

THE
LITURGICAL YEAR

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THE
LITURGICAL YEAR
ABBOT PROSPER GUÉRANGER, O.S.B.

PASCHAL TIME
BOOK III

TRANSLATED FROM THE FRENCH BY
DOM LAURENCE SHEPHERD, O.S.B.

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P. O. Box 603
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Phone: (603) 239-6671
Fax: (603) 239-6127

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PASCHAL TIME

PREFACE

THIS volume is chiefly upon the mysteries of the Ascension and Pentecost; and the importance of the subject has obliged us to limit ourselves to the last three weeks of Paschal Time.

We have not inserted into this volume any saints' feasts. There are only a few days out of the twenty-one, on which they could be kept: and moreover, had we inserted all that may be kept in the different years, we should have had the inconvenience of giving a great deal of matter which would very rarely be required for use. Our readers must therefore refer to the previous volume for any saint's day which may be kept during these three weeks.

The volume following this will comprise Trinity Sunday, Corpus Christi with its octave, and the Feast of the sacred Heart of Jesus. It will open the second, or immovable, portion of the liturgical cycle. It is true, the time for keeping the above-named feasts depends upon Easter; but their object

is of such a nature as to exclude them from the movable cycle.

We again earnestly ask our readers to assist us by their prayers, that we may be enabled to bring to a happy termination the work we have undertaken for God's glory and the good of the faithful.

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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 the Easter Feast, 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 unceasingly tending: mankind 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, that destroys death, the child of sin, and proclaims life, that undying life which He has purchased for us. The humiliation of

¹ Homilia, xxii.

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 made it at the beginning; the only vestige now left of death, is that likeness to sin 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 by 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 the Creation, by calling forth light, and separating it

¹ 1 Cor. xv. 21, 22.

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 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 her 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. Saint 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 Osrhoena 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. Ireneus, 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 Nicæa, mentions these two: the condemnation of the Arian heresy, and the establishment of uniformity in the observance of Easter.²

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 foun-

¹ *Spicilegium Solesmense*. t. iv. p. 541. ² *Epist. ad Afros episcopos*.

dation 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.'¹

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 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 the 21st of March as the day of the Equinox. There was needed a reform in the Calendar, and no one seemed competent to bring it about. 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 which the Nicene Fathers had so strenuously laboured for: and yet, this variation was not the result of anything like party-spirit.

¹ *Concil. Gallia. t. i.*

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 16th century, for Pope Gregory XIII. to undertake a reform of the Calendar. The Equinox had to be restored to the 21st of March, 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 the 4th to the 15th of October, 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; but it was the work of a Pope!¹ The only nation in Europe that keeps up the Old Style is Russia, whose antipathy to Rome obliges her to be thus ten or twelve days behind the rest of the civilized world.

All this shows us how important it was to fix the

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

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 Lilybea¹ in Sicily, relates that under the Pontificate of St. Zozimus,—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 22nd of April, the Font was found to be filled to the brim, and thereby the people understood that that was the true Easter for that year.²

¹The modern *Marsala*.

²Sti. Leonis *Opera*, Epist. iii.

Cassiodorus, writing in the name of king Athalaric 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 where-with 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, and 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, every one 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

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

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.¹ Similar miracles were witnessed in several churches in the East. John Moschus, a writer in the 7th 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.²

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 law-suits, disputes, and enmities, which the civil law interdicted during these fifteen days.

The Church puts 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.³ This Decree of the Council of Agatha was accepted

¹ *De Gloria Martyrum*, lib. i. cap. xxiv.

² *Pratum spirituale*, cap. ccxv.

³ *Concil. Agath.* Canon xviii.

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 4th General Council 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

¹ Two centuries after this, Pope Eugenius the Fourth, 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. [In England, by permission of the Holy See, the time for making the Easter Communion extends from Ash Wednesday to Low Sunday.—TR.]

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 up 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 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. It is the remark made by Tertullian, in the 3rd century. He is reproaching those Christians who regretted having renounced, by their Baptism, the festivities of the pagan year; and he thus addresses them: 'If you love Feasts, you will find plenty among us

Christians; not merely Feas's 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 Pentecost commences the eighth. . . . During these fifty days, the Church observes no fast, as neither 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.'²

¹ *De Idololatria*, cap. xiv.

² *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 the 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 day 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

¹ Apoc. x. 6. ² Coloss. i. 18. ³ *Pontificale Rom. In Dedicat. Eccles.*

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 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 He graciously imparts to man, He would show us that Easter is the renewal of the

¹ Ps. xviii. 6, 7.

² Cant. ii. 10, 13.

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, and this 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 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 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

¹ Heb. i. 3.

² St. John, viii. 12.

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, "Wo 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.'¹

The mystery of the seventh followed by an eighth day, as the holy one, is again brought before us by the number of weeks, which form Eastertide. These weeks are seven; they form a week of weeks, and their morrow is again a Sunday, the Feast of the glorious Pentecost. These mysterious numbers,—which God Himself fixed, when He instituted the first Pentecost after the first Pasch,—were followed 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

¹ *De Divinis Officiis*, lib. vii. cap. xix.

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 prefigured 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 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

¹ *Prologus in Psalmos.*

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 Saints' Feasts, which were interrupted during Holy Week, are likewise excluded from the first eight days of Eastertide; but these 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 as 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, taking off all 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 12th 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 though 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 every thing 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

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

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 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 us.' 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

¹ St. Matth. ix. 15.

² St. John, xiv. 16-18.

we should keep near Him, in company with His blessed Mother, His disciples, and Magdalene, 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 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

¹ Collect for Tuesday in Easter Week. ² Rom. vi. 6. ³ Rom. vi. 4.

therefore, when He rose from the grave, we also received the grace that we should 'walk in the newness of life.'¹

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.'² 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 yet, which belongs to us as our own treasure; for He won it by conquering death, and then gave it to 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,—

¹ Rom. vi. 4.

² Rom. vi. 9, 10.

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 very 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 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

¹ Hymn for the Matins of Ascension Day.

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

¹St. 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. The Lord hath truly risen.
Alleluia. 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:

℟. Benedicamus Patrem et Filium, cum Sancto Spiritu. ℣. Let us bless the Father, and the Son, and the Holy Ghost.

R. Laudemus et super-
temus eum in sæcula.

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

R. Sicut erat in principio,
et nunc et semper, et in sæ-
cula sæculorum. Amen.

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

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

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

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

V. In resurrectione tua,
Christe, alleluia.

R. Cæli et terra læten-
tur, alleluia.

V. In thy Resurrection, O
Christ, alleluia.

R. Let heaven and earth
rejoice, alleluia.

Thirdly, invocation of the Holy Ghost:

Veni, Sancte Spiritus, re-
ple 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
cælis, sanctificetur nomen
tuum: adveniat regnum
tuum: fiat voluntas tua, sic-
ut in cælo, et in terra. Pa-

Our Father, who art in hea-
ven, hallowed be thy name;
thy kingdom come; thy will
be done on earth, as it is in
heaven. Give us this day our

nem 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.

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 must she 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 SAUTATION.

Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus 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.

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

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

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 infremat.

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

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

Sat funeri, sat lachrymis,
 Sat est datum doloribus:
 Surrexit extinctior 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.

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.

A numerous body of soldiers keep watch at the Tomb; a stone is rolled against it, and all is sealed. But Jesus triumphs 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 Omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles

Petro et Paulo, et omnibus sanctis, 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, et omnes sanctos, orare pro me ad Dominum Deum nostrum.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducatur nos ad vitam eternam. Amen.

Indulgentiam, absolutio- nem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

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.

May the Almighty and merciful 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, Magdalene 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 :

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. O Lord, hear my prayer.

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

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 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:

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Incline unto my aid, O God.

R. 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.

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.

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

Jam Pascha nostrum
 Christus 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.

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

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 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.

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 Venerable 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 for 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 deservedst to bear, alleluia,
Resurrexit sicut dixit, alleluia.	Hath risen, as he said, alleluia.
Ora pro nobis Deum, alleluia.	Pray to God for us, alleluia.
Ÿ. Gaude et lætare, Virgo Maria, alleluia.	Ÿ. 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, etc.	Holy Mother of God, pray, etc.
Sancta Virgo Virginum, Mater Christi, Mater divinæ gratiæ, Mater purissima, Mater castissima, Mater inviolata, Mater intemerata, Mater amabilis, Mater admirabilis, Mater Boni Consilii, Mater Creatoris, Mater Salvatoris, Virgo prudentissima, Virgo veneranda, Virgo prædicanda, Virgo potens, Virgo clemens, Virgo fidelis, Speculum justitiæ, Sedes sapientiæ, Causa nostræ lætitiæ, Vas spirituale, Vas honorabile, Vas insigne devotionis, Rosa mystica, Turris Davidica, Turris eburnea, Domus aurea, Fœderis arca, Janua cœli, Stella matutina, Salus infirmorum, Refugium peccatorum.	Holy Virgin of virgins, Mother of Christ, Mother of divine grace, Mother most pure, Mother most chaste, Mother inviolate, Mother undefiled, Mother most amiable, Mother most admirable, Mother of Good Counsel, Mother of our Creator, Mother of our Redeemer, Virgin most prudent, Virgin most venerable, Virgin most renowned, Virgin most powerful, Virgin most merciful, Virgin most faithful, Mirror of justice, Seat of wisdom, Cause of our joy, Spiritual vessel, Vessel of honour, Singular vessel of devotion, Mystical Rose, Tower of David, Tower of ivory, House of gold, Ark of the covenant, Gate of heaven, Morning Star, Health of the weak, Refuge of sinners,

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.
Agnus Dei, qui tollis pec-
cata mundi, parce nobis,
Domine.
Agnus Dei, qui tollis pec-
cata mundi, exaudi nos,
Domine.
Agnus Dei, qui tollis pec-
cata mundi, miserere nobis.
Christe, audi nos.
Christe, exaudi nos.
V. Ora pro nobis, sancta
Dei Genitrix.
R. Ut digni efficiamur
promissionibus Christi.

