spread out its branches far and wide.² St Augustine in one of his Easter sermons has these fine words: 'As yet, we

¹ St John i 1.

² St Matt. xlii 31, 32; St Mark iv 31, 32.

see not Christ; but we see the Church: therefore let us believe in Christ. The Apostles, on the contrary, saw Christ; but they saw not the Church except by faith. They saw one thing, and they believed another: so, likewise, let us do. Let us believe in the Christ, whom as yet we see not; and by keeping ourselves with the Church which we see, we shall come at length to see him, whom as yet we cannot see.¹

Having thus, O Jesus! the certainty of thy glorious Resurrection, as well as that of thy death on the Cross, we confess thee to be the great God, the Creator and sovereign Lord of all things. Thy death humbled, thy Resurrection exalted thee: but thou thyself wast the author of both the humiliation and the exaltation. Thou saidst to thine enemies: 'No man taketh my life away from me; but I lay it down of myself; and I have power to lay it down, and I have power to take it up again.'² None but a God could have such power, none but a God could have exercised it as thou hast done: we, therefore, are confessing thy divinity when we confess thy Resurrection. We beseech thee, make worthy of thine acceptance this humble and delighted homage of our faith!

In Rome, the Station is at the church of St Mary *ad Martyres*. It was the ancient pantheon of Agrippa, and had been dedicated to all the false gods; it was given by the Emperor Phocas to St Boniface IV, who consecrated it to the Mother of God and all the martyrs. It is not known where to-day's Station was held previously to the seventh century, when this church was chosen. The neophytes were thus assembled, for the second time within the Octave, in a temple dedicated to Mary: it would show them how much the Church desired to inspire them with confidence in her who had become their mother, and whose office it is to lead to her Son all those whom he calls by his grace to become his brethren.

¹ *Sermo*, ccxxxviii. *In diebus Paschalibus*, x.

² St John x 18.

MASS

The Introit, which is taken from the Psalms, reminds the neophytes of the passage through the Red Sea, and how its waters were gifted with the power of delivering the Israelites. The Church continually alludes to this great event, during the whole Paschal Octave.

INTROIT

Eduxit eos Dominus in spe, alleluia: et inimicos eorum operuit mare. Alleluia, alleluia, alleluia.

Ps. Attendite, popule meus, legem meam: inclinate aurem vestram in verba oris mei. V. Gloria Patri. Eduxit.

The Lord hath brought them forth in hope, alleluia: and the sea hath covered their enemies. Alleluia, alleluia, alleluia.

Ps. Attend, O my people, to my law: incline your ears to the words of my mouth. V. Glory, etc. The Lord, etc.

The Pasch is the *reconciliation* of man with God, for the Father can refuse nothing to such a conqueror as our risen Jesus, his Son. In her Collect, the Church prays that we may ever show ourselves worthy of such a *covenant*, by faithfully living up to the mystery of the Paschal regeneration.

COLLECT

Omnipotens sempiterne Deus, qui Paschale Sacramentum in reconciliationis humanæ fœdere contulisti: da mentibus nostris, ut quod professione celebramus, imitemur effectum. Per Dominum.

O almighty and eternal God, who hast instituted this Paschal mystery in the covenant of the reconciliation of mankind; assist us with thy holy grace, that what we profess in this solemnity, we may practise in our lives. Through, etc.

To this is added one of the Collects given in Wednesday's Mass, p. 218.

EPISTLE

Lectio Epistolæ beati Petri Apostoli.

I Cap. III.

Charissimi, Christus semel pro peccatis nostris mortu-

Lesson of the Epistle of St Peter the Apostle.

I Ch. III.

Dearly beloved: Christ died once for our sins, the just for

us est, justus pro injustis, ut nos offerret Deo, mortificatus quidem carne, vivificatus autem Spiritu. In quo et his, qui in carcere erant, spiritibus veniens prædica- vit: qui increduli fuerant aliquando, quando exspectabant Dei patientiam in diebus Noe, cum fabricaretur arca: in qua pauci, id est octo animæ salvæ factæ sunt per aquam. Quod et vos nunc similis formæ salvos facit baptisma: non carnis depositio sordium, sed conscientiæ bonæ interrogatio in Deum, per Resurrectionem Jesu Christi Domini nostri, qui est in dextera Dei.

the unjust; that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit. In which also coming, he preached to those spirits that were in prison; which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is, eight souls, were saved by water. Whereunto Baptism being of the like form, now saveth you also: not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the Resurrection of Jesus Christ, who is on the right hand of God.

Again it is the Apostle St Peter who speaks to us, and his instructions are of peculiar interest to our neophytes. He begins by telling them how the Soul of our Redeemer descended into limbo; and how, among the prisoners detained there, were some of those who had perished in the deluge, yet had found salvation in its waters. They were at first *incredulous*, and despised the threats made known to them by Noe; but when the flood came and swept them away, they repented of their sin, and asked and obtained pardon. The Apostle then goes on to speak of the favoured inhabitants of the ark; they are a type of our neophytes, whom we have seen pass through the waters of the font, and thereby become, as did the sons of Noe, fathers of a new generation of children of God. *Baptism*, says the Apostle, is not like other washings of the body; it is the cleansing of the soul, provided she be sincere in the solemn promise she vows at the font, to be faithful to the Christ who saves her, and to renounce Satan and all that is his. The Apostle concludes by telling us that the mystery of our Saviour's Resurrection is the source

of the grace of Baptism: hence the Church has chosen the feast of Easter for the solemn administration of this Sacrament.

GRADUAL

Hæc dies quam fecit Dominus: exsulemus et lætemur in ea.

℣. Benedictus qui venit in nomine Domini: Deus Dominus, et illuxit nobis.

Alleluia, alleluia.

℣. Dicite in gentibus: quia Dominus regnavit a ligno.

This is the day which the Lord hath made: let us be glad and rejoice therein.

℣. Blessed is he that cometh in the name of the Lord: the Lord is God, and he hath shone upon us.

Alleluia, alleluia.

℣. Say ye among the gentiles, that the Lord hath reigned from the Wood.

The Sequence *Victimæ Paschali*, p. 145.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. XXVIII.

In illo tempore: Undecim discipuli abierunt in Galilæam, in montem, ubi constituerat illis Jesus. Et videntes eum, adoraverunt: quidam autem dubitaverunt. Et accedens Jesus locutus est eis, dicens: Data est mihi omnis potestas in cœlo, et in terra. Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti: docentes eos servare omnia quæcumque mandavi vobis: et ecce ego vobiscum sum omnibus diebus, usque ad consummationem sæculi.

Sequel of the holy Gospel according to Matthew.

Ch. XXVIII.

At that time: The eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And seeing him they adored: but some doubted. And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. Going, therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

St Matthew's description of the Resurrection is shorter than those given by the other Evangelists; his few brief words on Jesus' appearing to the Apostles in Galilee are the subject of to-day's Gospel. It was in

Galilee that our Lord vouchsafed to show himself not only to the Apostles, but moreover to several other persons. The Evangelist tells us how some of those, that were thus favoured, readily believed; and how others *doubted*, before yielding the assent of their faith. He then relates the words wherewith Jesus gave his Apostles the mission to preach the Gospel to all nations; and since he is to die no more, he promises to be with them for ever, even to the end of the world. But the Apostles are not to live to the end of the world: how, then, will he fulfil his promise? The Apostles, as we said before, are perpetuated by the Church; the two testimonies—of the Apostles and of the Church—are inseparably linked together; and our Lord Jesus Christ preserves this united testimony from error or interruption. The Liturgy of to-day brings before us a proof of its irresistible power. Peter, Paul and John preached Jesus' Resurrection, and established the Christian faith in Rome; five centuries after, the Church, which continued their work, received from an Emperor the gift of the temple, which had once been consecrated to all the false gods, but which St Peter's successor dedicated to Mary, the Mother of God, and to that legion of witnesses of the Resurrection, whom we call martyrs. At the sight of this magnificent edifice, which for three hundred years had been deserted by the pagans, but now is reconciled by the Church, and holds within its walls the Christian people, our neophytes could not refrain from exclaiming: 'Oh! truly is Christ risen, who, after being put to death on the Cross, thus triumphs over the Cæsars, and over the gods of Olympus!'

The Offertory is composed of those words of Exodus, wherein God commands his people to celebrate each year the anniversary of the Passover. If this were so for an event which was but figurative, and whose effects did not extend beyond this life, how fervently and joyously ought Christians to keep the anniversary of that other Passover, whose results are to be eternal, and whose divine reality has put an end to all the ancient figures!

OFFERTORY

Erit vobis hæc dies memorialis, alleluia: et diem festum celebrabitis solemnem Domino in progenies vestras: legitimum sempiternum diem. Alleluia, alleluia, alleluia.

And this day shall be for a memorial to you, alleluia: and you shall keep it a feast to the Lord in your generations, with an everlasting observance. Alleluia, alleluia, alleluia.

In the Secret, the Church beseeches God to accept this present Sacrifice for the forgiveness of the sins of her neophytes. But how is this? Their sins have been already effaced. It is true; their sins have been washed away in the waters of Baptism; but God's foreknowledge of the Sacrifice that would now be offered to him, led him to grant his pardon even before the petition for mercy had really been made.

SECRET

Hostias, quæsumus Domine, placatus assume: quas et pro renatorum expiatione peccati deferimus, et pro acceleratione cœlestis auxilii. Per Dominum.

Mercifully accept this sacrifice, we beseech thee, O Lord, which we offer for the remission of their sins, who have been regenerated; and to obtain speedily the help of thy grace. Through, etc.

To this is added one of the Secrets given in Wednesday's Mass, p. 224.

The Communion Anthem joyously proclaims the command, given by our Saviour to his Apostles and his Church, to teach all nations, and to baptize all people. This order is the warrant of their mission. The use made of it by the Apostles, and continued by the Church, during these nineteen hundred years, plainly proves that he who spoke these words is still living, and for ever live.

COMMUNION

Est mihi omnis potestas in celo et in terra, alleluia: docete omnes

All power is given to me in heaven and in earth, alleluia: go teach all nations, bap-

gentes, baptizantes eos in	tizing them in the name of the
nomine Patris, et Filii, et	Father, and of the Son, and
Spiritus Sancti. Alleluia,	of the Holy Ghost. Alleluia,
alleluia.	alleluia.

After nourishing her children with the Bread of eternal life, the Church, in the Postcommunion, again prays that they may receive forgiveness of the sins which they commit in this present life, and which would be to their everlasting perdition, were not the merits of our Saviour's death and Resurrection ever present before the justice of God.

POSTCOMMUNION

Respice, quæsumus Domine, populum tuum: et quem æternis dignatus es renovare mysteriis, a temporalibus culpis dignanter absolve. Per Dominum.

Look down, we beseech thee, O Lord, upon thy people: and since thou hast vouchsafed to give them a new life by these eternal mysteries, grant them also pardon of their temporal offences. Through, etc.

To this is added one of the Postcommunions given in Wednesday's Mass, p. 225.

This is the sixth day of the creation. Upon it, the hand of the Son of God formed the body of man out of the slime of the earth, into which he breathed a living soul. This was the creature that was to be the king of the visible creation. A simple command of the divine Word had sufficed to call from the earth all the animals that live upon it; but when, towards the close of this great day, the Creator said, 'Let us make man to our image and likeness,' he did more than mere command, he seems to have deliberated: he deigned to become the artificer of his work. Let us adore his sovereign goodness towards our race, and gratefully honour the Friday of each week, as the whereon the Son of God completed the work he began on the Sunday by the creation of him who was master and lord of the world. Nor is this the mystery that should make Friday dear to us.

on this same day that the divine Word, having taken upon himself the flesh he himself had made, died upon the Cross, that he might save his rebellious and lost creature man. O sacred day! Day that didst witness both our creation and our redemption! Thou speakest to us of the Son of God, and of his love for us, even more sweetly than of his power! Let us express all this by reciting the following devout prayer, which the Mozarabic Liturgy uses on the Friday of Easter Week:

CAPITULA

Deus, Dei Filius, qui hominem, quem sexto die formasti ex nihilo, sexta ætate sæculi redemisti sanguine tuo: et qui tunc bene conditus male cecidit, nunc in melius reformatus surrexit: da nobis, ut ita veraciter redemptionis nostræ mysterium perpendamus, qualiter in morte et resurrectione tua perenniter gloriemur: ut qui tempore salutis, mundo occurrens, mortem nostram moriendo devicisti, ab æterna nos liberes damnatione iudicii.

O God, Son of God, who, in the sixth age of the world didst, by thy Blood, redeem man whom thou hadst formed out of nothing, on the sixth day, and who, though created in goodness, fell into evil, but has now risen regenerated unto what is more perfect: grant that we may so truly prize the mystery of our redemption, that we may for ever glory in thy death and Resurrection: and that thou, who, in the time of our salvation, didst succour the world and conquer our death by thine own, mayst deliver us from the eternal damnation of the Judgement.

To-day let us hearken to the Church of Armenia celebrating the Resurrection. For thirteen centuries she has sung the following stanzas, which a *confrère* has translated, for our work, from the hymn book, or *Charagan*. The sentiment is the same as we find expressed in other Liturgies; but there is, moreover, the style peculiar to the Armenian character. The reader will be pleased with the fragrance of antiquity which he will find in these verses, whose vigorous and solemn lyric beauty surpasses that of the liturgical compositions of the Greek Church.

IN RESURRECTIONE DOMINI

Hodie resurrexit a mortuis sponsus immortalis et coelestis: tibi nuntium gaudii, o sponsa e terra Ecclesia; benedic voce exsultationis Deum tuum, Sion.

Hodie inenarrabile Lumen de lumine illuminavit pueros tuos; illuminare, Jerusalem, quia resurrexit lumen tuum Christus.

Hodie tenebræ inscitiae depulsæ sunt trina luce, et tibi orta est lux scientiæ, resurgens a mortuis Christus.

Hodie Pascha nostrum per immolationem Christi; peragamus festum in exultatione, renovati nos a vetustate peccati, dicentes: Christus resurrexit a mortuis.

Hodie angelus refulgens, e cœlis descendens, deterruit custodes, et sanctis mulieribus prædicabat dicens: Christus resurrexit a mortuis.

Hodie magnum nuntium Adæ protoplastæ fuit datum: Surge, qui dormis; illuminavit te Christus, Deus patrum nostrorum.

Hodie vocem nuntii ad Evæ aures sonant filiæ unguentiferæ: Vidimus resurrectum, resurrectionem tuam, Christum, Deum patrum nostrorum.

Hodie angeli de cœlis descendentes annuntiant hominibus: Resurrexit crucifixus, et suscitavit vos secum.

To-day, the immortal and heavenly Bridegroom rose again from the dead! To thee the glad tidings, O Church, his spouse on earth! Bless thy God, O Sion, with a joyous voice.

To-day, the ineffable Light of light enlightened thy children. Be thou enlightened, O Jerusalem! for Christ, thy Light, has risen.

To-day the darkness of ignorance is dispelled by the triple light: and the light of knowledge has risen upon thee, it is Christ rising again from the dead.

To-day is our Pasch, by the sacrifice of Christ; let us keep the feast with gladness, being renewed from the oldness of sin: and let us say: Christ hath risen again from the dead!

To-day a bright angel came down from heaven, struck the guards with fear, and said to the holy women: Christ hath risen again from the dead!

To-day the great tidings were given to our first parent, Adam: Arise, thou that sleepest! Christ, the God of our fathers, hath enlightened thee.

To-day the tidings told by her daughters, who brought their perfumes to the tomb, sounded in the ears of Eve: We have seen him risen, who is thy resurrection, Christ, the God of our fathers.

To-day the angels came down from heaven, saying to men: The Crucified hath risen, and hath raised you up with himself.

Hodie Phase ærurnarum exitus Israel commutasti in salutis animarum Pascha, sancta resurrectione tua, Christe.

Hodie pro sanguinibus irrationabilium agnorum mactatorum, donasti nobis, Agnus Dei, sanguinem tuum salutare.

Hodie pro primogenitorum redemptione redemisti captivos, primitiæ vitæ dormientium, et primogenitus mortuorum.

Hodie angeli in cœlis lætantur cum hominibus, et descendentes de cœlis annuntiant mundo: Exsultate; hodie Christus resurrexit a mortuis.

Hodie vigil secus petram, thuriferis sanctis mulieribus, buccinabat voce exsultationis, ut referrent discipulis: Exsultate; hodie Christus resurrexit a mortuis.

Hodie Petra fidei et Johannes dilectus vice versa currebant in monumentum resurrecti, quod videntes narrabant: Christus resurrexit a mortuis.

Hodie nos quoque delectantes clareamus festo hoc; placato Deo, invicem amplectamur in amore, ac unitim exclamemus: Christus resurrexit a mortuis.

To-day, O Christ, by thy holy Resurrection, thou didst change the mournful Pasch of Israel into the Pasch that saves souls.

To-day thou, O Lamb of God, didst give us thine own saving Blood for the blood of irrational lambs that were slain.

To-day, in place of the ransom of the first-born, thou, the first-fruits of life among them that sleep, the first-born among the dead—didst redeem the captives.

To-day the angels of heaven rejoice together with men; and coming down from heaven, they say to the world: Be glad! to-day Christ hath risen again from the dead!

To-day the angel that sat upon the rock and kept guard spoke with a loud voice to the holy women that had come with their spices, and bade them be messengers to the disciples: Be glad! to-day Christ hath risen again from the dead!

To-day, he that is the Rock of faith, and John, the beloved, ran to Jesus' sepulchre, and said, when they saw it: Christ hath risen again from the dead!

To-day let us also be bright in the joy of this feast. God is reconciled with us; let us embrace each other with love, and say with one voice: Christ hath risen again from the dead!

We are far from having exhausted the treasury of Adam of St Victor: let us take another of his sequences. The one we select seems the most appropriate to the Friday of the Easter Octave.

SEQUENCE

Sexta passus feria,
Die Christus tertia
Resurrexit;
Surgens cum victoria,
Collocat in gloria
Quos dilexit.

Pro fidei populo,
Crucis in patibulo
Immolatur;
Clauditur in tumulo,
Tandem in diluculo
Suscitatur.

Christi crux et passio
Nobis est præsidio,
Si credamus:
Christi resurrectio
Facit ut a vitio
Resurgamus.

Hostia sufficiens
Christus fuit moriens
Pro peccato;
Sanguinis effusio
Abluit nos, impio
Triumphato.

Morte sua simplici,
Nostræ morti duplici
Fert medelam:
Vitæ pandit aditum,
Nostrum sanat gemitum
Et querelam.

Leo fortis hodie
Dat signum potentiæ,
Resurgendo,
Principem nequitiae,
Per arma justitiæ,
Devincendo.

Diem istam Dominus
Fecit, in qua facinus
Mundi lavit,
In qua mors occiditur,
In qua vita redditur,
Hostis ruit.

Geminatum igitur
Alleluia canitur,
Corde puro;

Christ suffered death on the sixth day; he rose again on the third. By his victorious Resurrection, he shares his own glory with those he loves.

He is sacrificed on the gibbet of the Cross for his faithful people: he is placed in the tomb: he rises at dawn of day.

To them that have faith, the Cross and Passion of Christ are a safeguard: his Resurrection gives us to rise from our sins.

Christ dying for sin was our all-sufficient victim: the shedding of his Blood was our purification, and the defeat of our wicked enemy.

Jesus' single death is the remedy for ours that was twofold: it opens to us the way of life, and takes away our mourning and grief.

Now does the mighty Lion give proof of power by rising, and conquering the prince of wickedness by the armour of justice.

This is the day which the Lord hath made, for on it the world was cleansed of its crimes, death was slain, life was restored, and the enemy defeated.

A double *Alleluia*, and with a pure heart, should be sung to-day; for sin is taken away,

Quia culpa tollitur
Et vita promittitur
In futuro.

In hoc mundi vespere,
Fac tuos resurgere,
Jesu Christe;
Salutaris omnibus
Sit tuis fidelibus
Dies iste. Amen.

and life is promised for the
future.

O Jesus! give us, thy ser-
vants, to rise again when the
evening of this world sets in!
May this present day be one
of grace to all thy faithful.
Amen.

SATURDAY IN EASTER WEEK

Hæc dies quam fecit Dominus: exsulemus et lætemur in ea.

This is the day which the Lord hath made: let us be glad and rejoice therein.

THE seventh day of the gladdest of weeks has risen upon us, bringing with it the memory of the Creator's rest, after the six days of creation. It also reminds us of that other rest, which this same God took in the tomb; like a warrior, who, when sure of the victory, calmly reposes before the final combat with the enemy. Our Jesus slept his rest in the sepulchre, after permitting death to vanquish him: but when he awoke by his Resurrection, what a victory over the tyrant! Let us, to-day, visit this holy sepulchre and venerate it: it will speak to us of him we love, and make our love the warmer. Here, we shall say to ourselves, here rested our dear Master, after he had died for us! Here was the scene of the glorious victory, when he arose again, and this, too, for us!

The prophet Isaias had said: 'In that day, the root of Jesse, who standeth for an ensign of people, him shall the gentiles beseech; and his sepulchre shall be glorious.'¹ The prophecy has been fulfilled. There is not a nation under the sun where Jesus has not his adorers. The tombs of other men are either destroyed, or they are monuments of death; the tomb of Jesus is everlasting, and speaks but of life.

What a sepulchre this, the sight of which fills us with thoughts of glory, and whose praises had been celebrated so many ages beforehand! When the fulness of time came, God raised up in Jerusalem a holy man, named Joseph of Arimathea, who secretly but sincerely became one of Jesus' disciples. He was a rich counsellor,

¹ Isa. xi 10.

or senator. He had prepared his own tomb, and the place he chose was on the side of the hill of Calvary. It was hewn out of the live rock, and consisted of two cells, one serving as a sort of entry into the other. Joseph thought he was labouring for himself, whereas he was preparing the sepulchre of a God. He only thought of the debt which every man has to pay, in consequence of Adam's sin; but heaven had decreed that Joseph should never lie in that tomb, and that here should originate man's immortality.

Jesus had expired on the Cross, amidst the insults of his people; the entire city had risen up against the Son of David, whom, but a few days before, it had hailed as its King. Then did Joseph brave the fury of the deicides, and ask permission from the Roman governor to be allowed the honour of burying the Body of the Crucified. He at once repaired to Calvary, accompanied by Nicodemus, and, having taken down the sacred corpse from the Cross, he devoutly laid it upon the stone which he had intended as his own resting-place. He felt that it was a happiness and an honour to give up his own tomb to the dear Master, for whom he had not been ashamed to profess, and that in the very court of Pilate, his devoted attachment. Right worthy art thou, O Joseph! of the thanks of mankind. Thou wast our representative at the burial of our Jesus. And Mary, too, the afflicted Mother, who was present, recompensed thee, in her own way, for the sacrifice thou didst so willingly make for her Son.

The Evangelists draw our attention to one special circumstance of the sepulchre. St Matthew, St Luke, and St John, tell us that it was new, and that no man had ever been laid in it. The holy Fathers teach us that we must see here a mysterious dispensation, and one of the grand glories of the holy tomb. It marks, as they observe, the resemblance that exists between the sepulchre, which restored the Man-God to the life of immortality, and the virginal womb which gave him birth that he might be a victim for the world's

redemption: and they bid us learn from this, how God, when he deigns to dwell in any of his creatures, would have the dwelling to be pure and worthy of his infinite holiness. Here, then, is one of the glories of the holy sepulchre—that it was an image of the incomparable purity of the Mother of Jesus.

During the few hours that it possessed the precious trust, where was there glory on earth like unto what it enjoyed? Within that silent cave, there lay, wrapt in shrouds that were bedewed with Mary's tears, the Body which had ransomed the world. Hosts of holy angels stood in that little rocky cell, keeping watch over the corpse of him who was their Creator; they adored it, in its sleep of death; they longed for the hour to come when this Lamb, that was slain, would arise a Lion in power and majesty. And when the moment fixed by the eternal decree came, that humble spot was made the scene of the grand prodigy; Jesus rose to life, and, swifter than lightning, passed through the rock to the outer world. An angel then rolled back the stone from the entrance to the sepulchre, thus proclaiming the departure of the divine Captive. Other angels showed themselves to Magdalen and her companions, when they came to visit it. Peter, too, and John were soon there. O truly, most holy is this place! The Son of God deigned to dwell within it; his Mother honoured it with her presence and her tears; angels adored in it; the holiest souls on earth visited, venerated, and loved it. O sepulchre of the Son of Jesse, thou art indeed glorious!

Hell witnesses this glory, and would fain destroy it. The sight of this sepulchre is insufferable to Satan's pride, for it is the trophy of the defeat of death, the offspring of sin. He flatters himself on having succeeded, when Jerusalem is destroyed by the Roman legions, and on her ruins there rises up a new and pagan city, called *Ælia*. But no! neither the name of Jerusalem, nor the glory of the holy sepulchre, shall perish. The pagans cover it with a mound of earth, on which

they build a temple to Jupiter; it is the same spirit that dictated their raising an altar to Venus on Calvary, and another to Adonis over the cave of Bethlehem. But all these sacrilegious efforts only serve to tell the Christians the exact site of these several sacred places. The pagans think by this artifice to turn the respect and homage of the Christians from Jesus to their false gods: here again they fail. The Christians abstain from visiting the holy places, as long as they are desecrated by the presence of these idols; but they keep their eye fixed on what their Redeemer has endeared to them, and wait in patience for the time when it shall please the eternal Father again to glorify his Son.

The time comes. God sends to Jerusalem a Christian empress, mother of a Christian emperor: she is to restore the holy places, the scenes of our Redeemer's love. Like Magdalen and her companions, Helen hastens to the sepulchre. God would have it so—woman's privilege in all that happened on the great morning of the Resurrection is to be continued now. Magdalen and her companions sought Jesus; Helen, who adores him as her risen Lord, only seeks his sepulchre: but their love is one and the same. The pious empress orders the temple of Jupiter to be pulled down, and the mound of earth to be removed; which done, the trophy of Jesus' victory once more gleams in the light of day. The defeat of death is again proclaimed by this resurrection of the glorious sepulchre. A magnificent temple is built at the expense of the imperial treasury, and is called the basilica of the Resurrection. The whole world is excited by the news of such a triumph; the already tottering structure of paganism receives a shock which hastens its destruction; and pilgrimages to the holy sepulchre are begun by Christian people throughout the world, forming a procession of universal homage which is to continue to the end of time.

During the three centuries following, Jerusalem was the holy and free city, and the sepulchre of Jesus reflected its glory upon her; but the East became a very

hot-bed of heresies, and God, in his justice, sent her the chastisement of slavery. The Saracen hordes inundated the land of prodigy. If the torrent of invasion was checked, it was for a brief period, and the waters returned with redoubled power. Meanwhile, what becomes of the holy sepulchre? Let us not fear: it is safe. The Saracens themselves look upon it with awe, for it is, they say, the tomb of a great Prophet. True, a tax is imposed on the Christians who visit it; but the sepulchre is safe. One of the caliphs presented the keys of the venerable sanctuary to the emperor Charlemagne, hereby evincing, not only the respect he had for this greatest of Christian monarchs, but, moreover, the veneration wherein he held the sacred grotto. Thus did our Lord's sepulchre continue to be glorified even in the midst of dangers which, humanly, would have wrought its utter destruction.