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.
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.
V. Pray for us, O holy
Mother of God.
R. That we may be made
worthy of the promises of
Christ.

OREMUS.

Concede nos famulos tuos,
 quæsumus Domine Deus,
 perpetua mentis et corporis
 sanitate gaudere: et gloriosa
 beatæ Mariæ, semper Vir-
 ginis, intercessione, a præ-
 senti liberari tristitia, et
 æterna perfrui lætitia. Per
 Christum Dominum no-
 strum. Amen.

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 eter-
 nal. 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.

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

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

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.

V. A porta inferi,

R. Erue, Domine, animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. 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.

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

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.

V. From the gate of hell,

R. Deliver their souls, O

Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. 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 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.

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.

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.

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 :

V. Mane nobiscum, Domine, alleluia.

R. Quoniam advesperascit, alleluia.

V. Stay with us, O Lord, alleluia.

R. 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

¹Sequence for the Feast of Corpus Christi.

promise; we have not denied Christ, as 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 that rose again from the dead, to die no more. Let us unite with His holy Mother Mary, with Magdalene, and with His disciples, in the sentiments they had. 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 senti-

ments 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, unless there occur a Sunday, not impeded by a Double Feast.

On the Sundays, if the Mass at which the Faithful assist be the *Parochial*, or, as it is often 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 recal 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.

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.

Ÿ. Ostende nobis, Domine, misericordiam tuam, alleluia. Ÿ. Show us, O Lord, thy mercy, alleluia.

R. Et salutare tuum da nobis, alleluia. R. And grant us thy salvation, alleluia.

OREMUS.

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

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.

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 ini-
quo et doloso erue me.

Quia tu es, Deus, forti-
tudo mea: quare me repu-
listi? 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
tristis es anima mea? et
quare conturbas me?

Spera in Deo, quoniam
adhuc confitebor illi: Salu-
tare vultus mei, et Deus
meus.

Gloria Patri, et Filio, et

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, and in all the splen-
dour 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 salva-
tion.

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 to-
gether with him.

Glory be to the Father, and

Spiritus Sancto.

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

℣. Introibo ad altare Dei.

℞. Ad Deum qui lætificat juventutem meam.

℣. Adjutorium nostrum in nomine Domini.

℞. Qui fecit cælum et terram.

to the Son, and to the Holy Ghost.

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

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 everlasting 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,

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,

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.

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.

R. Amen.

Indulgentiam, absolutio- nem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

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

R. Amen.

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

R. Amen.

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

Ÿ. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

Ÿ. Ostende nobis, Domine, misericordiam tuam.

R. Et Salutare tuum da nobis.

Ÿ. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

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

R. And thy people shall rejoice in thee.

Ÿ. Show us, O Lord, thy mercy.

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

Ÿ. O Lord hear my prayer.

R. And let my cry come unto thee.

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

℣. Dominus vobiscum. ℣. The Lord be with you.

Answer him with reverence :

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

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

OREMUS.

LET US PRAY.

<p>Aufer a nobis quæsumus, Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.</p>	<p>Take from our hearts, O Lord, all those sins, which make us unworthy to appear in thy presence; we ask this of thee by thy divine Son, our Lord.</p>
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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 indulgere digneris omnia peccata 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, 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.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	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 propter magnam gloriam tuam.

Domine Deus, Rex cœlestis, Deus Pater omnipotens.

Domine, Fili unigenite, Jesu Christe.

Domine Deus, Agnus Dei, Filius Patris.

Qui tollis peccata mundi, miserere nobis.

Qui tollis peccata mundi, suscipe deprecationem nostram.

Qui sedes ad 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 Isaiaë 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 cordemeo, 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 Thomas did; for our Lord has said:

¹Cant. v. 6.

²1 Kings iii. 10.

'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, visibilibus omnium et invisibilibus.

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 san-

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

¹ St. John, xx. 29.

ctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

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.

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:

¹ 1 Cor. xv. 53.

² 2 St. Pet. i. 4.

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 negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

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

O 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 æternæ 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.

In quorum manibus iniquitates sunt: dexteraeorum 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.

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 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 cælis, 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 acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my Sacrifice, 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 sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiæ suæ 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 graciously fulfilling 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 sæculorum. For ever and ever.

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

℣ Dominus vobiscum.
℞ Et cum spiritu tuo.
℣ Sursum corda!

℣ The Lord be with you.
℞ And with thy spirit.
℣ Lift up your hearts!

Let your response be sincere.

℞ Habemus ad Dominum.

℞ We have them fixed on God.

And when he adds:

¶. Gratias agamus Do-
mino Deo nostro.

¶. 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 PREFACE.¹

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 celestis 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:

Sanctus, Sanctus, Sanctus,
Dominus Deus sabaoth!

Pleni sunt cœli et terra
gloria tua.

Hosanna in excelsis!

Holy, Holy, Holy, Lord
God of hosts!

Heaven and earth are full
of thy glory.

Hosanna in the highest!

¹The Prefaces for the Ascension, Pentecost, and the Annunciation, are given in the Masses for those Feasts.

Benedictus qui venit in
nomine Domini.

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

Hosanna in excelsis.

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, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis, et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Domiani, 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

What, O God of heaven and earth, my Jesus, the long expected Messiah, what else can I do at this solemn moment

coelum, 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.

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 tremblingly look upon this deepest wonder.

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 cælos gloriosæ Ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis 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 Sacerdostuus Melchisedech, sanctum sacrificium, immaculatam hostiam,

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 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's dew, 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. Ipsis 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, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus largitor admitte. Per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis: per ipsum, et cum ipso et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

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 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.

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

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

nobis debita nostra, sicut et them that trespass against us;
 nos dimittimus debitoribus and lead us not into tempta-
 nostris: et ne nos inducas tion.
 in tentationem.

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 sæcu- lorum.	World without end,
R̄. Amen.	R̄. Amen.

Then he says :

Pax Domini sit semper vobiscum.	May the peace of our Lord be ever with you.
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To this paternal wish reply :

R̄. Et cum spiritu tuo.	R̄. And with thy spirit.
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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 con- secratio Corporis et San- guinis 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, though 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 :

¹Apoc. v. 6.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

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

Agnus Dei, qui tollis peccata mundi, miserere nobis.

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

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 subdeacon, 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:

¹ 1 Cor. x. 17.

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

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 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 judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui visis 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 judgment 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 coelestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come!

When he strikes his breast, confessing his unwor-

thiness, say thrice with him these words, and in the same disposition as the centurion of the Gospel, who first used them :

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

<p>Corpus Domini nostri Jesu Christi, custodiat ani- mam meam in vitam æter- nam. Amen.</p>	<p>I give thee, O Jesus, this heart of mine, that thou may- est dwell in it, and do with me what thou wilt.</p>
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Then the Priest takes the chalice, in thanksgiving, and says :

<p>Quid retribuam Domino pro omnibus, quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invoca- bo Dominum, et ab inimicis meis salvus ero.</p>	<p>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.</p>
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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 com-

ing 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:

<p>Sanguis Domini nostri Jesu Christi custodiat ani- mam meam in vitam æter- nam. Amen.</p>	<p>I unite myself to thee my beloved Jesus! do thou unite thyself to me! and never let us be separated.</p>
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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:

<p>Quod ore sumpsimus, Do- mine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiter- num.</p>	<p>Thou hast visited me, O God, in these days of my pil- grimage; give me grace to treasure up the fruits of this visit for my future eternity.</p>
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Whilst the Priest is purifying the chalice the second time say:

<p>Corpus tuum, Domine, quod sumpsi et Sanguis quem potavi, adhæreat vis- ceribus meis: et præsta ut in me non remaneat scele- rum macula, quem pura et sancta refecerunt Sacra- menta. Qui vivis et re- gnas in sæcula sæculorum. Amen.</p>	<p>Be thou for ever blessed, O my Saviour, for having ad- mitted me to the sacred mys- tery of thy Body and Blood. May my heart and senses pre- serve, by thy grace, the purity which thou hast imparted to them: and may I thus be rendered less unworthy of thy divine visit.</p>
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The Priest, having read the Antiphon called the Communion which is the first part of his thanks-

giving 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 Paschal joy, 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. Go, the Mass is finished.
 R. Deo gratias. R. 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 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 cold-

omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

ness 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.

R. Amen.

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

R. 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*.

Ÿ. Dominus vobiscum.
R. Et cum spiritu tuo.

Ÿ. The Lord be with you.
R. And with thy spirit.

THE LAST GOSPEL.

Initium sancti Evangelii secundum Joannem.

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. Quod factum est, in ipso vita erat, et vita

The beginning of the holy Gospel according to John.

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 made nothing that was made. In him was

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.

R. Deo gratias.

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 among us; and we saw his glory as it were the glory of the Only-Begotten of the Father, full of grace and truth.

R. 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, and 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

¹ 1 Cor. xi. 26.

² St. John, vi. 49, 50, 55.

We shall all resume these bodies of ours on the Last 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 willest to 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 on my heart; Thou the great God, whose only will created the

light and whose almighty power reunited Thy Soul and Body for a glorious Resurrection. I most profoundly adore Thy 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 Thy 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 Magdalene 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 on my heart? I must take courage, and tell Thee that I love Thee, my risen Jesus! Thou didst take Magdalene'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 are of every hour recurrence. 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 the 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 adiutorium
meum intende.

℞. Domine, ad adjuvan-
dum me festina.

Gloria Patri, et Filio, et
Spiritus Sancto.

Sicut erat in principio, et
nunc et semper, et in sæcula
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. Alle-
luia.

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 judge them.

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: * dominare in medio inimicorum tuorum.

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.

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

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.

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

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.

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

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

Judicabit in nationibus, implebit ruinas: * con- quassabit capita in terra multorum.

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.

De torrente in via bibet: * propterea exaltabit caput.

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*.

The following Psalm commemorates the mercies

of God to His people, the promised *Covenant*, the *Redemption*, 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 accomplishment.

PSALM 110.

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

Magna opera Domini: * exquisita in omnes voluntates ejus.

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

Memoriam fecit mirabilium suorum, miserericors et miserator 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 populo suo: * mandavit in æternum testamentum suum.

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

Intellectus bonus omnibus

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 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 hands 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

facientibus eum: * laudatio ejus manet in sæculum sæculi. 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, by excellence, *the just*, is the Jew, to whom the Resurrection was a source of the most bitter regret and confusion.

PSALM lll.

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

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

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

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.

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

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

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

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

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

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

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

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

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

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

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

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

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 *ruised* up by His Resurrection.

PSALM 112.

Laudate, pueri, Dominum: * laudate nomen Domini.

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

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

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

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

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

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

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.

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

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

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

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

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

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

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 agni ovium.

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

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

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

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

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.

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 cœlio: * 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 audiunt: * 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 Israël 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 Israël: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

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

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: 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.

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, bene-
dicimus Domino: * ex hoc
nunc et usque in sæculum.

ANT. Alleluia, alleluia,
alleluia.

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, alle-
luia.

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 Lent are given in the *Proper*.

After the *Capitulum*, follows the Hymn, *Ad regias*, which was written by St. Ambrose, though somewhat changed in the 17th century.

HYMN.*

Ad regias Agni dapes,
Stolis amicti candidis,

Having passed the Red Sea,
and now seated at the royal

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

Rj. *breve*.—Surrexit Dominus
vere. * Alleluia, Alleluia. Sur-
rexit.

Ÿ. Et apparuit Simoni. Alle-
luia. 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 paradisum 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.

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
Christus 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 crinum
Vitæ renatos libera.

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

Amen.

V. Mane nobiscum, Domine,
alleluia.

R. Quoniam advesperascit,
alleluia.

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 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.

V. Stay with us, O Lord, alleluia.

R. 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 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 desede: * et exaltavit humiles.

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 heart.

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

Esurientes implevit bonis: * et divites dimisit inanes.

Suscepit Israël puerum suum: * recordatus misericordiæ suæ.

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

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:

℣. Benedicamus Domino.

℞. Deo gratias.

℣. Fidelium animæ per misericordiam Dei requiescant in pace.

℞. Amen.

℣. Let us bless the Lord.

℞. Thanks be to God.

℣. May the souls of the Faithful departed, through the mercy of God, rest in peace.

℞. Amen.

CHAPTER THE EIGHTH.

OF THE OFFICE OF COMPLINE,
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.	May the Almighty Lord grant us a quiet night and a perfect end.
℟. Amen.	℟. 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 de- vour: resist him, being strong in faith. But thou, O Lord, have mercy on us.
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The Choir answers:

R. Deo gratias.

R. Thanks be to God.

Then, the Priest:

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

The Choir:

R. Qui fecit cœlum et
terram.R. 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 Michaelem 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.

R. Amen.

Indulgentiam, absolutio-
nem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

V. Converte nos, Deus, Salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus in adiutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, etc. Alleluia.

ANT. Alleluia.

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

R. Amen.

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

R. Amen.

V. Convert us, O God, our Saviour.

R. And turn away thy anger from us.

V. Incline unto my aid, O God.

R. 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-

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

gitis vanitatem, et quæritis mendacium?

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

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

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

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

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

In pace in idipsum: * dormiam et requiescam.

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

The Church has introduced here the first six Verses of the thirtieth Psalm, because they contain the prayer which our Saviour made when dying: *Into thy hands, O Lord, I commend my spirit!*— words so beautifully appropriate in this Office of the close of the day. Jesus commends His soul, with confidence, into His Father's hands; on the third day, the Father restored it to Him. Let us confide ours to this Sovereign Lord of our whole being, and our hope will not be confounded.

PSALM 30.

In te, Domine, speravi, non confundar in æternum: * in justitia tua libera me.

do you love vanity, and seek after lying?

Know ye also that the Lord hath made his Holy One wonderful: 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 justice and trust in the Lord: many say, who showeth 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 peace, in the self same, I will sleep, and I will rest.

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

In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

Inclina ad me aurem
tuam: * accelera ut eruas
me.

Esto mihi in Deum pro-
tectorem, et in domum re-
fugii: * ut salvum me fa-
cias.

Quoniam fortitudo mea,
et refugium meum es tu: *
et propter nomen tuum de-
duces me, et enutries me.

Educes me de laqueo hoc,
quem absconderunt mihi: *
quoniam tu es protector
meus.

In manus tuas commendo
spiritum meum: * rede-
misti me, Domine, Deus
veritatis.

Bow down thy ear to me:
make haste to deliver me.

Be thou unto me a God, a
protector, and a house of re-
fuge, to save me.

For thou art my strength,
and my refuge: and for thy
name's sake thou wilt lead me,
and nourish me.

Thou wilt bring me out of
the snare, which they have
hidden for me: for thou art
my protector.

Into thy hands I commend
my spirit: thou hast redeemed
me, O Lord, the God of truth.

The third 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, spe-
rabo 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 ve-

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

ritas 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.

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.

with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that fieth 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.

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 fourth 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.

HYMN.*

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

Procul recedant somnia,
Et noctium phantasmata;

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 phantoms of night depart far from

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

Hostemque nostrum com-
prime.

Ne polluantur corpora.

Deo Patri sit gloria,

Et Filio qui a mortuis

Surrexit, ac Paraclito

In sempiterna sæcula.

Amen.

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,
Domine, et nomen sanctum
tuum invocatum est super
nos; ne derelinquas nos,
Domine Deus noster.

℞. In manus tuas, Domi-
ne: Commendo spiritum
meum. * Alleluia, alleluia.
In manus tuas.

℣. Redemisti nos, Domi-
ne Deus veritatis. * Alle-
luia, alleluia.

Gloria. In manus tuas.

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

℞. Sub umbra alarum
tuarum 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.

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

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

Gloria. Into thy hands.

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

℣. 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 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

¹ 1 Thess. v. 10.

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 fa-
ciem omnium populorum.

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

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, Domi-
ne, habitationem istam, et
omnes insidias inimici ab ea
longe repelle: Angeli tui
sancti habitent in ea, qui nos
in pace custodiant: et bene-
dictio tua sit super nos sem-
per. Per Dominum nostrum
Jesum Christum, Filium
tuum, qui tecum vivit et
regnat, in unitate Spiritus
Sancti Deus, per omnia sæ-
cula sæculorum. Amen.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

℣. Benedicamus Domino.

℞. Deo gratias.

Benedicat et custodiat nos
omnipotens et misericors
Dominus, Pater, et Filius,
et Spiritus Sanctus.

℞. Amen.

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.

May the Almighty and
merciful Lord, Father, Son,
and Holy Ghost, bless and
preserve us.

℞. 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 Saint 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 deservedst 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 deservedst to bear, alleluia,
Resurrexit sicut dixit, alleluia.	Hath risen, as he said, alleluia.
Ora pro nobis Deum, alleluia.	Pray to God for us, alleluia.

Ÿ. Gaude et lætare, Virgo
Maria, alleluia.

℞. Quia surrexit Dominus
vere, alleluia.

Ÿ. 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.

Ÿ. Divinum auxilium
maneant semper nobiscum.

℞. 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.

Ÿ. May the divine assistance remain always with us.

℞. Amen.*

Then in secret, *Pater, Ave, and Credo*; page 30.

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

℞. Et cum fratribus nostris
absentibus. Amen.

℞. And with our absent
brethren. Amen.

PROPER OF THE TIME

Yet four days, and our risen Jesus, whose company has been so dear and precious to us, will have disappeared from the earth. This fifth Sunday after Easter seems to prepare us for the separation. In a week's time, we shall begin the long series of Sundays which are to pass before He returns to judge the world. This is a grief to the Christian; for he knows that he will not see his Saviour until after this life, and he feels something of the sorrow the apostles had at the last Supper, when Jesus said to them: 'Yet a little while, and ye shall not see Me'.¹

But, after His Resurrection, what must these privileged men have felt, when they perceived, as we do, that this beloved Master was soon to leave them! They had, so to speak, been living with Jesus glorified; they had experienced the effects of His divine condescension and intimacy; they had received from His lips every instruction they needed for the fulfilment of His will, that is, for founding on earth the Church He had chosen as His spouse. These happy forty days are fast drawing to a close. The apostles will then be deprived of Jesus' visible presence, even to the end of their lives.