Its glory shone out still more brightly, when, at the call of the Father of Christendom, the western nations rose up in arms, and marched, under the banner of the Cross, to the deliverance of Jerusalem. The love of the holy sepulchre was in every heart, its name on every tongue. The first engagement drove back the Saracen, and left the city in possession of the crusaders. A sublime spectacle was then witnessed in the church of the holy sepulchre; the pious Godfrey of Bouillon was consecrated king of Jerusalem, and the holy mysteries were celebrated, for the first time in the language and ritual of Rome, under the oriental dome of St Helen's basilica. But the reign of Japheth in the tents of Sem was of short duration, owing partly to the short-sighted policy of the western sovereigns, which kept them from appreciating the importance of such a conquest; and partly to the treachery of the Greek Empire, which betrayed the defenceless Jerusalem once more into the hands of the Saracens. Still, the period of *the Latin kingdom* in the holy city was one of the glories of Jesus' sepulchre, foretold by Isaias.

What are to be its future glories? At present, it

is profaned by the sacrifices which are offered, in its basilica, by schismatical and heretical priests; it is entrusted, for a few hours each year, to the Catholics of Jerusalem, and during that brief interval it receives the fervent homage of the true spouse of Jesus. When will the holy sepulchre be reinstated in its honour? Will the nations of the West return to the fervour of faith, and emulate the holy chivalry of the crusaders of old? Or will the East renounce the schism, which has cost her her liberty; stretch out her hand to the mother and mistress of all churches; and, on the rock of the Resurrection, sign the covenant of a union, which would be the death-warrant of Islamism? Only God knows: but this much he has revealed to us in sacred Scripture, that before the end of the world, Israel will return to the Messiah he despised and crucified, and that the glory of Jerusalem is to be restored by the Jews who shall be converted.¹ Then will the sepulchre of the Son of Jesse be at the height of its glory, and soon will this Son of Jesse himself appear. Our bodies will then be on the eve of the general resurrection; and thus the final result of the Pasch will be simultaneous with the last and greatest glory of the holy sepulchre. As we rise from our graves, we shall fix our eyes upon our Jesus' tomb, and love it as the origin and source of the immortality we shall then have. Until the time of our death comes, when our bodies must be laid in the temporary prison of the grave, let us love the sepulchre of our dear Saviour; let us be zealous for its honour; and, imitating our forefathers in that earnest faith which made them its defenders and soldiers, let us get well into us that portion of the Easter spirit, which consists in understanding and loving the glories of Jesus' sepulchre.

The name given in the Liturgy to this day is Saturday *in albis*, or more correctly, *in albis deponendis*; because it was to-day that the neophytes were to lay aside the white robes they had been wearing during the whole

¹ Rom. xi 12, and several other verses.

Octave. This Octave had, indeed, begun earlier for them than for the rest of the faithful, inasmuch as it was on the night of Holy Saturday that they were regenerated, and vested with these white garments, the emblem of the purity of their souls. It was, therefore, on the evening of the following Saturday, and after the Office of Vespers, that they put off their baptismal robes, as we will describe farther on.

In Rome, the Station is in the Lateran basilica, the mother and mistress of all churches. It is close to the baptistery of Constantine, where, eight days back, the neophytes received the grace of regeneration. The basilica, wherein they are now assembled, is that from which they set out, during the still and dark night, to the font of salvation, led on by the mysterious light of the Paschal torch. It was to this same church that they returned after their Baptism, clad in their white robes, and assisted, for the first time, at the entire celebration of the Christian Sacrifice, and received the Body and Blood of Christ Jesus. No other place could have been more appropriate for the Station of this day, whereon they were to return to the ordinary duties of life. Holy Church sees assembled around her these her new-born children. It is the last time that she will see them in their white garments, and she looks at them with all the affection of a joyful mother. They are most dear to her, as the fruit of heaven's own giving; and during the week she has frequently given expression to her maternal pride, in canticles such as she alone can sing.

Sometimes she thought how they had feasted at the divine Banquet, and how they were strengthened and beautified by the Flesh of him who is all wisdom and sweetness; and she sang these words:

R^y. De ore prudentis procedit mel, alleluia; dulcedo mellis est sub lingua ejus, alleluia; * Favus distillans labia ejus, alleluia.

R^y. From the mouth of the wise cometh honey, alleluia; the sweetness of honey is under his tongue; * his lips are as a dropping honeycomb, alleluia.

℣. Sapientia requiescit in corde ejus, et prudentia in sermone oris illius. * Favus distillans labia ejus, alleluia.

℣. Wisdom resteth in his heart, and prudence is in the word of his mouth. * His lips are as a dropping honeycomb, alleluia.

Sometimes she was elated with joy, as she saw transformed into innocent lambs those who, heretofore, had led worldly lives; they had now begun a new life, and with all the innocence of little children; to describe them, she sings this pastoral strain:

℣. Isti sunt agni novelli qui annuntiaverunt Alleluia: modo venerunt ad fontes; * Repleti sunt claritate. Alleluia, alleluia.

℣. These are the new lambs and they have announced to us the *Alleluia*: they have come but now to the fount; * They are filled with light. Alleluia, alleluia.

℣. In conspectu Agni amicti sunt stolis albis, et palmæ in manibus eorum. * Repleti sunt claritate. Alleluia, alleluia.

℣. They are standing in the sight of the Lamb, clothed with white robes, and palms in their hands. * They are filled with light. Alleluia, alleluia.

Again, at other times, she looked with holy pride on the splendid virtues which Baptism had infused into their souls, and on the spotless purity which made them beam with light; she thus enthusiastically speaks of their beauty:

℣. Candidi facti sunt Nazaræi ejus, alleluia; splendorem Deo dederunt, alleluia: * Et sicut lac coagulati sunt. Alleluia, alleluia.

℣. His Nazarites were white, alleluia; they gave a bright glory to God, alleluia; * And they were pure as milk. Alleluia, alleluia.

℣. Candidiores nive, niti-diores lacte, rubicundiores ebore antiquo, sapphiro pulchriores. * Et sicut lac coagulati sunt. Alleluia, alleluia.

℣. They were whiter than snow, purer than milk, more ruddy than the old ivory, fairer than the sapphire. * And they were pure as milk. Alleluia, alleluia.

These three Responsories are taken from the Offices of the holy Church during Paschal time.

MASS

The Introit is composed of words from the 104th Psalm, wherein Israel gives praise to the Lord, for that he brought *his people* out of their exile. By this *people*, we must understand our neophytes, who were exiled from heaven because of original sin and of those they themselves had committed: Baptism has restored them to all the rights they had forfeited, for it has made them members of the Church.

INTROIT

Eduxit Dominus populum suum in exultatione, alleluia: et electos suos in lætitia. Alleluia, alleluia.

Ps. Confitemini Domino, et invocate Nomen ejus: annuntiate inter gentes opera ejus. *℣.* Gloria Patri. Eduxit.

The Lord hath led forth his people in gladness, alleluia: and his chosen ones in joy. Alleluia, alleluia.

Ps. Praise the Lord, and call upon his Name: publish his works among the gentiles. *℣.* Glory, etc. The Lord, etc.

Paschal Week is about to close; the Church, therefore, now asks our Lord to grant to us, her children, that the joy we have experienced during this happy Octave may lead us to the still greater joy of the eternal Pasch.

COLLECT

Concede, quæsumus, omnipotens Deus: ut qui festa paschalia venerando egimus, per hæc contingere ad gaudia æterna mereamur. Per Dominum.

Grant, we beseech thee, O almighty God, that we, who with reverence have celebrated this Paschal solemnity, may happily arrive at everlasting joys. Through, etc.

To this is added one of the Collects given in Wednesday's Mass, p. 218.

EPISTLE

Lectio Epistolæ beati Petri Apostoli.

I Cap. II.

Charissimi, deponentes igitur omnem malitiam, et

Lesson of the Epistle of St Peter the Apostle.

I Ch. II.

Dearly beloved: Laying away all malice, and all guile

omnem dolum, et simulationes, et invidias, et omnes detractationes, sicut modo geniti infantes, rationabile sine dolo lac concupiscite, ut in eo crescatis in salutem: si tamen gustastis quoniam dulcis est Dominus. Ad quem accedentes lapidem vivum, ab hominibus quidem reprobatum, a Deo autem electum et honorificatum: et ipsi tanquam lapides vivi superædificamini, domus spiritualis, sacerdotium sanctum, offerre spirituales hostias, acceptabiles Deo per Jesum Christum. Propter quod continet Scriptura: Ecce pono in Sion lapidem summum angularem, electum, pretiosum: et qui crediderit in eum non confundetur. Vobis igitur honor credentibus: non credentibus autem, lapis quem reprobaverunt ædificantes, hic factus est in caput anguli: et lapis offensionis, et petra scandali his, qui offendunt verbo, nec credunt in quo et positi sunt. Vos autem genus electum, regale sacerdotium, gens sancta, populus acquisitionis: ut virtutes annuntietis ejus, qui de tenebris vos vocavit in admirabile lumen suum. Qui aliquando non populus, nunc autem populus Dei: qui non consecuti misericordiam, nunc autem misericordiam consecuti.

and dissimulations, and envies, and all detractions, as new-born babes, desire the rational milk without guile; that thereby you may grow unto salvation: if so be you have tasted that the Lord is sweet; unto whom coming, as to a living stone, rejected indeed by men, but chosen and made honourable by God: be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is said in the Scripture: 'Behold I lay in Sion a chief corner-stone, elect, precious: and he that shall believe in him shall not be confounded.' To you therefore that believe, honour; but to them that believe not, 'the stone which the builders rejected, the same is made the head of the corner:' and a stone of stumbling and a rock of scandal, to them who stumble at the word, neither do believe, whereunto also they are set. But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvellous light. Who in time past were not a people: but are now the people of God. Who had not obtained mercy; but now have obtained mercy.

The neophytes could not have received any more appropriate instruction than this, which the prince of the Apostles addresses to us all. St Peter wrote this first Epistle to the newly baptized of those days. He affectionately calls them *new-born babes*. He urges

them to that virtue, which so becomes the age of infancy—the virtue of simplicity. He tells them that the doctrine they have been taught will be to them a *milk*, which will feed and strengthen them. He invites them to taste how *sweet* is the Lord they have now vowed to serve.

After this, he speaks of one of the leading characteristics of Christ, namely, his being the foundation and *corner-stone* of God's house. It is upon him that the faithful, who are the *living stones* of the spiritual edifice, must rest. He alone can give them solidity; and hence, when about to return to his Father, he chose and established upon earth another *rock*—a rock that should be ever visible, united with and based upon his own divine self, and partaking of his solidity. The Apostle's humility forbids his developing the whole truth as related in the Gospel,¹ which tells us of his glorious prerogative; but if we remember the words spoken by our Lord to St Peter, we understand the whole doctrine implied in our Epistle.

The Apostle is silent about his own dignity as the *rock*, on which Jesus has built his Church; but observe the glorious titles he gives to us, who have been made members of that Church by Baptism. *You are*, says he, *a chosen generation, a kingly priesthood, a holy nation, a purchased people*. Oh, yes! what a difference there is between one that is baptized and one that is not! Heaven is opened to the one, and shut against the other; the one is a slave of the devil, and the other is a *king* in Christ Jesus, the eternal King, whose brother he has now become; the one cut off from God, the other offering him a sacrifice of infinite worth by the hands of the great High Priest, Jesus. And all these gifts have been bestowed upon us by a purely gratuitous mercy; we had done nothing to merit them. Let us, then, offer to the Father, who has thus adopted us, our humble acts of thanksgiving; let us go back, in thought, to the time when we ourselves were neophytes, and renew the

¹ St Matt. xvi 18.

promises which were made, in our name, as the essential condition of our being admitted to all these graces.

From this day forward, the Church ceases to use, during Paschal time, the Responsory called the Gradual. She substitutes, in its stead, two versicles, with the *Alleluia* repeated four times: the formula is less solemn, but more joyous. During the first six days of the Octave, which bear an analogy with the six days of creation, she would maintain the customary majestic gravity of her chants; now that she has reached the day whereon the Creator rested after his work was finished, she gives free scope to the holy joy, wherewith she is filled.

Alleluia, alleluia.

℣. Hæc dies, quam fecit Dominus: exsultemus et lætemur in ea.

Alleluia.

℣. Laudate pueri Dominum, laudate Nomen Domini.

Alleluia, alleluia.

℣. This is the day which the Lord hath made: let us be glad, and rejoice therein.

Alleluia.

℣. Praise the Lord, ye his servants; praise the Name of the Lord.

The Sequence *Victimæ Paschali*, p. 145.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. XX.

In illo tempore: Una sabbati Maria Magdalene venit mane, cum adhuc tenebræ essent, ad monumentum: et vidit lapidem sublatum a monumento. Cucurrit ergo, et venit ad Simonem Petrum, et ad alium discipulum, quem amabat Jesus, et dicit illis: Tulerunt Dominum de monumento, et nescimus ubi posuerunt eum. Exiit ergo Petrus, et ille alius discipulus, et venerunt ad monumentum. Cur-

Sequel of the holy Gospel according to John.

Ch. XX.