We, too, shall feel something of their sadness, if we have kept ourselves united to our holy mother the Church. From the very first day, when she recommenced, for our sakes, the ecclesiastical year, during which all the mysteries of our redemption,

¹ St. John, xvi. 16.

from the birth of our Emmanuel even to His triumphant Ascension into heaven, were to be celebrated,—have not we also been living in company with her Jesus, our Redeemer? And now that He is about to close the sweet intercourse which these seasons and feasts have kept up between Himself and us, are not our feelings very much like those of the apostles?

But there is one creature on earth, whom Jesus is leaving, and whose feelings at the approaching separation we cannot attempt to describe. Never had there been a heart so submissive to the will of her Creator; but, at the same time, there never was any creature so severely tried as she had been. Jesus would have His Mother's love still increase; He therefore subjects her to the separation from Himself. Moreover, He wishes her to co-operate in the formation of the Church, for He has decreed that the great work shall not be achieved without her. In all this, Jesus shows how tenderly He loves His blessed Mother: He wishes her merit to be so great, that He may justly give her the brightest possible crown, when the day of her own ascension into heaven comes.

The heart of this incomparable Queen is not, indeed, to be again transfixed with a sword of sorrow: it is to be consumed by a love so intense that no language could describe it. Under the sweet, yet wearing, fire of this love, Mary is at length to give way, just as fruit falls from the tree, when its ripeness is complete, and the tree has nothing more to give it. But, during these last hours of Jesus' presence, what must such a Mother have felt, who has had but forty days to enjoy the sight and the caresses of her glorified and divine Son? It is Mary's last trial; and when her Jesus tells her of His wish that she should remain in exile, she is ready with her favourite answer: 'Behold the handmaid of the Lord! Be it done to me according to Thy word!' Her whole life

has been spent in doing God's will; it was this that made her so great in His eyes, and so dear to His Heart. A holy servant of God, who lived in the seventeenth century, and was favoured with the most sublime revelations, tells us that it was left to Mary's choice, either to accompany her divine Son to heaven, or to remain some years longer upon the earth to assist the infant Church; and that she chose to defer her entrance into eternal bliss, in order to labour, as long as it was God's good pleasure, in the great work which was so closely connected with the glory of her Son, and so essential to the salvation of us her adopted children.

If this generous devotedness raised the co-operatrix of our salvation to the highest degree of sanctity, by giving completeness to her mission on earth, we may be sure that Jesus' love for His Mother was increased by the new proof she thus gave Him of her uniformity with every wish of His sacred Heart. He repaid her, as He well knew how to do, for this heroic self-sacrifice, this prompt submission to His designs which destined her to be, here on earth, as the Church calls her, 'Queen of the apostles,' and a sharer in their labours.

During these His last few hours on earth, our Lord's affection for His apostles and disciples seemed to be redoubled. For several of them, the separation was to be a long one. The beloved disciple, John, was not to enjoy the company of his divine Master till more than fifty years had elapsed. It was to be thirty before the cross would carry Peter to Him who had entrusted to his keeping the keys of the kingdom of heaven. Magdalene, the fervent Magdalene, would have to wait the same length of time. But no one murmured at the divine appointment: they all felt how just it was, that Jesus, now that He had

so fully established the faith of His Resurrection, should enter into His glory.¹

On the very day of His Resurrection, our Saviour bade the disciples go into Galilee, for that there He would meet them. As we have already seen, they obeyed the order, and seven among them were favoured by Jesus' appearing to them on the banks of Lake Genesareth: it is the eighth of the manifestations mentioned in the Gospel. The ninth also took place in Galilee. Our Lord loved Galilee: it gave Him the greater number of His disciples, it was Mary and Joseph's country, and it was there that He Himself passed so many years of His hidden life. Its people were simpler and better than those of Judea; and this was another attraction. St. Matthew tells us, that the most public of all Jesus' manifestations, after His Resurrection,—the tenth in reality, and the ninth mentioned by the evangelists,—took place on a hill in this same district.²

According to St. Bonaventure, and the learned and pious Denis the Carthusian, this hill was Mount Thabor, the same that was honoured by the mystery of the transfiguration. Upwards of five hundred of Jesus' disciples were assembled there, as we learn from St. Paul:³ they were mostly inhabitants of Galilee, had believed in our Lord during His three years of public life, and merited to be witnesses of this new triumph of the Nazarene. Jesus showed Himself to them, and gave them such certitude with regard to His resurrection, that the apostle appeals to their testimony in support of this fundamental mystery of our faith.

Further than this, we know of no other manifestations made by our Saviour after His resurrection. We know that He gave order to His disciples to

¹ St. Luke, xxiv. 26. ² St. Matth. xxviii. 16. ³ 1 Cor. xv. 6.

repair to Jerusalem, where they were to see Him once more before His Ascension. Let us, during these few days, follow the disciples to Jerusalem. Faithless city! how often has Jesus sought to gather together her children, as the hen gathereth her chickens under her wings, and she would not!¹ He is about to re-enter her walls; but she is not to know it. He will not shew Himself to her, but only to those that love Him; and after this He will depart in silence, never to return until He comes to judge them that have not known the time of their visitation.

¹ St. Matth. xxiii. 37.

FIFTH SUNDAY AFTER EASTER

In the Greek Church, the fifth Sunday after Easter is called the Sunday of the *man born blind*, because her Gospel for the day contains the history of that miracle of our divine Lord. She also calls it *Episozomene*, which is one of the names given by the Greeks to the mystery of the Ascension, the feast of which is kept with them, as with us, during the course of this week.

MASS

The Introit is taken from Isaias, the sublimest of the prophets. It sweetly invites all the earth to celebrate the victory won by Jesus,—a victory which has purchased our deliverance.

INTROIT

Vocem jucunditatis annuntiate, et audiatur, alleluia: annuntiate usque ad extremum terræ: liberavit Dominus populum suum. Alleluia, alleluia.

Ps. Jubilate Deo omnis terra: psalmum dicite nomini ejus, date gloriam laudi ejus. *Ÿ.* Gloria Patri. Vocem jucunditatis.

With the voice of joy make this to be heard, alleluia: publish to the utmost bounds of the earth, that the Lord hath redeemed his people. Alleluia, alleluia.

Ps. Shout with joy to God, all the earth: sing a psalm to his name, give glory to his praise. *Ÿ.* Glory, &c. With the voice, &c.

In the Collect, holy Church teaches us that our thoughts and actions, to be made deserving of eternal life, stand in need of grace; the former that we may have the inspiration, the latter that we may have the will to do them.

COLLECT

Deus, a quo bona cuncta procedunt, largire supplicibus tuis: ut cogitemus, te inspirante, quæ recta sunt, et, te gubernante, eadem faciamus. Per Dominum.

O God, from whom all that is good proceeds: grant that thy people, by thy inspiration, may resolve on what is right, and by thy direction, put it in practice. Through, &c.

OF THE BLESSED VIRGIN

Concede nos famulos tuos, quæsumus Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ intercessione, a præsentibus liberari tristitia, et æterna perfrui lætitia.

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 sorrows, and come to that joy which is eternal.

AGAINST THE PERSECUTORS OF THE CHURCH

Ecclesiæ tuæ, quæsumus Domine, preces placatus admittite, ut, destructis adversitatibus et erroribus universis, securam tibi serviat libertatem. 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, &c.

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 unam 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, &c.

EPISTLE

Lectio Epistolæ beati Jacobi Lesson of the Epistle of Saint
Apostoli. James the Apostle.

Cap. 1.

Ch. 1.

Charissimi, estote factores verbi, et non auditores tantum, fallentes vosmetipsos. Quia si quis auditor est verbi, et non factor, hic comparabitur viro consideranti vultum nativitatis suæ in speculo: consideravit enim se, et abiit, et statim oblitus est qualis fuerit. Qui autem perspexerit in legem perfectam libertatis, et permanserit in ea, non auditor obliviosus factus, sed factor operis: hic beatus in facto suo erit. Si quis autem putat se religiosum esse, non refrænans linguam suam, sed seducens cor suum, hujus vana est religio. Religio munda, et immaculata apud Deum et Patrem, hæc est: Visitare pupillos et viduas in tribulatione eorum, et immaculatum se custodire ab hoc sæculo.

Dearly beloved: Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer; he shall be compared to a man beholding his own countenance in a glass. For he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work: this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation: and to keep one's self unspotted from this world.

The holy apostle, whose instructions these are, had received them from our risen Jesus: hence the authoritative tone wherewith he speaks. Our Saviour, as we have already seen, honoured him with a special visit. This proves that he was particularly dear to his divine master, to whom he was related by the tie of consanguinity on his mother's side, whose name

was Mary. This holy woman went on Easter morning to the sepulchre, in company with her sister Salome, and Magdalene. St. James the Less is indeed the apostle of Paschal Time, wherein everything speaks to us of the new life we should lead with our risen Lord. He is the apostle of good works, for it is from him that we have received this fundamental maxim of Christianity, that though faith be the first essential of a Christian, yet without *works* it is a dead faith, and will not save us.