At that time: The first day of the week, Mary Magdalen cometh early, while it was yet dark, to the sepulchre: and she saw the stone taken away from the sepulchre. She ran, therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went out, and that other disciple and they

rebant autem duo simul, et ille alius discipulus præcurrit citius Petro, et venit primus ad monumentum. Et cum se inclinasset, vidit posita linteamina, non tamen introivit. Venit ergo Simon Petrus sequens eum, et introivit in monumentum, et vidit linteamina posita, et sudarium, quod fuerat super caput ejus, non cum linteaminibus positum, sed separatim involutum in unum locum. Tunc ergo introivit et ille discipulus, qui venerat primus ad monumentum: et vidit, et credidit: nondum enim sciebant Scripturam, quia oportebat eum a mortuis resurgere.

came to the sepulchre. And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying: but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying. And the napkin, that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place. Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed; for as yet they knew not the Scripture, that he must rise again from the dead.

This incident, which happened on the morning of our Lord's Resurrection, has been reserved by the Church for to-day's Liturgy, because it again brings St Peter before our notice. This is the last day on which the neophytes assist at the holy Sacrifice in their white garments; after this, there will be nothing to distinguish them, exteriorly, from the rest of the faithful. It is important, therefore, to give them a clear idea of the foundation of the Church—a foundation, without which the Church could not exist, and upon which they must rest, if they would persevere in the faith wherein they have been baptized. They cannot obtain salvation unless they keep their faith inviolate. Now they alone have this firm and pure faith who are docile to the teachings of Peter, and recognize him as the rock on which our Lord has built his Church. In the episode related in our Gospel, we are taught by an Apostle what respect and deference are due to him whom Christ appointed to feed both lambs and sheep,¹ that is, the whole flock. Peter and John *run together* to the sepulchre; John, the younger of the two, arrives there before Peter; he

¹ St John xxi 15, 17.

looks in, but does not enter. What means this humble reserve of the disciple who was so specially beloved of Jesus? For whom does he wait? He waits for him, whom the Master has placed over all, and who is to act as their head. Peter, at length, comes to the sepulchre; he goes in; he examines the holy place; and then John also enters. It is John himself who writes this, and gives us the admirable instruction embodied in what he relates. Yes, it is for Peter to lead the way, and judge, and decide as master; it is the Christian's duty to follow him, to listen to his teachings, to honour and obey him. How can we have any difficulty in doing this, when we see an Apostle, and such an Apostle, behaving thus to Peter, and this, too, at a time when Peter had received the promise only of the keys of the kingdom of heaven, which were not really given to him until some days after?

The words of the Offertory are taken from the 117th Psalm, which is *par excellence* the Psalm of the Resurrection. They hail the divine Conqueror, who rises like a bright star, and gladdens us with his benediction.

OFFERTORY

Benedictus qui venit in
nomine Domini: benedixi-
mus vobis de domo Domini:
Deus Dominus et illuxit
nobis. Alleluia, alleluia.

Blessed be he that cometh
in the name of the Lord: we
have blessed you out of the
house of the Lord: the Lord
is God, and he hath shone
upon us. Alleluia, alleluia.

In the Secret, the Church teaches us that the mysteries we celebrate during the year exercise a lasting influence upon us. Each feast, as it comes round to us, brings with it fresh life and joy; and it is by its annual celebration that the Church applies to her children the graces which each mystery brought with it at the actual time of its accomplishment.

SECRET

Concede, quæsumus Do-
mine, semper nos per hæc
mysteria Paschalia gratulari;

Grant, we beseech thee, O
Lord, that we may always
gratefully solemnize the Pas-

ut continua nostræ reparati-
onis operatio, perpetuæ no-
bis fiat causa lætitiæ. Per
Dominum.

chal mysteries, and that the
continual celebration of the
sacrament of our redemption
may be to us a subject of
perpetual joy. Through, etc.

To this is added one of the Secrets given in Wednes-
day's Mass, p. 224.

Our neophytes are to lay aside to-day their white
robes; but there is a garment which they are never to
put away: it is Christ himself, who became united with
them by Baptism, as the Apostle of the gentiles here
reminds them:

COMMUNION

Omnes qui in Christo ba-
ptizati estis, Christum in-
duistis, alleluia.

All you that have been bap-
tized in Christ, have put on
Christ, alleluia.

The Church returns once more, in her Postcommunion,
to the subject of *faith*. Without faith there is no
Christianity: now it is the Eucharist which has the power
of fostering it in the soul, for the Eucharist is the mystery
of faith.

POSTCOMMUNION

Redemptionis nostræ mu-
nere vegetati, quæsumus
Domine: ut hoc perpetuæ
salutis auxilio fides semper
vera proficiat. Per Domi-
num.

Being strengthened, O Lord,
by the sacrament of our re-
demption, grant that through
this help to eternal salvation,
a true faith may always be
increased in us. Through, etc.

To this is added one of the Postcommunions given in
Wednesday's Mass, p. 225.

THE TAKING OFF OF THE WHITE GARMENTS

The Vespers, on each of the days of this week, were
celebrated in the manner we described on the Sunday.
There was a numerous attendance, each day, in the
basilica; and the faithful thus testified their affectionate

interest in the white-robed neophytes, who visited, during the Vespers of each day, the sacred font where they had been born to the new life of grace. This afternoon, the concourse of people is greater than on the preceding days, for an interesting ceremony is to take place. The neophytes are about to lay aside the outward symbol of innocence which they have been wearing; but they are also to give a solemn promise to maintain the inward purity of soul. By this public ceremony the Church restores the newly baptized to the duties of their ordinary station of life: they must now return to the world, and comport themselves as Christians—disciples of Christ—for such they are.

The visit to the baptistery has been made, and the Office of Vespers has terminated with the Station before the crucifix of the chancel: the neophytes are then led to a room adjoining the cathedral, in which is prepared a large vessel of water. The bishop goes to his throne. Seeing the newly baptized standing around him, he addresses them in a discourse, wherein he expresses the joy he feels, as pastor, at the increase wherewith it has pleased God to bless his much-loved flock. He congratulates them upon the grace they have received; and then, alluding to the main object of their coming together this afternoon—that is, the laying aside of the white garments they received after Baptism—he warns them, with paternal affection, to keep a guard over themselves, and see that they never sully the purity of soul, of which their white robes have been but an emblem.

These were lent to the neophytes by the Church, as we said on Holy Saturday; they come now to restore them. The water in which the garments are to be washed is blessed by the pontiff. As soon as he has finished the address to which we have just been alluding, he says a prayer, wherein he speaks of the power given to this element of cleansing the stains of the soul herself. Then turning to the neophytes, he recites the 116th Psalm, in thanksgiving; to which he adds this beautiful prayer:

Visit, O Lord, thy people with thy salvation! Behold it now illumined with the Paschal joy! But do thou vouchsafe to preserve in our neophytes what thou thyself hast wrought in them unto salvation. Grant that whilst laying aside these white robes, the change may be but exterior; that the spotless purity of Christ, which the eye cannot see, may ever be in their souls, so that they may never lose it; and that thy grace may assist them to gain, by good works, that immortal life whereunto the Paschal mystery obliges us to aspire.

After this, aided by their sponsors—the men by their godfathers, the women by their godmothers—the neophytes take off their white garments, which are then consigned to those whose duty it is to wash and keep them. The sponsors having assisted their spiritual children to put on their ordinary dress, lead them to the pontiff, who distributes to each an image of the divine Lamb, stamped on wax: it is the Paschal symbol.

A last vestige of this interesting ceremony is the distribution of the *Agnus Dei*. This distribution is made by the Pope, on this day, in Rome, the first and every seventh year of his pontificate. We have already described the rite observed in their blessing, and we then drew the attention of our readers to the allusion to the ancient form of Baptism by immersion. The *Agnus Dei* are blessed on the Wednesday of Easter Week: on the following Saturday, there is what is called *Papal Chapel* in the palace. After High Mass, the *Agnus Dei* are brought before the pontiff, who is seated on a throne. The prelate, who presents them, sings the following words, which are taken from one of the beautiful Responsories given above: 'Holy Father! These are the new lambs, and they have announced to us the *Alleluia*: they have come but now to the fount: they are filled with light.' The Pope answers: *Deo gratias!* They who are happy enough to witness this function are forcibly reminded of the ancient ceremony we have been describing, in which the newly baptized were led before the bishop, as the innocent lambs whom he so gladly welcomed. The Pope then distributes the *Agnus Dei* to the cardinals, prelates, and others pre-

sented by the master of ceremonies: and thus is concluded this function, which is interesting, not only because of its signification, but also because of the sacred object wherewith it consoles us.

We cannot conclude this last day of our neophytes' Octave without saying a few words upon the *Annotine Pasch*. It was the anniversary day of the previous Easter Sunday, and was looked upon as the especial feast of those who were a year old in the grace of their Baptism. The Mass was solemnly celebrated for them. The remembrance of the happy day when they were made children of God was thus brought before them; and, of course, their families kept the glorious anniversary as a glad holiday. If it came during Lent, the *Annotine* was not kept, or it was deferred till Easter Monday. It would seem that in some places, in order to avoid these continual changes, the anniversary of Baptism was regularly fixed for this the Saturday of Easter Week. When the custom of administering Baptism at Easter fell into disuse, the *Annotine Pasch* also ceased to be observed: however, we find traces of it as late as the thirteenth century. The custom of looking on the anniversary of our Baptism as a feast-day is one of those which may be called Christian instincts. The pagans made much of the day which had given them temporal birth; surely, we ought to show quite as much respect to the anniversary of our Baptism, when we were born to the supernatural life. St Louis used to sign himself *Louis of Poissy*, because it was in the little church of Poissy that he had received Baptism. Let us learn from this holy king to love the day and the place of our Baptism, that is, of our being made children of God and of his Church.

We have been considering, during the preceding days of this week, the divine work of the creation. We began with the Sunday, whereon light was called forth from nothingness; and in this we recognized a type of the mystery of the Resurrection; for our Jesus,

the uncreated Light, was to rise from his grave on that same day of the week. This is Saturday, the seventh day, the day whereon the Lord rested, after the creation. But it is also the day whereon this same Lord rested in his glorious sepulchre. Let us, then, honour this second mystery, which even more than the first reveals to us the love of the Son of God for man. Let us give him our Saturday's homage, by addressing him in these words of the Mozarabic breviary:

CAPITULA

Christe Dei filius, nostrarum requies animarum, qui otium Sabbati requiescens in tumultu complevisti: ut in quo olim requieveras ab omni opere faciendo, in eo etiam requiesceres in sepulchro, hunc nobis veraciter sanctificans diem, cujus vespere in prima nobis Sabbati, quæ et octava dies est, lucescit: ut qui dixeras de tenebris lumen splendescere, manifeste a mortuis resurgens appareres in carne; dirige cursum vitæ nostræ in viam sanctificationis omnimodæ, qualiter ita in his septem diebus, quibus mundus iste peragitur, et in quibus quotidie nobis Agnus occiditur, et Pascha quotidie celebratur, salubriori vitæ curriculo conversemur: ut absque fermento malitiæ verum Pascha mereamur quotidie celebrare: et ita ab omnibus operibus nostris in hoc die sanctificatione tibi placita quiescamus, ut octavi illius æterni diei resurrectionis gloria consolemur.

O Christ, the Son of God, thou rest of our souls, who didst observe the repose of the Sabbath by resting in the tomb, that thou, who on this day didst heretofore rest from all the work of thy creation, mightest also on the same rest in the sepulchre; hereby truly keeping holy that day, whose evening is the beginning of our first day of the Sabbath, which is likewise the eighth day; that thou, who commandedst light to shine forth out of darkness, mightest, by thy Resurrection, appear in the flesh: so direct the course of our lives in the path of all holiness, that in these seven days of the world's duration, on each of which the Lamb is slain and the Pasch is celebrated for us, we may live in such wise as to secure our salvation, and may daily be found worthy to celebrate the true Pasch, pure from the leaven of malice: that thus, by a holiness pleasing to thee, we may so rest on this day from all our works, that we may deserve to receive the glory of the Resurrection, on the eighth, that is, the eternal day.

The Greek Church shall provide us to-day with a hymn in honour of the Resurrection. We take the following stanzas from its Liturgy for Easter Sunday:

IN DOMINICA RESURRECTIONIS

In imam terram descendisti, ac æternas contrivisti, Christe, seras, quæ in compedibus vinctos captivabant; et triduanus, sicut e cete Jonas, e sepulchro ortus es.

Sigilla intacta servans, e sepulchro erectus es, Christe, qui in partu tuo non læseras claves virginis; et Paradisi portas nobis aperuisti.

Salvator meus, viventem et non immolatam hostiam, quatenus Deus es, teipsum Patri sponte libera obtulisti; exsurgensque e sepulchro una suscitasti universum Adam.

In sepulchrum quidem descendisti, immortalis; inferni vero confregisti virtutem: et tanquam victor surrexisti, Christe Deus; mulieribus aromatoferis dixisti: Salvete, Apostolisque tuis pacem dedisti, qui lapsis præbes resurrectionem.

Mortis concelebramus interitum, inferni eversionem, alterius vitæ, et quidem æternæ, primitias; et saltantes in hymnis cantamus auctorem, unicum a Patribus celebratum Deum, et supergloriosum.

Vere sacra et plane festiva est, ipsa salutaris nox et splendescens, diei rutilantis ac resurrectionis prænuntia,

Thou didst descend, O Christ, into the bowels of the earth, and break the eternal bolts which held thy holy ones captive; and, on the third day, like Jonas, thou didst rise from the tomb.

Thou, O Jesus, didst leave unbroken the seal when rising from the tomb, as thou didst leave Mary's virginity perfect when born of her. Thou openest to us the gates of heaven.

My Saviour! thou freely offeredst thyself to the Father a living host, for, as God, thou couldst not be slain; and, by thy rising from the tomb, thou didst raise up all the children of Adam.