He also lays great stress on our being attentive to the truths we have been taught, and on our guarding against that culpable forgetfulness, which plays such havoc with thoughtless souls. Many of those who have this year received the grace of the Easter mystery, will not persevere; and the reason is, that they will allow the world to take up all their time and thoughts, whereas they should use the world as though they did not use it.¹ Let us never forget, that we must now walk in newness of life, in imitation of our risen Jesus, who dieth now no more.

The two Alleluia-versicles celebrate the glory of the Resurrection; but they also contain an allusion to the approaching Ascension. Jesus was born eternally from the Father; He came down to us; but now, in a few days, He is to return to his Father.

Alleluia, alleluia.

Ÿ. Surrexit Christus, et illuxit nobis, quos redemit sanguine suo.

Alleluia.

Ÿ. Exivi a Patre, et veni in mundum; iterum relinquo mundum et vado ad Patrem, alleluia.

Alleluia alleluia.

Ÿ. Christ is risen, and hath shone upon us, whom he redeemed with his blood.

Alleluia.

Ÿ. I came forth from the Father, and I came into the world: I leave the world again, and go to the Father, alleluia.

¹ I Cor. vii. 31.

GOSPEL

Sequentia sancti Evangelii
secundum Joannem.

Cap. xvi

In illo tempore: Dixit Jesus discipulis suis: Amen, amen dico vobis: si quid petieritis Patrem in nomine meo, dabit vobis. Usque modo non petistis quidquam in nomine meo: petite et accipietis, ut gaudium vestrum sit plenum. Hæc in proverbii locutus sum vobis. Venit hora cum jam non in proverbii loquar vobis, sed palam de Patre annuntiabo vobis. In illo die in nomine meo petetis: et non dico vobis quia ego rogabo Patrem de vobis: ipse enim Pater amat vos, quia vos me amastis, et credidistis quia ego a Deo exivi. Exivi a Patre, et veni in mundum: iterum relinquo mundum, et vado ad Patrem. Dicunt ei discipuli ejus: Ecce nunc palam loqueris, et proverbium nullum dicis: nunc scimus quia scis omnia, et non opus est tibi ut quis te interroget: in hoc credimus quia a Deo existi.

Sequel of the holy Gospel
according to John.

Ch. xvi

At that time: Jesus said to his disciples: Amen, amen, I say to you; if you ask the Father anything in my name, he will give it you. Hitherto you have not asked anything in my name. Ask and you shall receive; that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name: and I say not to you, that I will ask the Father for you. For the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world and I go to the Father. His disciples say to him: Behold now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou camest forth from God.

When, at His last Supper, our Saviour thus warned His apostles of His having soon to *leave* them, they were far from knowing Him thoroughly. True, they

knew that He *came forth from God*; but their faith was weak, and they soon lost it. Now that they are enjoying His company after His Resurrection, now that they have received such light from His instructions, they know Him better. He no longer speaks to them *in proverbs*; He teaches them everything they require to know in order to become the teachers of the whole world. It is now they might truly say to Him: *We believe that thou camest forth from God!* So much the more, then, do they understand what they are going to lose by His leaving them.

Our Lord begins now to reap the fruit of the word He has sown in their hearts: oh! how patiently has He waited for it! If He praised them for their faith, when they were with Him on the night of the last Supper, He may surely do so now that they have seen Him in the splendour of His Resurrection, and have been receiving such teaching from His lips. He said to them, at the last Supper: *The Father loveth you, because ye have loved Me*; how much more must the Father love them now, when their love for Jesus is so much increased! Let us be consoled by these words. Before Easter our love of Jesus was weak, and we were tepid in His service; but now that we have been enlightened and nourished by His mysteries, we may well hope that the Father loves us, for we love Jesus better than we did before. This dear Redeemer urges us to ask the Father, in His name, for everything we need. Our first want is perseverance in the spirit of Eastertide; let it be our most earnest prayer; let it be our intention now that we are assisting at the holy sacrifice, which is soon to bring Jesus upon our altar.

The Offertory is taken from the Psalms; it is an act of thanksgiving which the Christian, united with his risen Jesus, offers to God for having brought him

to the new life, and made him the object of His choicest graces.

OFFERTORY

Benedicite, gentes, Dominum Deum nostrum, et obaudite vocem laudis ejus: qui posuit animam meam ad vitam, et non dedit commoveri pedes meos. Benedictus Dominus, qui non amovit deprecationem meam, et misericordiam suam a me, alleluia.

Bless the Lord our God, ye Gentiles, and make the voice of his praise be heard, who hath set my soul to live, and hath not suffered my feet to be moved. Blessed be the Lord, who hath not turned away my prayer, nor his mercy from me, alleluia.

In the Secret, the Church prays that this our earthly Pasch may introduce us to the feast of *heavenly glory*. The end of all the mysteries achieved by God in this world is, that we may be sanctified by them, and fitted for the eternal vision and possession of our Creator: it is this that the Church, adopting the style of the sacred Scriptures, calls *glory*.

SECRET

Suscipe, Domine, fidelium preces cum oblationibus hostiarum: ut per hæc piæ devotionis officia, ad cœlestem gloriam transeamus. Per Dominum.

Receive, O Lord, we beseech thee, the prayers of the faithful, together with these oblations; that by these devout celebrations we may be admitted into heavenly glory. Through, &c.

OF THE BLESSED VIRGIN

Tua, Domine, propitiatione, et beatæ Mariæ semper Virginis intercessione, ad perpetuam atque præsentem hæc oblatio nobis proficiat prosperitatem et pacem.

By thine own mercy, O Lord, and the intercession of blessed Mary, ever a Virgin, may this oblation procure us peace and happiness, both in this life, and in that which is to come.

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. &c.

FOR THE POPE

Oblatis, quæsumus Domine, placare muneribus: et famulum tuum N. quem pastorem Ecclesiæ tuæ præesse voluisti, assidua protectione gubernâ. 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, &c.

The Communion-anthem, composed of the words of the royal prophet, is a canticle of gladness, expressive of the ceaseless joy of our Easter.

COMMUNION

Cantate Domino, alleluia: cantate Domino, et benedicite nomen ejus: benuntiate de die in diem salutare ejus. Alleluia, alleluia.

Sing to the Lord, alleluia: sing to the Lord, and bless his name: publish aloud, from day to day, that he hath saved us. Alleluia, alleluia.

Holy Church teaches us, in her Postcommunion, how we should pray to God. We must *desire* the *right* thing; let us pray to have this *desire*, and then continue our prayer till the *right* thing is granted. Grace will then be given us: it will be our own fault if it be unproductive.

POSTCOMMUNION

Tribue nobis, Domine, celestis mensæ virtute satiatis, et desiderare quæ

Grant, O Lord, by the power of the heavenly nourishment we have received, that we de-

recta sunt, et desiderata percipere. Per Dominum. sire what is right, and obtain our desire. Through, &c.

OF THE BLESSED VIRGIN

Sumptis, Domine, salutis nostræ subsidiis: da, quæsumus, beatæ Mariæ semper Virginis patrocinis nos ubique protegi, in cujus veneratione hæc tuæ obtulimus majestati. Having received, O Lord, what is to advance our salvation; grant we may always be protected by the patronage of blessed Mary, ever a Virgin, in whose honour we have offered this sacrifice to thy Majesty.

AGAINST THE PERSECUTORS OF THE CHURCH

Quæsumus, Domine Deus noster, ut quos divina tribus participatione gaudere, humanis non sinas subjacere periculis. Per Dominum. We beseech thee, O Lord our God, not to leave exposed to the dangers of human life, those whom thou hast permitted to partake of these divine mysteries. Through, &c.

FOR THE POPE

Hæc nos, quæsumus, Domine, divini sacramenti perceptio protegat: et famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, una cum commisso sibi grege, salvet semper et muniat. Per Dominum. May the participation of this divine Sacrament protect us, we beseech thee, O Lord; and always procure safety and defence to thy servant N., whom thou hast appointed Pastor over thy Church, together with the flock committed to his charge. Through, &c.

VESPERS

ANTIPHON OF THE *Magnificat*

ANT. Petite et accipietis, ut gaudium vestrum sit plenum: ipse enim Pater amat vos, quia vos me amastis, et credidistis, alleluia. ANT. Ask and ye shall receive, that your joy may be full: for the Father himself loveth you, because ye have loved me, and have believed, alleluia.

OREMUS

Deus, a quo bona cuncta procedunt; largire supplicibus tuis: ut cogitemus, te inspirante, quæ recta sunt, et te gubernante, eadem faciamus. Per Dominum.

LET US PRAY

O God, from whom all that is good proceeds: grant that thy people, by thy inspiration, may resolve on what is right, and by thy direction, put it in practice. Through, &c.

We will close our Sunday with the admonition wherewith the Gothic Church of Spain warned the faithful during Paschal Time. It is a season of joy; and yet we need to be cautious, for our enemy is sure to lay snares for us in the new life we have received.

MISSA

(Feria V. post Pascha.)