Thou didst truly descend into the tomb, O immortal God! But thou didst break the power of hell, and rise as a conqueror. Thou saidst to the women that brought their perfumes: *Hail!* Thou gavest peace to thine Apostles, O thou that givest resurrection to the fallen!

We celebrate the destruction of death, the overthrow of hell, the first-fruits of a new and eternal life. With joy we sing hymns to the Creator, the one only God of our Fathers, the infinitely glorious One.

O truly sacred and festive, saving and bright night, the harbinger of the sunny day of the Resurrection, whereon the

in qua lux æterna e sepulchro corporaliter cunctis illuxit.

Venite, ut novo genimini vitis, divinæ lætitiæ communicemus, die resurrectionis regnique Christi præclara, laudantes eum in hymnis tanquam Deum in sæcula.

Leva in circuitu oculos tuos, Sion, et vide; ecce enim splendore divino radiantes sicut lampades, venerunt tibi filii ab occidente, et ab aquilone, a mare meridiano et ab oriente; in te benedicunt Christum in sæcula.

O divina! O amica! O dulcissima vox tua! etenim non fallaciter promisisti Christe, te futurum esse nobiscum usque ad consummationem sæculi: quam spei anchoram fideles nos servantes, lætamur.

O Pascha magnum et sanctissimum, Christe! O Sapientia, et Verbum, Deique virtus! Da ut juxta exemplar formati, tecum simus participes in die nunquam decedente regni tui.

In the Proper Offices of the Order of the Holy Sepulchre, there is given the following beautiful hymn, which we offer to our readers as being most appropriate to the day:

HYMN

Dic sepulchri gloriosi,
Læta mens, miracula;
Quo velut matris pudicæ
Christus alvo prodiit:
Ut prophetarum fideles
Paginæ sponponderant.

Light eternal rose from the tomb, and shed his beams upon all men.

Come, let us participate in the new fruit of the vine, and in the divine joy, for it is the glorious day of Christ's Resurrection and kingdom. Let us praise him in our hymns as the God who liveth for ever.

O Sion! lift up thine eyes round about, and see; for children, shining as lights with the brightness of God upon them, have come to thee from the west and north, from the south sea, and the east. In thee, they give praise to Christ for ever.

O divine! O welcome! O thy most sweet word, O Jesus! Thou hast promised, and the promise cannot fail, that thou wilt abide with us even to the end of the world: it is the anchor of hope to us thy faithful servants, and makes us glad.

O Jesus! our great and most holy Pasch! O Wisdom, Word, and Power of God! grant that we may live according to the model thou hast given us, and enjoy with thee the never-ending day of thy kingdom.

Be glad, my soul, and sing the wonders of the glorious sepulchre, whence came thy Christ, as, heretofore, from the womb of his Virgin Mother. Thus was it foretold by the truthful prophets.

In novo conceptus alvo
 Virginis puerperæ,
 In novo compostus antro
 Conquievit pumicis:
 Gloriosus hoc et illa,
 Vir, puerque prodiit.

Hæc parit corpus cadu-
 cum,
 Omnium spe serius;
 Æviternum reddit illud,
 Omnium spe citius;
 Illa pannis involutum,
 Linteis hoc conditum.

Ex sinu matris futuram
 Ad salutem nascitur;
 At salute jam parata,
 Rupis alvus reddidit;
 Ad crucem parens produxit,
 At silex ad gloriam.

Ergo te, cœlestis Agni
 Purpurata sanguine
 Aula ter felix, adorent
 Terra, pontus, æthera;
 Nec sepulchrum quis voca-
 rit,

Vita de quo nascitur.
 Gloria et honor Deo
 Usquequaque altissimo,
 Una Patri, Filioque,
 Inclyto Paraclito,
 Cui laus est, et potestas
 Per immensa sæcula.

Amen.

And, lastly, let us turn to the blessed Mother, for this is her day. Let us congratulate her upon the Resurrection of her divine Son, in the words of this devout sequence, taken from the ancient missals of the churches of Germany:

SEQUENCE

Resurgenti tuo nato,
 Mater, plaude, qui prostrato
 Regnat mortis principe;

He was conceived in the
 pure womb of a Virgin Mother;
 so, too, he was buried in a tomb,
 wherein no other man had
 been placed; from both he
 comes the glorious Jesus, as
 infant first, and then as man.

The Mother, after long ages
 of hope, brings him forth
 created in mortal flesh; the
 tomb, though none had hoped
 it, restores him clad in immor-
 tality: Mary wrapped him in
 swathing-bands; the sepulchre
 held him in the winding-sheet.

He is born, for the world's
 salvation, from the womb of
 his Mother; he rises from the
 tomb, after our salvation has
 been wrought: the Mother
 nursed him for the Cross; the
 tomb, for glory.

O thrice holy sanctuary!
 beautified with the Blood of
 the Lamb of God! let earth,
 and sea, and heaven, venerate
 thee. How strange to call
 that a sepulchre, whence life
 was born!

Glory and honour be, for
 ever, to the most high God!
 To the Father, Son, and Holy
 Paraclete, one praise and
 power, for everlasting ages.
 Amen.

Give praise, O Mother, to
 thy risen Jesus, who reigns
 triumphant over the prince of

Tuum virgo pone luctum,
Jesum ventris tui fructum
Redivivum suscipe.

Morte prolis cruciata,
Corde dure sauciata
Passionis gladio:
Voce jubilationis,
Jam de resurrectionis
Jocundare gaudio.
Crucifixum, qui surrexit
De sepulchro teque vexit
Sua in palatia,
Nobis placa, supplicamus
A peccatis ut surgamus
Ad æterna gaudia.
Amen.

death. Cease thy mourning:
for Jesus, the fruit of thy
womb, is restored to life, and
visits thee.

His death was thy cross;
his Passion, the sword that
cruelly pierced thy Heart:
but now, sing a hymn of joy,
and be glad, because of his
Resurrection.

He was crucified; but now
he is risen from the tomb,
and has taken thee to his
heavenly court: pray to him for
us, we beseech thee, that we
may rise from our sins to
everlasting joy. Amen.

QUASIMODO OR LOW SUNDAY

THE OCTAVE OF THE PASCH

OUR neophytes closed the Octave of the Resurrection yesterday. They were before us in receiving the admirable mystery; their solemnity would finish earlier than ours. This, then, is the eighth day for us who kept the Pasch on the Sunday, and did not anticipate it on the vigil. It reminds us of all the glory and joy of that feast of feasts, which united the whole of Christendom in one common feeling of triumph. It is the day of light, which takes the place of the Jewish Sabbath. Henceforth, the first day of the week is to be kept holy. Twice has the Son of God honoured it with the manifestation of his almighty power. The Pasch, therefore, is always to be celebrated on the Sunday; and thus every Sunday becomes a sort of Paschal feast, as we have already explained in the *Mystery of Easter*.

Our risen Jesus gave an additional proof that he wished the Sunday to be, henceforth, the privileged day. He reserved the second visit he intended to pay to all his disciples for this the eighth day since his Resurrection. During the previous days, he has left Thomas a prey to doubt; but to-day he shows himself to this Apostle, as well as to the others, and obliges him, by irresistible evidence, to lay aside his incredulity. Thus does our Saviour again honour the Sunday. The Holy Ghost will come down from heaven upon this same day of the week, making it the commencement of the Christian Church: Pentecost will complete the glory of this favoured day.

Jesus' apparition to the eleven, and the victory he gains over the incredulous Thomas—these are the special subjects the Church brings before us to-day.

By this apparition, which is the seventh since his Resurrection, our Saviour wins the perfect faith of his disciples. It is impossible not to recognize God in the patience, the majesty, and the charity of him who shows himself to them. Here, again, our human thoughts are disconcerted; we should have thought this delay excessive; it would have seemed to us that our Lord ought to have at once either removed the sinful doubt from Thomas's mind, or punished him for his disbelief. But no: Jesus is infinite wisdom, and infinite goodness. In his wisdom, he makes this tardy acknowledgement of Thomas become a new argument of the truth of the Resurrection; in his goodness, he brings the heart of the incredulous disciple to repentance, humility, and love; yea, to a fervent and solemn retractation of all his disbelief. We will not here attempt to describe this admirable scene, which holy Church is about to bring before us. We will select, for our to-day's instruction, the important lesson given by Jesus to his disciple, and through him to us all. It is the leading instruction of the Sunday, the Octave of the Pasch, and it behoves us not to pass it by, for, more than any other, it tells us the leading characteristic of a Christian, shows us the cause of our being so listless in God's service, and points out to us the remedy for our spiritual ailments.

Jesus says to Thomas: 'Because thou hast seen me, thou hast believed: blessed are they that have not seen, and have believed!' Such is the great truth, spoken by the lips of the God-Man: it is a most important counsel, given, not only to Thomas, but to all who would serve God and secure their salvation. What is it that Jesus asks of his disciple? Has he not heard him make profession that now, at last, he firmly believes? After all, was there any great fault in Thomas's insisting on having experimental evidence before believing in so extraordinary a miracle as the Resurrection? Was he obliged to trust to the testimony of Peter and the others, under penalty of offending his divine Master? Did he not evince his prudence, by withholding his

assent until he had additional proofs of the truth of what his brethren told him? Yes, Thomas was a circumspect and prudent man, and one that was slow to believe what he had heard; he was worthy to be taken as a model by those Christians who reason and sit in judgement upon matters of faith. And yet, listen to the reproach made him by Jesus. It is merciful, and withal so severe! Jesus has so far condescended to the weakness of his disciple as to accept the condition on which alone he declares that he will believe: now that the disciple stands trembling before his risen Lord, and exclaims, in the earnestness of faith, 'My Lord and my God!' oh! see how Jesus chides him! This stubbornness, this incredulity, deserves a punishment: the punishment is, to have these words said to him: 'Thomas! thou hast believed, because thou hast seen!'

Then was Thomas obliged to believe before having seen? Yes, undoubtedly. Not only Thomas, but all the Apostles were in duty bound to believe the Resurrection of Jesus even before he showed himself to them. Had they not lived three years with him? Had they not seen him prove himself to be the Messias and the Son of God by the most undeniable miracles? Had he not foretold them that he would rise again on the third day? As to the humiliations and cruelties of his Passion, had he not told them, a short time previous to it, that he was to be seized by the Jews in Jerusalem, and be delivered to the gentiles? that he was to be scourged, spit upon, and put to death?¹

After all this, they ought to have believed in his triumphant Resurrection, the very first moment they heard of his Body having disappeared. As soon as John had entered the sepulchre, and seen the winding-sheet, he at once ceased to doubt; he believed. But it is seldom that man is so honest as this; he hesitates, and God must make still further advances, if he would have us give our faith! Jesus condescended even to this: he made further advances. He showed himself

¹ St Luke xviii 32, 33.

to Magdalen and her companions, who were not incredulous, but only carried away by natural feeling, though the feeling was one of love for their Master. When the Apostles heard their account of what had happened, they treated them as women whose imagination had got the better of their judgement. Jesus had to come in person: he showed himself to these obstinate men, whose pride made them forget all that he had said and done, sufficient indeed to make them believe in his Resurrection. Yes, it was pride; for faith has no other obstacle than this. If man were humble, he would have faith enough to move mountains.

To return to our Apostle. Thomas had heard Magdalen, and he despised her testimony; he had heard Peter, and he objected to his authority; he had heard the rest of his fellow-Apostles and the two disciples of Emmaus, and no, he would not give up his own opinion. How many there are among us who are like him in this! We never think of doubting what is told us by a truthful and disinterested witness, unless the subject touch upon the supernatural; and then we have a hundred difficulties. It is one of the sad consequences left in us by original sin. Like Thomas, we would see the thing ourselves: and that alone is enough to keep us from the fulness of the truth. We comfort ourselves with the reflection that, after all, we are disciples of Christ; as did Thomas, who kept in union with his brother-Apostles, only he shared not their happiness. He saw their happiness, but he considered it to be a weakness of mind, and was glad that he was free from it!

How like this is to our modern rationalistic Catholic! He believes, but it is because his reason almost forces him to believe; he believes with his mind, rather than from his heart. His faith is a scientific deduction, and not a generous longing after God and supernatural truth. Hence how cold and powerless is this faith! how cramped and ashamed! how afraid of believing too much! Unlike the generous unstinted faith of the saints, it is satisfied with fragments of truth, with what the Scripture

terms diminished truths.¹ It seems ashamed of itself. It speaks in a whisper, lest it should be criticized; and when it does venture to make itself heard, it adopts a phraseology which may take off the sound of the divine. As to those miracles which it wishes had never taken place, and which it would have advised God not to work, they are a forbidden subject. The very mention of a miracle, particularly if it have happened in our own times, puts it into a state of nervousness. The lives of the saints, their heroic virtues, their sublime sacrifices—it has a repugnance to the whole thing! It talks gravely about those who are not of the true religion being unjustly dealt with by the Church in Catholic countries; it asserts that the same liberty ought to be granted to error as to truth; it has very serious doubts whether the world has been a great loser by the secularization of society.

Now it was for the instruction of persons of this class that our Lord spoke those words to Thomas: 'Blessed are they who have not seen, and have believed.' Thomas sinned in not having the readiness of mind to believe. Like him, we also are in danger of sinning, unless our faith have a certain expansiveness, which makes us see everything with the eye of faith, and gives our faith that progress which God recompenses with a superabundance of light and joy. Yes, having once become members of the Church, it is our duty to look upon all things from a supernatural point of view. There is no danger of going too far, for we have the teachings of an infallible authority to guide us. 'The just man liveth by faith.'² Faith is his daily bread. His mere natural life becomes transformed for good and all, if only he be faithful to his Baptism. Could we suppose that the Church, after all her instructions to her neophytes, and after all those sacred rites of their Baptism which are so expressive of the supernatural life, would be satisfied to see them straightway adopt that dangerous system which drives faith into a nook of the heart and

¹ Ps. xi 2.