Habeant, dilectissimi fratres, vota cautelam, festa diligentiam, gaudia disciplinam. Exsultare decet quod resurrexerimus: sed timere convenit ne cadamus. Inter novam vitam veteremque mortem oportet scire quid evasimus, oportet eligere quid amemus. Non enim error, sed contemptus est peccare commonitum. Major post veniam poena sequitur contumaces: gravius est captivos fieri jam redemptos. Habet ista pietas potestatem, habet potestas ista terrorem, habet terror iste vindictam. Non enim fuisset pius in homine, nisi prius iratus fuisset in dæmone. Confortamur gratia doni, si non corrumpamur lege peccati. Ratio parcendi est

Dearly beloved brethren: let there be caution in your devotion, watchfulness in your festivity, modesty in your gladness. We should rejoice in that we have risen: but we should fear lest we may fall. We have been rescued from the death of old, and it behoves us to know how evil it was; we have been gifted with the new life, and we must cling to it as worthy of our love. To commit the sin we have been admonished to shun is not an error but contempt. They that have been pardoned and relapsed, deserve the greater punishment; nor is there excuse for them that have been once ransomed if they again become slaves. The mercy of God implies power; and power, fear; and fear, chastisement.

prævisio corrigendi. Non mutamur indulgentia, si non renovetur offensæ. Qui nobis quod peccavimus indulsit, et ne ultra peccaremus admonuit. Profuit clementia, si profecit disciplina. Jam quidem hominem gratia adoptavit, sed necdum dæmonem gehenna suscepit. Violentia peccatum perdidit, non naturam. Dimicandi est facultas, non securitas otia. Spoliatus est adversarius, non extinctus. Gravius necesse est ut frendeat in amissis, quibus præerat dominando subjectis. Accepimus castra per fidem, arma per crucem, signa per carnem, vexilla per sanguinem: restat causa certaminis. Qui enim afferre necessitatem voluit pugnae, spem voluit probare victoriae. Præcessit quidem in adoptione donum, sed adhuc restat in conversatione iudicium. Hic promissio est de munere, illic vicissitudo futura est post laborem. Sit itaque ille ante oculos nostros Domini miserantis affectus, quod in taxatione nostra non argenti pondus, non auri talentum dedit, non gratiarum fudit ornatum, sed convitio subdidit se patibuli, sepulchro sustinens carneam injuriam, sepulturam. Nihil majus potuit dare, nihil melius. Ut utique sit probandum quod

He would not have been merciful to man, unless he had first been angry with the devil. He strengthens us with his gratuitous gifts, that we may not be corrupted by our evil inclinations. No one spares another but with a hope of correction. Forgiveness can do no harm, when the offence is not repeated. He that pardoned us our sins, thereby admonished us to sin no more. Mercy has not been lost on us, if our conduct is what it should be. Grace has, indeed, made man the adopted child of God; but the devil is not yet shut up in hell. Sin, not nature, has been defeated. What we have gained is the power of fighting, not the privilege of inaction. Our enemy has been despoiled, not slain. His anger must be greatest against those who were once subject to his tyranny, but now are disenthralled. Faith has given us bulwarks; the cross, armour; the flesh (*assumed by Christ*), a standard: and his Blood, a banner: the battle then is to be fought. The God who willed us to have the battle, willed us to have the hope of victory. We have already received the gift of adoption; our conduct is to decide what sentence is to be passed upon us in judgment. In this world we have the promise of reward; in the next, our lot will be decided according to our

diligentius nos sibi servire voluit, qui pretiosius nos redemit. Ergo ut in nobis redemptionis suae beneficia dignetur perficere, constanter nos convenit ac perseveranter orare.

works. Let us, therefore, be mindful of the tender mercy of our Lord, who, as the price of our ransom, gave not sums of silver or gold, nor granted princely favours, but subjected himself to the infamy of the cross, and suffered his Body to be humbled even to being buried in a tomb. He could give nothing greater or better. So that the more it cost him to redeem us, the more diligently should we serve him; and it is this he demands of us. Therefore, in order that the work of his Redemption be perfected in us, it behoves us to pray with constancy and perseverance.

ROGATION DAYS

MONDAY

It seems strange that there should be anything like mourning during Paschal Time: and yet these three days are days of penance. A moment's reflection, however, will show us that the institution of the Rogation days is a most appropriate one. True, our Saviour told us, before His Passion, that 'the children of the Bridegroom should not fast whilst the Bridegroom is with them':¹ but is not sadness in keeping with these the last hours of Jesus' presence on earth? Were not His Mother and disciples oppressed with grief at the thought of their having so soon to lose Him, whose company had been to them a foretaste of heaven?

Let us see how the liturgical year came to have inserted in its calendar these three days, during which holy Church, though radiant with the joy of Easter, seems to go back to her lenten observances. The Holy Ghost, who guides her in all things, willed that this completion of her paschal liturgy should owe its origin to a devotion peculiar to one of the most illustrious and venerable Churches of southern Gaul, the Church of Vienne.

The second half of the fifth century had but just commenced, when the country round Vienne, which had been recently conquered by the Burgundians, was visited with calamities of every kind. The people were struck with fear at these indications of God's anger. St. Mamertus, who, at the time, was bishop

¹ St. Luke, v. 34.

of Vienne, prescribed three days' public expiation, during which the faithful were to devote themselves to penance, and walk in procession chanting appropriate psalms. The three days preceding the Ascension were the ones chosen. Unknown to himself, the holy bishop was thus instituting a practice, which was afterwards to form part of the liturgy of the universal Church.

The Churches of Gaul, as might naturally be expected, were the first to adopt the devotion. St. Alcimus Avitus, who was one of the earliest successors of St. Mamertus in the See of Vienne, informs us that the custom of keeping the Rogation days was, at that time, firmly established in his diocese.¹ St. Cæsarius of Arles, who lived in the early part of the sixth century, speaks of them as being observed in countries afar off; by which he meant, at the very least, to designate all that portion of Gaul which was under the Visigoths.² That the whole of Gaul soon adopted the custom, is evident from the canons drawn up at the first Council of Orleans, held in 511, which represented all the provinces that were in allegiance to Clovis. The regulations, made by the council regarding the Rogations, give us a great idea of the importance attached to their observance. Not only abstinence from flesh-meat, but even fasting, is made of obligation. Masters are also required to dispense their servants from work, in order that they may assist at the long functions which fill up almost the whole of these three days.³ In 567, the Council of Tours, likewise, imposed the precept of fasting during the Rogation days;⁴ and as to the obligation of resting from servile work, we find it recognized in

¹ *Homil. de Rogationibus.*

² *Serm. clxxii;* amongst the Sermons of St. Augustine.

³ Canon xxvii.

⁴ Canon xvii.

the *Capitularia* of Charlemagne and Charles the Bald.

The main part of the Rogation rite originally consisted, (at least in Gaul,) in singing canticles of supplication while passing from place to place; and hence the word Procession. We learn from St. Cæsarius of Arles, that each day's procession lasted six hours; and that when the clergy became tired, the women took up the chanting.¹ The faithful of those days had not made the discovery, which was reserved for modern times, that one requisite for religious processions is that they be as short as possible.

The procession for the Rogation days was preceded by the faithful receiving the ashes upon their heads, as now at the beginning of Lent; they were then sprinkled with holy water, and the procession began. It was made up of the clergy and people of several of the smaller parishes, who were headed by the cross of the principal church, which conducted the whole ceremony. All walked bare-foot, singing the litany, psalms, and antiphons, until they reached the church appointed for the station, where the holy sacrifice was offered. They entered the churches that lay on their route, and sang an antiphon or responsory appropriate to each.

Such was the original ceremony of the Rogation days, and it was thus observed for a very long period. The monk of St. Gall's who has left us so many interesting details regarding the life of Charlemagne, tells us that this holy emperor used to join the processions of these three days, and walk bare-footed from his palace to the stational church.² We find St. Elizabeth of Hungary, in the thirteenth century, setting the like example: during the Rogation days, she used to mingle with the poorest women of the place, and walk bare-footed, wearing a dress of

¹ *Serm.* clxxiv. Herbertus Turritanus. *Miracul.*, lib. i. o. 21.

² *De rebus bellicis Caroli Magni*, cap. xvi.

coarse stuff.¹ St. Charles Borromeo, who restored in his diocese of Milan so many ancient practices of piety, was sure not to be indifferent about the Rogation days. He spared neither word nor example to reanimate this salutary devotion among his people. He ordered fasting to be observed during these three days; he fasted himself on bread and water. The procession, in which all the clergy of the city were obliged to join, and which began after the sprinkling of ashes, started from the cathedral at an early hour in the morning, and was not over till three or four o'clock in the afternoon. Thirteen churches were visited on the Monday; nine, on the Tuesday; and eleven, on the Wednesday. The saintly archbishop celebrated Mass and preached in one of these churches.²

If we compare the indifference shown by the Catholics of the present age for the Rogation days, with the devotion wherewith our ancestors kept them, we cannot but acknowledge that there is a great falling off in faith and piety. Knowing, as we do, the importance attached to these processions by the Church, we cannot help wondering how it is that there are so few among the faithful who assist at them. Our surprise increases when we find persons preferring their own private devotions to these public prayers of the Church, which, to say nothing of the result of good example, merit far greater graces than any exercises of our own fancying.