² Rom. i 17.

understanding and conduct, leaving all the rest to natural principles or instinct? No, it could not be so. Let us therefore imitate St Thomas in his confession, and acknowledge that hitherto our faith has not been perfect. Let us go to our Jesus, and say to him: 'Thou art my Lord and my God! But alas! I have many times thought and acted as though thou wert my Lord and my God in some things, and not in others. Henceforth I will believe without seeing; for I would be of the number of those whom thou callest blessed!'

This Sunday, commonly called with us Low Sunday, has two names assigned to it in the Liturgy: *Quasimodo*, from the first word of the Introit; and Sunday *in albis* (or, more explicitly, *in albis depositis*), because on this day the neophytes assisted at the Church services attired in their ordinary dress. In the Middle Ages it was called *Close-Pasch*, no doubt in allusion to its being the last day of the Easter Octave. Such is the solemnity of this Sunday that not only is it of Greater Double rite, but no feast, however great, can ever be kept upon it.

At Rome, the Station is in the basilica of St Pancras, on the Aurelian Way. Ancient writers have not mentioned the reason of this Church being chosen for to-day's assembly of the faithful. It may, perhaps, have been on account of the saint's being only fourteen years old when put to death: a circumstance which gave the young martyr a sort of right to have the neophytes round him, now that they were returning to their everyday life.

MASS

The Introit repeats those beautiful words of St Peter, which were addressed, in yesterday's Epistle, to the newly baptized. They are like *new-born babes*, lovely in their sweet simplicity, and eager to drink from the breasts of their dear mother, the Church, the spiritual *milk* of faith—that faith which will make them strong and loyal.

INTROIT

Quasi modo geniti infantes, alleluia: rationabile sine dolo lac concupiscite. Alleluia, alleluia, alleluia.

Ps. Exsultate Deo adiutori nostro: jubilate Deo Jacob.

V. Gloria Patri. Quasi modo.

As new-born babes, alleluia: desire the rational milk without guile. Alleluia, alleluia, alleluia.

Ps. Rejoice to God our helper: sing aloud to the God of Jacob.

V. Glory, etc. As new-born, etc.

On this the last day of the great Octave, the Church, in her Collect, bids farewell to the glorious solemnities that have so gladdened us, and asks our Lord to grant that our *lives and actions* may ever reflect the holy influence of our Pasch.

COLLECT

Præsta, quæsumus, omnipotens Deus: ut qui paschalia festa peregrimus: hæc, te largiente, moribus et vita teneamus. Per Dominum.

Grant, we beseech thee, O almighty God, that we, who have celebrated the Paschal solemnity, may, by the assistance of thy divine grace, ever make the effects thereof manifest in our lives and actions. Through, etc.

EPISTLE

Lectio Epistolæ beati Joannis Apostoli.

I Cap. V.

Charissimi, omne, quod natum est ex Deo, vincit mundum: et hæc est victoria, quæ vincit mundum, fides nostra. Quis est, qui vincit mundum, nisi qui credit quoniam Jesus est Filius Dei? Hic est qui venit per aquam et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et sanguine. Et spiritus est, qui testificatur, quoniam Christus est veritas.

Lesson of the Epistle of St John the Apostle.

I Ch. V.

Dearly beloved: Whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the spirit which testifieth, that Christ is

Quoniam tres sunt, qui testimonium dant in cœlo: Pater, Verbum et Spiritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimonium dant in terra: Spiritus et aqua et sanguis: et hi tres unum sunt. Si testimonium hominum accipimus, testimonium Dei majus est: quoniam hoc est testimonium Dei quod majus est, quoniam testificatus est de Filio suo. Qui credit in Filium Dei, habet testimonium Dei in se.

the truth. And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the spirit, the water, and the blood, and these three are one. If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God which is greater, because he hath testified of his Son. He that believeth in the Son of God, hath the testimony of God in himself.

The Apostle St John here tells us the merit and power of faith: it is, says he, a *victory*, which conquers the *world*, both the world outside, and the world within us. It is not difficult to understand why this passage from St John's Epistles should have been selected for to-day's Liturgy: it is on account of its being so much in keeping with the Gospel appointed for this Sunday, in which our Lord passes such eulogy upon faith. If, as the Apostle here assures us, they overcome the world who believe in Christ, that is not sterling faith which allows itself to be intimidated by the world. Let us be proud of our faith, esteeming ourselves happy that we are but little children when there is a question of receiving a divine truth; and let us not be ashamed of our eager readiness to admit the testimony of God. This testimony will make itself heard in our hearts, in proportion to our willingness to hear it. The moment John saw the winding-bands which had shrouded the Body of his Master, he made an act of faith; Thomas, who had stronger testimony than John (for he had the word of the Apostles, assuring him that they had seen their risen Lord), refused to believe: he had not *overcome the world* and its reasonings, because he had not *faith*.

The two Alleluia Versicles are formed of two texts alluding to the Resurrection. The second speaks of the scene which took place on this day, in the cenacle.

Alleluia, alleluia.

℣. In die resurrectionis meæ, dicit Dominus, præcedam vos in Galilæam. Alleluia.

℣. Post dies octo, januis clausis, stetit Jesus in medio discipulorum suorum, et dixit: Pax vobis. Alleluia.

Alleluia, alleluia.

℣. On the day of my Resurrection, saith the Lord, I will go before you into Galilee. Alleluia.

℣. After eight days, the doors being shut, Jesus stood in the midst of his disciples, and said: Peace be with you. Alleluia.

GOSPEL

Sequentia sancti Evangelii
secundum Joannem.

Cap. XX.

In illo tempore: Quum sero esset die illo, una sabbatorum, et fores essent clausæ, ubi erant discipuli congregati propter metum Judæorum: venit Jesus, et stetit in medio, et dixit eis: Pax vobis. Et cum hoc dixisset, ostendit eis manus et latus. Gavisī sunt ergo discipuli, viso Domino. Dixit ergo eis iterum: Pax vobis. Sicut misit me Pater, et ego mitto vos. Hæc cum dixisset, insufflavī et dixit eis: Accipite Spiritum Sanctum; quorum remiseritis peccata, remittuntur eis: et quorum retinueritis, retenta sunt. Thomas autem unus ex duodecim, qui dicitur Didymus, non erat cum eis quando venit Jesus. Dixerunt ergo et alii discipuli: Vidimus Dominum. Ille autem dixit eis: Nisi videro in manibus ejus fixuram clavorum, et mittam digitum meum in locum clavorum, et mittam manum meam in latus ejus, non credam. Et post dies octo, iterum erant discipuli ejus intus: et Tho-

The sequel of the holy Gospel
according to John.

Ch. XX.

At that time: When it was late that same day, being the first day of the week, and the doors were shut where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into

mas cum eis. Venit Jesus januis clausis, et stetit in medio, et dixit: Pax vobis. Deinde dicit Thomæ: Infer digitum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum: et noli esse incredulus, sed fidelis. Respondit Thomas, et dixit ei: Dominus meus, et Deus meus. Dixit ei Jesus: Quia vidisti me, Thoma, credidisti: beati qui non viderunt et crediderunt. Multa quidem et alia signa fecit Jesus in conspectu discipulorum suorum, quæ non sunt scripta in libro hoc. Hæc autem scripta sunt, ut credatis, quia Jesus est Christus Filius Dei: et ut credentes, vitam habeatis in nomine ejus.

his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then he said to Thomas: Put in thy fingers hither, and see my hands, and bring hither thy hand, and put it into my side; and be not faithless, but believing. Thomas answered and said to him: My Lord and my God! Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God: and that believing you may have life in his name.

We have said enough about St Thomas' incredulity; let us now admire his faith. His fault has taught us to examine and condemn our own want of faith; let us learn from his repentance how to become true believers. Our Lord, who had chosen him as one of the pillars of his Church, has been obliged to treat him with an exceptional familiarity: Thomas avails himself of Jesus' permission, puts his finger into the sacred wound, and immediately he sees the sinfulness of his past incredulity. He would make atonement, by a solemn act of faith, for the sin he has committed in priding himself on being wise and discreet: he cries out, and with all the fervour of faith: *My Lord and my God!* Observe, he not only says that Jesus is his *Lord*, his Master, the same who chose him as one of his disciples: this would not have been faith, for there is no faith where we can see and touch. Had Thomas believed what his brother-Apostles had told him, he would have had faith in the Resurrec-

tion; but now he sees, he has experimental knowledge of the great fact; and yet, as our Lord says of him, he has faith. In what? In this, that his Master is *God*. He sees but the humanity of Jesus, and he at once confesses him to be *God*. From what is visible, his soul, now generous and repentant, rises to the invisible: 'Thou art *my God!*' Now, O Thomas! thou art full of faith! The Church proposes thee to us, on thy feast, as an example of faith. The confession thou didst make on this day is worthy to be compared with that which Peter made, when he said: 'Thou art Christ, the Son of the living God!'¹ By this profession, which neither flesh nor blood had revealed to him, Peter merited to be made the rock whereon Christ built his Church: thine did more than compensate thy former disbelief; it gave thee, for the time, a superiority over the rest of the Apostles, who, so far at least, were more taken up with the visible glory, than with the invisible divinity, of their risen Lord.

The Offertory gives us another text of the Gospel relative to the Resurrection.

OFFERTORY

Angelus Domini descendit de cœlo, et dixit mulieribus: Quem quæritis, surrexit sicut dixit. Alleluia.	An angel of the Lord came down from heaven, and said to the women: He whom ye seek is risen, as he said, alleluia.
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In the Secret, the Church expresses the holy enthusiasm wherewith the Paschal mystery fills her; she prays that this joy may lead her to the never-ending one of the eternal Easter.

SECRET

Suscipe munera, Domine, quæsumus, exsultantis Ecclesiæ: et cui causam tanti gaudii præstitisti, perpetuæ fructum concede lætitiæ. Per Dominum.	Receive, we beseech thee, O Lord, the offerings of thy joyful Church: and as thou hast given occasion to this great joy, grant she may receive the fruits of that joy which will never end. Through, etc.
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¹ St Matt. xvi 16.

While giving the Bread of heaven to her neophytes and other children, the Church sings in her Communion Antiphon the words spoken by Jesus to Thomas. This Apostle was permitted to touch our Lord's sacred wounds; we, by the holy Eucharist, are brought into still closer intimacy with this same Jesus: but that we may derive the profit intended by such condescension, we must have a faith lively and generous, like that which he exacted from his Apostles.

COMMUNION

Mitte manum tuam et	Put forth thy hand, and
cognosce loca clavorum, al-	mark the place of the nails,
leluia: et noli esse incredu-	alleluia: and be not incredu-
lus, sed fidelis. Alleluia,	lous, but believe. Alleluia, alle-
alleluia.	luia.

The Church concludes the prayers of her Sacrifice by asking that the divine mystery, instituted to be a support to our weakness, may give us untiring perseverance.

POSTCOMMUNION

Quæsumus, Domine Deus	Grant, we beseech thee, O
noster: ut sacrosancta my-	Lord our God, that the sacred
steria, quæ pro reparationis	mysteries thou hast given us
nostræ munimine contulisti,	to preserve the grace of our
et præsens nobis remedium	redemption may be our present
esse facias et futurum. Per	and future remedy. Through,
Dominum.	etc.

VESPERS

When the feast of the Annunciation is deferred till after Easter, it is kept on the Monday following Low Sunday: its First Vespers are now sung, and a commemoration only is made of the Sunday, at the end of the Office. We have given these below, p. 310. Other years, the Vespers are those of Paschal time, which will be found at p. 81.

ANTIPHON OF THE MAGNIFICAT

ANT. Post dies octo, januis clausis, ingressus Dominus, dixit eis: Pax vobis. Alleluia, alleluia.

ANT. After eight days, the doors being shut, the Lord entering, said: Peace be to you. Alleluia, alleluia.

OREMUS.

Præsta, quæsumus, omnipotens Deus: ut qui paschalia festa peregrimus: hæc, te largiente, moribus et vita teneamus. Per Dominum.

LET US PRAY.

Grant, we beseech thee, O almighty God, that we who have celebrated the Paschal solemnity may, by the assistance of thy divine grace, ever make the effects thereof manifest in our lives and actions. Through, etc.

As an appropriate prayer wherewith to close the day, we offer to our readers the following beautiful one, wherein the Gothic Church of Spain celebrates the mystery of the eighth day—the Octave of Easter.