The whole western Church soon adopted the Rogation days. They were introduced into England at an early period; as likewise into Spain and Germany. Rome herself sanctioned them by herself observing them; this she did in the eighth century, during the pontificate of St. Leo III. She gave them

¹ Surius: *ad diem xix. Novembris.*

² Giussano: *Life of St. Charles Borromeo.*

the name of the *Lesser Litanies*, in contradistinction to the procession of April 25, which she calls the *Greater Litanies*. With regard to the fast which the Churches of Gaul observed during the Rogation days, Rome did not adopt that part of the institution. Fasting seemed to her to throw a gloom over the joyous forty days, which our risen Jesus grants to His disciples; she therefore enjoined only abstinence from flesh-meat during the Rogation days. The Church of Milan, which, as we have just seen, so strictly observes the Rogations, keeps them on the Monday, Tuesday and Wednesday after the Sunday within the Octave of the Ascension, that is to say, after the forty days devoted to the celebration of the Resurrection.

If, then, we would have a correct idea of the Rogation days, we must consider them as Rome does,—that is, as a holy institution which, without interrupting our paschal joy, tempers it. The purple vestments used during the procession and Mass do not signify that our Jesus has fled from us,¹ but that the time for His departure is approaching. By prescribing abstinence for these three days, the Church would express how much she will feel the loss of her Spouse, who is so soon to be taken from her.

In England, as in many other countries, abstinence is no longer of obligation for the Rogation days. This should be an additional motive to induce the faithful to assist at the processions and litanies, and, by fervently uniting in the prayers of the Church, to make some compensation for the abolition of the law of abstinence. We need so much penance, and we do so little! If we are truly in earnest, we shall be most fervent in doing the little that is left us to do.

The object of the Rogation days is to appease the anger of God, and avert the chastisements which the

¹ Cant. viii. 14.

sins of the world so justly deserve ; moreover, to draw down the divine blessing on the fruits of the earth. The litany of the saints is sung during the procession, which is followed by a special Mass said in the station church, or if there be no Station appointed, in the church whence the procession first started.

The litany of the saints is one of the most efficacious of prayers. The Church makes use of it on all solemn occasions, as a means of rendering God propitious through the intercession of the whole court of heaven. They who are prevented from assisting at the procession, should recite the litany in union with holy Church: they will thus share in the graces attached to the Rogation days ; they will be joining in the supplications now being made throughout the entire world ; they will be proving themselves to be Catholics.

We give the Mass of the Rogations, which is the same for all three days. It speaks to us, throughout, of the power and necessity of prayer. The Church uses the lenten colour, to express the expiatory character of the function she is celebrating: but she is evidently full of confidence ; she trusts to the love of her risen Jesus, and that gives her hope of her prayers being granted.

For the convenience of the faithful we also insert the litany.

LITANY OF THE SAINTS

ANT. Exsurge, Domine, adjuva nos: et libera nos, propter nomen tuum.

Ps. Deus, auribus nostris audivimus: patres nostri annuntiaverunt nobis. *Ÿ*. Gloria Patri. Exsurge.

ANT. Arise, O Lord, help us, and deliver us, for thy name.

Ps. We have heard, O God, with our ears: our fathers have told it unto us. *Ÿ*. Glory, &c. Arise, &c.

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.		Holy Mother of God, pray for us.
Sancta Virgo virginum, ora.		Holy Virgin of virgins, pray for us.
Sancte Michael, ora.		Saint Michael, pray for us.
Sancte Gabriel, ora.		Saint Gabriel,
Sancte Raphael, ora.		Saint Raphael,
Omnes sancti angeli et archangeli, orate.		All ye holy angels and archangels,
Omnes sancti beatorum spirituum ordines, orate.		All ye holy orders of blessed spirits,
Sancte Joannes Baptista, ora.		Saint John Baptist,
Sancte Joseph, ora.		Saint Joseph,
Omnes sancti patriarchæ et prophetæ, orate.		All ye holy patriarchs and prophets,
Sancte Petre, ora.		Saint Peter,
Sancte Paule, ora.		Saint Paul,
Sancte Andrea, ora.		Saint Andrew,
Sancte Jacobe, ora.		Saint James,
Sancte Joannes, ora.		Saint John,
Sancte Thoma, ora.		Saint Thomas,
Sancte Jacobe, ora.		Saint James,
Sancte Philippe, ora.		Saint Philip,
Sancte Bartholomæe, ora.		Saint Bartholomew,
Sancte Matthæe, ora.		Saint Matthew,
Sancte Simon, ora.		Saint Simon,
Sancte Thaddæe, ora.		Saint Thaddæus,

Sancte Mathia,	ora.	Saint Mathias,
Sancte Barnaba,	ora.	Saint Barnaby,
Sancte Luca,	ora.	Saint Luke,
Sancte Marce,	ora.	Saint Mark,
Omnes sancti apostoli et evangelistæ,	orate.	All ye holy apostles and evangelists,
Omnes sancti discipuli Do- mini,	orate.	All ye holy disciples of our Lord,
Omnes sancti Innocentes,	orate.	All ye holy Innocents,
Sancte Stephane,	ora.	Saint Stephen,
Sancte Laurenti,	ora.	Saint Laurence,
Sancte Vincenti,	ora.	Saint Vincent,
Sancti Fabiane et Sebasti- ane.	orate.	Saints Fabian and Sebastian,
Sancti Joannes et Paule,	orate.	Saints John and Paul,
Sancti Cosma et Damiane,	orate.	Saints Cosmas and Damian,
Sancti Gervasi et Protasi,	orate.	Saints Gervasius and Protasius,
Omnes sancti martyres,	orate.	All ye holy martyrs,
Sancte Sylvester,	ora.	Saint Sylvester,
Sancte Gregori,	ora.	Saint Gregory,
Sancte Ambrosi,	ora.	Saint Ambrose,
Sancte Augustine,	ora.	Saint Augustine,
Sancte Hieronyme,	ora.	Saint Jerome,
Sancte Martine,	ora.	Saint Martin,
Sancte Nicolæ,	ora.	Saint Nicholas,
Omnes sancti pontifices et confessores,	orate.	All ye holy bishops and con- fessors,
Omnes sancti doctores,	orate.	All ye holy doctors,
Sancte Antoni,	ora.	Saint Antony,
Sancte Benedicte,	ora.	Saint Benedict,
Sancte Bernarde,	ora.	Saint Bernard,
Sancte Dominice,	ora.	Saint Dominic,
Sancte Francisce,	ora.	Saint Francis,
Omnes sancti sacerdotes et levitæ,	orate.	All ye holy priests and levites,
Omnes sancti monachi et eremitæ,	orate.	All ye holy monks and her- mits,

Sancta Maria Magdalena,	ora.	Saint Mary Magdalene,
		ora.
Sancta Agatha,	ora.	Saint Agatha,
Sancta Lucia,	ora.	Saint Lucy,
Sancta Agnes,	ora.	Saint Agnes,
Sancta Cæcilia,	ora.	Saint Cecily,
Sancta Catharina,	ora.	Saint Catharine,
Sancta Anastasia,	ora.	Saint Anastasia,
Omnes sanctae virgines et viduae,	orate.	All ye holy virgins and widows,
Omnes sancti et sanctae Dei, Intercedite pro nobis.		All ye men and women, saints of God, make intercession for us.
Propitius esto, parce nobis, Domine.		Be merciful to us, spare us O Lord,
Propitius esto, exaudi nos, Domine.		Be merciful to us, graciously hear us, O Lord.
Ab omni malo, libera nos, Domine.		From all evil, deliver us, O Lord.
Ab omni peccato, libera nos, Domine.		From all sin, deliver us, O Lord.
Ab ira tua, libera.		From thy wrath,
A subitanea et improvisa morte, libera.		From sudden and unprovided death,
Ab insidiis diaboli, libera.		From the snares of the devil,
Ab ira, et odio, et omni ma- la voluntate, libera.		From anger, hatred, and all ill-will,
A spiritu fornicationis, libera.		From the spirit of fornication,
A fulgure et tempestate, libera.		From lightning and tempest,
A flagello terræmotus, libera.		From the scourge of earth- quakes,
A peste, fame, et bello, libera.		From plague, famine, and war,
A morte perpetua, libera.		From everlasting death,
Per mysterium sanctae In- carnationis tuæ, libera.		Through the mystery of thy holy Incarnation,
Per adventum tuum, libera.		Through thy coming,
Per nativitatem tuam, libera.		Through thy nativity,
Per baptismum et sanctum jejunium tuum, libera.		Through thy baptism and holy fasting,

Per crucem et passionem tuam, libera.	Through thy cross and Pas- sion,
Per mortem et sepulturam tuam, libera.	Through thy death and burial,
Per sanctam Resurrectionem tuam, libera.	Through thy holy Resurrec- tion,
Per admirabilem Ascensio- nem tuam, libera.	Through thy admirable As- cension,
Per adventum Spiritus sancti Paracliti, libera.	Through the coming of the Holy Ghost the Comforter,
In die iudicii, libera.	In the day of Judgment,
Peccatores, te rogamus, audi nos.	We sinners, beseech thee, hear us.
Ut nobis parcas, te rogamus, audi nos.	That thou spare us, we be- seech thee, hear us.
Ut nobis indulgeas, te rogamus.	That thou pardon us,
Ut ad veram poenitentiam nos perducere digneris, te rogamus.	That thou vouchsafe to bring us to true penance,
Ut Ecclesiam tuam sanctam regere et conservare di- gneris, te rogamus.	That thou vouchsafe to go- vern and preserve thy holy Church,
Ut Dominum apostolicum, et omnes ecclesiasticos or- dines, in sancta religione conservare digneris, te rogamus.	That thou vouchsafe to pre- serve our apostolic Prelate, and all ecclesiastical orders, in holy religion,
Ut inimicos sanctæ Ecclesiæ humiliare digneris, te rogamus.	That thou vouchsafe to humble the enemies of thy holy Church,
Ut regibus et principibus Christianis pacem et ve- ram concordiam donare digneris, te rogamus.	That thou vouchsafe to give peace and true concord to Christian kings and princes,
Ut cuncto populo Christia- no pacem et unitatem lar- giri digneris, te rogamus.	That thou vouchsafe to grant peace and unity to all Chris- tian people,
Ut nosmetipsos in tuo san- cto servitio confortare et conservare digneris, te rogamus.	That thou vouchsafe to strengthen and preserve us in thy holy service,