Ingeniti genitoris genite Fili, qui in eo nobis diei hujus octavi renovas cultum, in quo te discipulorum aspectibus hodie præbuisti palpandum. Nam licet hic dies sit prior præ cæteris conditus, octavus post septem efficitur revolutus, quo ipse sicut admirabiliter e sepulchro surrexisti a mortuis, ita ad discipulos inestimabiliter intrasti januis obseratis. Initium videlicet Paschæ ac finem exornans congruis sacramentis, cum et resurrectio tua custodibus terrorem incuteret, et manifestatio discipulorum corda dubia confortaret. Quæsumus ergo, ut nos his sacramentis imbutos fides qua te credimus post istud sæculum tibi repræsentet illæsos. Nullum nobis de te scrupulum dubitationis er-

O Son begotten of the unbegotten Father! thou again invitest us to honour this eighth day, on which thou didst permit thy disciples to see and touch thee. The Sunday, though made before the other days, becomes the eighth by following the seven preceding it. It was on this day that thou didst rise from the tomb and death; it was on this same thou enteredst where thy disciples were assembled, and, the doors being shut, didst honour them by thine inestimable visit. Thus didst thou adorn, with a mystery well suited to each, both the beginning and the close of the Pasch; for thy Resurrection struck terror into the soldiers that guarded the tomb, and thy apparition confirmed the doubting hearts of thy disciples. We, therefore, who possess the knowledge of

rorisque, aut otium pariat,
aut quæsitio incauta enu-
triat. Serva in nomine tuo
quos redemisti sanguine
pretioso. Contemplandum
te nostris sensibus præbe:
nostrumque cor dignatus
ingredere. Esto semper in
medio nostri qui hodie pa-
cem nuntians discipulorum
in medio astitisti. Quique
in eis insufflasti Spiritum
vitæ, nobis largire ejusdem
Spiritus consolationem.

all these mysteries, beseech
thee to grant that the faith
whereby we believe may pre-
sent us before thee, after this
life, free from sin. May neither
sloth engender, nor indiscreet
prying foster, any misgiving of
doubt or error concerning thee.
Preserve in thy holy name
them thou hast redeemed by
thy precious blood. Let our
souls contemplate thee, and
vouchsafe to enter into our
hearts. O thou that on this
day didst appear in the midst
of thy disciples and greet
them with peace, abide ever
with us. Thou didst breathe
upon them the Spirit of life;
grant us the consolation of the
same Holy Spirit.

Once more let us listen to the devout Adam of St Victor. His sequences were great favourites with our Catholic forefathers of the Middle Ages. The triumph of our Redeemer over death was a subject which this great liturgical poet has often treated in a most masterly way.

SEQUENCE

Mundi renovatio
Nova parit gaudia;
Resurgenti Domino
Conresurgunt omnia.
Elementa serviunt,
Et auctoris sentiunt
Quanta sit potentia.

Ignis volat mobilis,
Et aer volubilis:
Fluit aqua labilis,
Terra manet stabilis:
Alta petunt levia,
Centrum tenent gravia,
Renovantur omnia.

Cœlum fit serenius,
Et mare tranquillius;
Spirat aura levius,
Vallis nostra floruit.

The world's renovation
creates new joy. All creatures
rise together with their Lord.
The elements obey him, and
feel their Creator's mighty
power.

Fire is impetuous in its
flight; air is swift; water is
flowing; earth is firm; light
things tend aloft, and those
that are heavy seek their
centre: but all are now re-
newed.

Heaven is more serene, the
sea more tranquil, the winds
breathe softer. Our valley is
filled with flowers; and now that

Revirescunt arida,
Recalescunt frigida,
Postquam ver intepuit.

Gelu mortis solvitur.
Princeps mundi tollitur,
Et ejus destruitur
In nobis imperium;
Dum tenere voluit
In quo nihil habuit,
Jus amisit proprium.

Vita mortem superat;
Homo jam recuperat
Quod prius amiserat,
Paradisi gaudium:
Viam præbet facilem,
Cherubim versatilem
Amovendo gladium.

Christus cœlos reserat,
Et captivos liberat,
Quos culpa ligaverat
Sub mortis interitu.
Pro tanta victoria
Patri, Proli gloria
Sit cum Sancto Spiritu !
Amen.

gentle spring is come, the dry
things have put on green again,
and the cold a genial warmth.

The frost of death is thawed.
The prince of this world is
made captive, and has no
longer power over us: by
striving to take him over
whom he had no claim, he lost
his own.

Life conquers death; man
now regains what he had
lost—the joys of heaven;
the angel sheathes his two-
edged sword, and leaves the
passage free.

Jesus opens heaven, and
liberates them whom sin had
made captives of death. For
this great victory, be glory to
Father, Son, and Holy Ghost.
Amen.

THE ANNUNCIATION OF THE EVER-BLESSED VIRGIN

IT very frequently happens that March 25 falls between Palm Sunday and Low Sunday: on these occasions, the feast of our Lady's Annunciation, being out of keeping both with the dolorous mysteries of Holy Week and with the splendour of the Resurrection, is deferred to the Monday following Low Sunday. For the convenience of the faithful, we have here repeated the Vespers and Mass of this great feast. As to the instructions we gave upon the mystery of the Annunciation, our readers must refer to our volume on *Lent*.

FIRST VESPERS

The Office of First Vespers is always the commencement of a feast. The Antiphons of the Vespers at which we are going to assist are taken from the Gospel of St Luke, where the Evangelist reveals to us the sublime interview between the angel and the Virgin. The Psalms are those which tradition has consecrated to the celebration of Mary's glories. We have elsewhere¹ shown how each of the five refers to the Mother of God.

ANT. Missus est Gabriel angelus ad Mariam virginem desponsatam Joseph, alleluia.	ANT. The angel Gabriel was sent to Mary, a virgin espoused to Joseph, alleluia.
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PSALM 109

Dixit Dominus Domino meo: Sede a dextris meis.	The Lord said to my Lord, <i>his son</i> : Sit thou at my right hand, <i>and reign with me</i> .
Donec ponam inimicos tuos: scabellum pedum tuorum.	Until <i>on the day of thy last coming</i> , I make thy enemies thy footstool.
Virgam virtutis tuæ emit- tet Dominus ex Sion: do-	<i>O Christ!</i> the Lord <i>thy Father</i> will send forth the

¹ See our volume for Advent, in the Vespers for December 8.

minare in medio inimicorum tuorum.

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

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

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

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

De torrente in via bibet: propterea exaltabit caput.

ANT. Missus est Gabriel angelus ad Mariam virginem desponsatam Joseph, alleluia.

ANT. Ave Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus, alleluia.

sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

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

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

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

He shall *also* judge among nations: *in that terrible coming*, he shall fill the ruins of the world: he shall crush the heads in the land of many.

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

ANT. The angel Gabriel was sent to Mary, a virgin espoused to Joseph, alleluia.

ANT. Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women, alleluia.

PSALM 112

Laudate pueri Dominum: laudate nomen Domini.

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

A solis ortu usque ad occasum: laudabile nomen Domini.

Excelsus super omnes gentes Dominus: et super cælos gloria ejus.

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

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

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

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

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

Suscitans a terra inopem:
et de stercore erigens pau-
perem.

Ut collocet eum cum prin-
cipibus: cum principibus po-
puli sui.

Qui habitare facit steri-
lem in domo: matrem filio-
rum lætantem.

ANT. Ave, Maria, gratia
plena, Dominus tecum: be-
nedicta tu in mulieribus, al-
leluia.

ANT. Ne timeas, Maria;
invenisti gratiam apud Do-
minum; ecce concipies, et
paries filium, alleluia.

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

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

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

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

ANT. Hail, Mary, full of
grace, the Lord is with thee:
blessed art thou among wo-
men, alleluia.

ANT. Fear not, Mary; thou
hast found grace with God:
behold thou shalt conceive,
and shalt bring forth a son,
alleluia.

PSALM 121

Lætatus sum in his quæ
dicta sunt mihi: in domum
Domini ibimus.

Stantes erant pedes no-
stri: in atriis tuis Jerusa-
lem.

Jerusalem quæ ædificatur
ut civitas: cujus participatio
ejus in idipsum.

Illuc enim ascenderunt
tribus, tribus Domini: testi-
monium Israel ad confiten-
dum nomini Domini.

Quia illic sederunt sedes
in judicio: sedes super do-
mum David.

Rogate quæ ad pacem
sunt Jerusalem: et abun-
dantia diligentibus te.

I rejoiced at the things that
were said to me: We shall go
into the house of the Lord.

Our feet were standing in
thy courts, O Jerusalem! *Our*
heart loves and confides in thee,
O Mary.

Mary is like to Jerusalem,
that is built as a city; which
is compact together.

For thither did the tribes go
up, the tribes of the Lord: the
testimony of Israel, to praise
the name of the Lord.

Because seats sat there in
judgement; seats upon the
house of David, *and Mary is*
of a kingly race.

Pray ye, *through Mary,* for
the things that are for the peace
of Jerusalem: and may abund-
ance be on them that love
thee, *O Church of our God !*

Fiat pax in virtute tua:
et abundantia in turribus
tuis.

Propter fratres meos et
proximos meos: loquebar
pacem de te.

Propter domum Domini
Dei nostri: quæsiui bona
tibi.

ANT. Ne timeas, Maria:
invenisti gratiam apud Do-
minum; ecce concipies et
paries filium, alleluia.

ANT. Dabit ei Dominus
sedem David patris ejus, et
regnabit in æternum, alle-
luia.

The voice of Mary: Let
peace be in thy strength, O
thou new Sion! and abundance
in thy towers.

I, a daughter of Israel, for
the sake of my brethren and
of my neighbours, spoke peace
of thee.

Because of the house of the
Lord our God, I have sought
good things for thee.

ANT. Fear not, Mary, for
thou hast found grace with
God: behold thou shalt con-
ceive, and shalt bring forth a
son, Alleluia.

ANT. And the Lord shall
give unto him the throne of
David his father, and he shall
reign for ever, alleluia.

PSALM 126

Nisi Dominus ædificave-
rit domum: in vanum labo-
raverunt qui ædificant eam.

Nisi Dominus custodierit
civitatem: frustra vigilat qui
custodit eam.

Vanum est vobis ante lu-
cem surgere: surgite post-
quam sederitis, qui mandu-
catis panem doloris.

Cum dederit dilectis suis
somnum: ecce hæreditas Do-
mini filii, merces, fructus
ventris.

Sicut sagittæ in manu
potentis: ita filii excusso-
rum.

Beatus vir, qui implevit
desiderium suum ex ipsis:
non confundetur cum lo-
quetur inimicis suis in
porta.

ANT. Dabit ei Dominus
sedem David patris ejus, et
regnabit in æternum, alle-
luia.

Unless the Lord build the
house, they labour in vain that
build it.

Unless the Lord keep the
city, he watcheth in vain that
keepeth it.

It is vain for you to rise
before light; rise ye after you
have sitten, you that eat of
the bread of sorrow.

When he shall give sleep to
his beloved: behold the inherit-
ance of the Lord are children;
the reward, the fruit of the
womb.

As arrows in the hand of
the mighty, so the children of
them that have been shaken.

Blessed is the man that hath
filled his desire with them;
he shall not be confounded
when he shall speak to his
enemies in the gate.

ANT. And the Lord shall
give unto him the throne of
David his father, and he shall
reign for ever, alleluia.

ANT. Ecce ancilla Domini: fiat mihi secundum verbum tuum, alleluia.

ANT. Behold the handmaid of the Lord: be it done to me according to thy word, alleluia.

PSALM 147

Lauda, Jerusalem, Dominum: lauda Deum tuum, Sion.

Quoniam confortavit seras portarum tuarum: benedixit filiis tuis in te.

Qui posuit fines tuos pacem: et adipe frumenti satiat te.

Qui emittit eloquium suum terræ: velociter currit sermo ejus.

Qui dat nivem sicut lanam: nebulam sicut cinerem spargit.

Mittit crystallum suam sicut bucellas: ante faciem frigoris ejus quis sustinebit?

Emittet verbum suum et liquefaciet ea: flabit spiritus ejus, et fluent aquæ.

Qui annuntiat verbum suum Jacob: justitias, et judicia sua Israel.

Non fecit taliter omni nationi: et judicia sua non manifestavit eis.

ANT. Ecce ancilla Domini: fiat mihi secundum verbum tuum, alleluia.

Praise the Lord, *O Mary, thou true Jerusalem: O Mary, O Sion ever holy*, praise thy God.

Because he hath strengthened *against sin* the bolts of thy gates: he hath blessed thy children within thee.

Who hath placed peace in thy borders, and filleth thee with the fat of corn, *with Jesus, who is the Bread of life*.

Who sendeth forth, *by thee*, his word to the earth: his word runneth swiftly.

Who giveth snow like wool; scattereth mists like ashes.

He sendeth his crystal like morsels; who shall stand before the face of his cold?

He shall send forth his word *by Mary*, and shall melt them: his Spirit shall breathe, and the waters shall run.

Who declareth his word to Jacob: his justices and his judgements to Israel.

He hath not done in like manner to every nation; and his judgements he hath not made manifest to them.

ANT. Behold the handmaid of the Lord: be it done to me according to thy word, alleluia.

CAPITULUM

(Isa. vii)

Ecce virgo concipiet et pariet filium, et vocabitur nomen ejus Emmanuel. Butyrum et mel comedet, ut sciat reprobare malum, et eligere bonum.

Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

HYMN¹

Ave, maris stella,
 Dei Mater alma,
 Atque semper virgo,
 Felix cœli porta.

Sumens illud Ave
 Gabrielis ore,
 Funda nos in pace,
 Mutans Evæ nomen.

Solve vincla reis,
 Profer lumen cæcis,
 Mala nostra pelle,
 Bona cuncta posce.

Monstra te esse matrem,
 Sumat per te preces,
 Qui pro nobis natus,
 Tulit esse tuus.

Virgo singularis,
 Inter omnes mitis,
 Nos culpis solutos
 Mites fac et castos.

Vitam præsta puram,
 Iter para tutum;
 Ut videntes Jesum,
 Semper collætémur.

Sit laus Deo Patri,
 Summo Christo decus,
 Spiritui Sancto,
 Tribus honor unus.

Amen.

℣. Ave Maria, gratia
 plena, alleluia.

℞. Dominus tecum, alle-
 luia.

Hail, Star of the sea!
 Blessed Mother of God, yet
 ever a virgin! O happy gate
 of heaven!

Thou that didst receive the
Ave from Gabriel's lips, con-
 firm us in peace, and so let
Eva be changed into an *Ave*
 of blessing for us.

Loose the sinner's chains,
 bring light to the blind, drive
 from us our evils, and ask all
 good things for us.

Show thyself a mother, and
 offer our prayers to him, who
 would be born of thee, when
 born for us.

O incomparable Virgin, and
 meekest of the meek, obtain
 us the forgiveness of our sins,
 and make us meek and chaste.

Obtain us purity of life, and
 a safe pilgrimage; that we
 may be united with thee in
 the blissful vision of Jesus.

Praise be to God the Father,
 and to the Lord Jesus, and to
 the Holy Ghost: to the Three
 one self-same praise.

Amen.

℣. Hail Mary, full of grace,
 alleluia.

℞. The Lord is with thee,
 alleluia.

ANTIPHON OF THE MAGNIFICAT

Spiritus Sanctus in te
 descendet, Maria, et virtus
 Altissimi obumbrabit tibi,
 alleluia.

The Holy Ghost shall come
 upon thee, O Mary, and the
 power of the Most High shall
 overshadow thee, alleluia.

OREMUS.

Deus, qui de beatæ Ma-
 riæ Virginis utero, Verbum

LET US PRAY.

O God, who wast pleased
 that thy Word, when the angel

¹ In monastic churches it is preceded by this Responsory:

℞. *breve.* Angelus Domini nuntiavit Mariæ. * Alleluia, alleluia. Angelus
 ℣. Et concepit de Spiritu Sancto. * Alleluia. Gloria Patri. Angelus.

tuum, angelo nuntiante,
 carnem suscipere voluisti:
 præsta supplicibus tuis, ut
 qui vere eam Genitricem
 Dei credimus, ejus apud te
 intercessionibus adjuvemur.
 Per eundem.

delivered his message, should
 take flesh in the womb of the
 blessed Virgin Mary, give ear
 to our humble petitions, and
 grant that we who believe her
 to be truly the Mother of God,
 may be helped by her prayers.
 Through the same, etc.

Then is made a commemoration of Low Sunday, as
 on p. 307.

MASS

The Church has taken most of the chants of to-day's
 Mass from the forty-fourth Psalm, wherein the royal
 prophet celebrates the mystery of the Incarnation. In
 the Introit, she greets Mary as the Queen of the human
 race, to whom every creature should pay respectful
 homage. It was her virginity that fitted Mary to
 become the Mother of God. This virtue will be imitated
 in the Church, and each generation will produce thou-
 sands of holy virgins, who will walk in the footsteps
 of her that is their Mother and their model.

INTROIT

Vultum tuum deprecabuntur omnes divites plebis: adducentur Regi virgines post eam: proximæ ejus adducentur tibi in lætitia et exultatione. Alleluia, alleluia.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi. *V.* Gloria Patri. Vultum tuum.

All the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbours shall be brought to thee in joy and gladness. Alleluia, alleluia.

Ps. My heart hath uttered a good word: I speak my works to the King. *V.* Glory, etc. All the rich.

In the Collect, the Church glories in her faith in the divine maternity; she puts it forward as a claim to Mary's interceding for her with God, who is her Son. This dogma of Mary's being the Mother of God is founded on the mystery of the Incarnation, which is the basis of our faith.

COLLECT

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

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

EPISTLE

Lectio Isaïæ Prophetæ.

Lesson from Isaias the Prophet.

Cap. VII.

Ch. VII.

In diebus illis: Locutus est Dominus ad Achaz dicens: Pete tibi signum a Domino Deo tuo, in profundum inferni sive in excelsum supra. Et dixit Achaz: Non petam, et non tentabo Dominum. Et dixit: Audite ergo domus David: Numquid parum vobis est, molestos esse hominibus, quia molesti estis et Deo meo? Propter hoc dabit Dominus ipse vobis signum. Ecce virgo concipiet, et pariet filium: et vocabitur nomen ejus Emmanuel. Butyrum et mel comedet, ut sciat reprobare malum et eligere bonum.

In those days: The Lord spoke unto Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And he (Isaias) said: Hear ye, therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God, also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

The prophet is speaking to a wicked king, who refused to accept a miraculous proof of God's merciful protection over Jerusalem; and he makes this an opportunity for announcing to Juda the great portent which we are celebrating to-day: *A virgin shall conceive and bear a son.* And when was it that God fulfilled the prophecy? It was in an age when mankind seemed

to have reached the highest pitch of wickedness, and when idolatry and immorality reigned throughout the whole world. 'The fulness of time came,' and the tradition, which had found its way into every country, that a virgin should bring forth a son, was exciting much interest. To-day we are celebrating the sublime mystery; let us adore the power of God, and the fidelity wherewith he fulfils his promises. The author of the laws of nature suspends them; he acts independently of them: virginity and maternity are united in one and the same creature, for the Child that is to be born is God. A virgin could not bring forth other than God himself: the Son of Mary is, therefore, called *Emmanuel*, that is, *God with us*.

Let us adore this God, the Creator of all things visible and invisible, who thus humbles himself. Henceforth, he will have every tongue confess, not only his divinity, but also his human nature, which he has assumed in order that he might redeem us. From this day forward, he is truly the Son of Man. He will remain nine months in his Mother's womb, as other children. Like them, he will, after his birth, be fed on *milk and honey*. He will sanctify all stages of human life, from infancy to perfect manhood, for he is the New Man, who has come down from heaven that he might restore the old. Without losing aught of his divinity, he shares in our weak finite being, that he may make us 'partakers of the divine nature.'¹

The first Alleluia Versicle repeats the angel's salutation to Mary. Let us, with Gabriel, bow down before this holy Virgin, the masterpiece of nature and grace, predestined from all eternity to be the Mother of God.

Alleluia, alleluia.

Ave, Maria, gratia plena,
Dominus tecum: benedicta
tu in mulieribus.

Alleluia, alleluia.

Hail, Mary, full of grace,
the Lord is with thee: blessed
art thou among women.

The second Versicle celebrates in sublime and enthusiastic words, the effects of the divine mystery of the

Incarnation—peace between God and man re-established in the virginal womb of Mary, wherein the divine and human nature are united in the Person of the Child, whom she conceives the very instant she consents to the will of the Most High.

Alleluia.

Virga Jesse floruit: Virgo Deum et hominem genuit; pacem Deus reddidit, in se reconcilians ima summis, alleluia.

Alleluia.

The rod of Jesse hath brought forth its flower; a virgin hath conceived him who is God and man; God hath restored peace, by uniting in himself the lowest with the highest, alleluia.

GOSPEL

Sequentia sancti Evangelii
secundum Lucam.

Sequel of the holy Gospel
according to Luke.

Cap. I.

In illo tempore: Missus est angelus Gabriel a Deo in civitatem Galilææ, cui nomen Nazareth, ad virginem desponsatam viro cui nomen erat Joseph, de domo David: et nomen virginis Maria. Et ingressus angelus ad eam, dixit: Ave, gratia plena; Dominus tecum: benedicta tu in mulieribus. Quæ cum audisset, turbata est in sermone ejus: et cogitabat qualis esset ista salutatio. Et ait angelus ei: Ne timeas, Maria: invenisti enim gratiam apud Deum. Ecce concipies in utero, et paries filium: et vocabis nomen ejus Jesum. Hic erit magnus: et Filius Altissimi vocabitur. Et dabit illi Dominus Deus sedem David patris ejus: et regnabit in domo Jacob in æternum; et regni ejus non erit finis. Dixit autem Maria ad angelum: Quomodo fiet istud?

Ch. I.

At that time: The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end.

quoniam virum non cognosco. Et respondens angelus, dixit ei: Spiritus Sanctus superveniet in te; et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum, vocabitur Filius Dei. Et ecce Elisabeth cognata tua: et ipsa concepit filium in senectute sua. Et hic mensis sextus est illi, quæ vocatur sterilis; quia non erit impossibile apud Deum omne verbum. Dixit autem Maria: Ecce ancilla Domini: fiat mihi secundum verbum tuum.

And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word.

By these last words of thine, O Mary! our happiness is secured. Thou consentest to the desire of heaven, and thy consent brings us our Saviour. O Virgin-Mother! *Blessed among women!* we unite our thanks with the homage that is paid thee by the angels. By thee is our ruin repaired; in thee is our nature restored; for thou hast wrought the victory of man over Satan! St Bernard, in one of his homilies on this Gospel, thus speaks: 'Rejoice, O thou our father Adam! but thou, O mother Eve, still more rejoice! You were our parents, but you were also our destroyers; and what is worse, you had wrought our destruction before you gave us birth. Both of you must be consoled in such a daughter as this: but thou, O Eve, who wast the first cause of our misfortune, and whose humiliation has descended upon all women, thou hast a special reason to rejoice in Mary. For the time is now come when the humiliation is taken away, neither can man any longer complain against the woman, as of old, when he foolishly sought to excuse himself, and cruelly put all the blame on her, saying: "The woman whom thou gavest me, gave me of the tree, and I did eat." Go, Eve, to Mary; go, mother, to thy daughter; let thy daughter take thy part, and free

thee from thy disgrace, and reconcile thee to her father: for if man fell by a woman, he is raised up by a woman.

'What is this thou sayest, Adam? "The woman whom thou gavest me, gave me of the tree, and I did eat?" These are wicked words; far from effacing thy fault, they aggravate it. But divine Wisdom conquered thy wickedness, by finding in the treasury of his own inexhaustible mercy a motive for pardon, which he had in vain sought to elicit by questioning thee. In place of the woman of whom thou complainest, he gives thee another: Eve was foolish, Mary is wise; Eve was proud, Mary is humble; Eve gave thee of the tree of death, Mary will give thee of the tree of life; Eve offered thee a bitter and poisoned fruit, Mary will give thee the sweet fruit she herself is to bring forth, the fruit of everlasting life. Change, then, thy wicked excuse into an act of thanksgiving, and say: "The woman, whom thou hast given me, O Lord, hath given me of the tree of life, and I have eaten thereof; and it is sweeter than honey to my mouth, for by it thou hast given me life."'¹

In the Offertory, the Church addresses Mary in the words spoken to her by the archangel, to which she also adds those used by Elizabeth, when she saluted the Mother of her God.

OFFERTORY

Ave, Maria, gratia plena,
Dominus tecum: benedicta
tu in mulieribus, et bene-
dictus fructus ventris tui,
alleluia.

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

In the Secret, the Church renews her profession of faith in the mystery of the Incarnation; she confesses the reality of the two natures, divine and human, in Jesus Christ, the Son of God and Son of Mary.

¹ St Bernard, Homil. ii super *Missus est*.

SECRET

In mentibus nostris, quæsumus, Domine, veræ fidei sacramenta confirma: ut, qui conceptum de virgine Deum verum et hominem confitemur, per ejus salutiferæ resurrectionis potentiam, ad æternam mereamur pervenire lætitiā. Per eundem.

Strengthen, we beseech thee, O Lord, in our soul, the mysteries of the true faith: that we who confess him that was conceived of a virgin to be true God and true Man, may, by the power of his saving Resurrection, deserve to come to eternal joys. Through the same, etc.

The greatness of the solemnity obliges the Church to substitute for the Paschal Preface, the one she uses on our Lady's feasts.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: Et te in Annuntiatione beatæ Mariæ semper virginis collaudare, benedicere, et prædicare. Quæ et Unigenitum tuum Sancti Spiritus obumbratione concepit, et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates. Cœli cœlorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus, Sanctus, Sanctus.

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God: and that we should praise, bless, and glorify thee, on the Annunciation of the blessed Mary, ever a virgin, who by the overshadowing of the Holy Ghost, conceived thy only-begotten Son, and the glory of her virginity still remaining, brought forth to the world the eternal Light, Jesus Christ our Lord. By whom the angels praise thy majesty, the dominations adore it, the powers tremble before it; the heavens and the heavenly virtues, and the blessed seraphim, with common jubilee glorify it. Together with whom we beseech thee that we may be admitted to join our humble voices saying: *Holy! Holy! Holy!*

The Communion Anthem repeats the prophetic words of the Epistle. It is a virgin that has conceived and brought forth him who, being God and man, is also the living Bread that came down from heaven, whereby God is *with us*, and in us.

COMMUNION

Ecce virgo concipiet, et pariet filium: et vocabitur nomen ejus Emmanuel, alleluia.

Behold a virgin shall conceive and bring forth a son, and his name shall be called Emmanuel, alleluia.

In the Postcommunion the Church gratefully recalls to mind all the mysteries which God has achieved for our salvation, and which were the consequences of the one of to-day. After the Incarnation, which unites the Son of God to our human nature, we have had the Passion of this our divine Redeemer; and his Passion was followed by his Resurrection, whereby he triumphed over our enemy, death.

POSTCOMMUNION

Gratiam tuam, quæsumus Domine, mentibus nostris infunde: ut, qui angelo nuntiante, Christi Filii tui incarnationem cognovimus; per Passionem ejus et Crucem, ad Resurrectionis gloriam perducamur. Per eundem.

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

SECOND VESPERS

The Antiphons, Psalms, Hymn, and Versicle are the same as in the First Vespers, pp. 310-315.

The *Magnificat* Antiphon is alone changed, and is as follows:

ANTIPHON OF THE MAGNIFICAT

Gabriel angelus locutus
est Mariæ dicens: Ave gra-
tia plena, Dominus tecum;
benedicta tu in mulieribus,
alleluia.

The angel Gabriel spoke
unto Mary, saying: Hail, full
of grace, the Lord is with thee:
blessed art thou among women,
alleluia.

OREMUS.

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

LET US PRAY.

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

END OF THE FIRST VOLUME OF PASCHAL TIME