Ut mentes nostras ad cœlestia desideria erigas, te rogamus.	That thou lift up our minds to heavenly desires,
Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus.	That thou render eternal good things to all our benefactors,
Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab æterna damnatione eripias, te rogamus.	That thou deliver our souls, and those of our brethren, kinsfolk, and benefactors, from eternal damnation,
Ut fructus terræ dare et conservare digneris, te rogamus.	That thou vouchsafe to give and preserve the fruits of the earth,
Ut omnibus fidelibus defunctis requiem æternam donare digneris, te rogamus.	That thou vouchsafe to give eternal rest to all the faithful departed,
Ut nos exaudire digneris, te rogamus.	That thou vouchsafe graciously to hear us,
Fili Dei, te rogamus.	Son of God, we beseech thee, hear us.
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.	Lamb of God, who takest away the sins of the world, spare us, O Lord.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.	Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Kyrie, eleison.	Lord, have mercy on us.
Christe, eleison.	Christ, have mercy on us.
Kyrie, eleison.	Lord, have mercy on us.
Pater noster. (<i>Secreto.</i>)	Our Father. (<i>In secret.</i>)
Ÿ. Et ne nos inducas in tentationem.	Ÿ. And lead us not into temptation.
Ry. Sed libera nos a malo.	Ry. But deliver us from evil.

PSALM 69

Deus, in adiutorium meum intende: Domine, ad adjuvandum me festina.

Confundantur et revereantur: qui quærent animam meam.

Avertantur retrorsum et erubescant: qui volunt mihi mala.

Avertantur statim erubescentes: qui dicunt mihi, Euge, euge.

Exsultent et lætentur in te omnes qui quærent te: et dicant semper, Magnificetur Dominus, qui diligunt salutare tuum.

Ego vero egenus et pauper sum: Deus adjuva me.

Adiutor meus et liberator meus es tu: Domine, ne moreris.

Gloria Patri, et Filio, et Spiritui sancto.

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

Ÿ. Salvos fac servos tuos.

R. Deus meus sperantes in te.

Ÿ. Esto nobis, Domine, turris fortitudinis.

R. A facie inimici.

Ÿ. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

O God come to my assistance: O Lord make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them be turned backward, and blush for shame, that desire evils to me.

Let them be presently turned away blushing for shame, that say to me: 'Tis well, 'tis well.

Let all that seek thee rejoice and be glad in thee: and let such as love thy salvation, say always, The Lord be magnified.

But I am needy and poor: O God help me.

Thou art my helper and my deliverer: O Lord, make no delay.

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.

Ÿ. Save thy servants.

R. Trusting in thee, O my God.

Ÿ. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

Ÿ. Let not the enemy prevail against us.

R. Nor the son of iniquity have any power to hurt us.

Ÿ. Domine, non secundum peccata nostra facias nobis.

Ry. Neque secundum iniquitates nostras retribuas nobis.

Ÿ. Oremus pro Pontifice nostro N.

Ry. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

Ÿ. Oremus pro benefactoribus nostris.

Ry. Retribuere dignare, Domine, omnibus nobis bona facientibus, propter nomen tuum, vitam æternam. Amen.

Ÿ. Oremus pro fidelibus defunctis.

Ry. Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

Ÿ. Requiescant in pace.

Ry. Amen.

Ÿ. Pro fratribus nostris absentibus.

Ry. Salvos fac servos tuos, Deus meus, sperantes in te.

Ÿ. Mitte eis, Domine, auxilium de sancto.

Ry. Et de Sion tuere eos.

Ÿ. Domine, exaudi orationem meam.

Ry. Et clamor meus ad te veniat.

Ÿ. Dominus vobiscum.

Ry. Et cum spiritu tuo.

Ÿ. O Lord, deal not with us according to our sins.

Ry. Nor reward us according to our iniquities.

Ÿ. Let us pray for our chief Bishop N.

Ry. May our Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

Ÿ. Let us pray for our benefactors.

Ry. Vouchsafe, O Lord, for thy name's sake, to reward, with eternal life, all them that have done us good. Amen.

Ÿ. Let us pray for the faithful departed.

Ry. Eternal rest give to them, O Lord, and let perpetual light shine upon them.

Ÿ. May they rest in peace.

Ry. Amen.

Ÿ. For our absent brethren.

Ry. O my God, save thy servants trusting in thee.

Ÿ. Send them help, O Lord, from thy holy place.

Ry. And from Sion protect them.

Ÿ. O Lord hear my prayer.

Ry. And let my cry come unto thee.

Ÿ. The Lord be with you.

Ry. And with thy spirit.

OREMUS

Deus, cui proprium est misereri semper et parcere: suscipe deprecationem nostram: ut nos, et omnes famulos tuos, quos delictorum catena constringit, miseratio tuæ pietatis clementer absolvat.

Exaudi, quæsumus, Domine, supplicum preces, et confidentium tibi parce peccatis: ut pariter nobis indulgentiam tribuas benignus et pacem.

Ineffabilem nobis, Domine, misericordiam tuam clementer ostende: ut simul nos et a peccatis omnibus exuas, et a pœnis, quas pro his meremur, eripias.

Deus, qui culpa offenderis, pœnitentia placaris: preces populi tui supplicantis propitius respice; et flagella tuæ iracundiæ, quæ pro peccatis nostris meremur, averte.

Omnipotens sempiternus Deus, miserere famulo tuo Pontifici nostro N., et dirige eum, secundum tuam clementiam, in viam salutis æternæ; ut, te donante, tibi placita cupiat, et tota virtute perficiat.

Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis

LET US PRAY

O God, whose property it is always to have mercy and to spare: receive our petitions: that we, and all thy servants, who are bound by the chain of sin, may, by the compassion of thy goodness, mercifully be absolved.

Hear, we beseech thee, O Lord, the prayers of thy supplicants, and pardon us our sins, who confess them to thee; that of thy bounty, thou mayst grant us pardon and peace.

Out of thy clemency, O Lord, show us thy unspeakable mercy; that so thou mayst both acquit us of our sins, and deliver us from the punishment we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, who make supplications to thee; and turn away the scourges of thy anger, which we deserve for our sins.

O almighty and eternal God, have mercy on thy servant N., our chief Bishop, and direct him, according to thy clemency, in the way of everlasting salvation; that, by thy grace, he may desire those things that are agreeable to thee, and perform them with all his strength.

O God, from whom are all holy desires, righteous counsels, and just works, give to thy ser-

illam, quam mundus dare non potest, pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint, tua protectione, tranquilla.

Ure igne sancti Spiritus renes nostros et cor nostrum Domine: ut tibi casto corpore serviamus, et mundo corde placeamus.

Fidelium, Deus, omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur.

Actiones nostras, quæsumus, Domine, aspirando præveni, et adjuvando prosequere; ut cuncta nostra oratio et operatio a te semper incipiat, et per te cœpta finiatur.

Omnipotens sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse prænoscis; te supplices exoramus; ut pro quibus effundere preces decrevimus, quosque vel præsens sæculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedenti-

vants that peace which the world cannot give; that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times, by thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of thy holy Spirit; to the end we may serve thee with a chaste body, and please thee with a clean heart.

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, by pious supplications, they may obtain the pardon they have always desired.

Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may always begin from thee, and by thee be happily ended.

O almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all, who thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they, for whom we have determined to offer up our prayers, whether this present world still detain them in the flesh, or the world to come hath already received

bus omnibus sanctis tuis, pietatis tuæ clementia, omnium delictorum suorum veniam consequantur. Per Dominum nostrum Jesum Christum Filium tuum, &c.

Ry. Amen.

Ÿ. Dominus vobiscum.

Ry. Et cum spiritu tuo.

Ÿ. Exaudiat nos omnipotens et misericors Dominus.

Ry. Amen.

Ÿ. Et fidelium animæ, per misericordiam Dei, requiescant in pace.

Ry. Amen.

them out of their bodies, may, by the clemency of thy goodness, all thy saints interceding for them, obtain pardon and full remission of all their sins. Through, &c.

Ry. Amen.

Ÿ. The Lord be with you.

Ry. And with thy spirit.

Ÿ. May the almighty and most merciful Lord graciously hear us.

Ry. Amen.

Ÿ. And may the souls of the faithful, through the mercy of God, rest in peace.

Ry. Amen.

MASS OF THE ROGATION DAYS

The Introit, which is taken from the Psalms, tells us of the mercy of God, and how He *graciously hears* our prayer the moment we make it.

INTROIT

Exaudivit de templo sancto suo vocem meam, alleluia: et clamor meus in conspectu ejus introivit in aures ejus. Alleluia, alleluia.

Ps. Diligam te, Domine, virtus mea: Dominus firmamentum meum et refugium meum, et liberator meus. Ÿ. Gloria Patri. Exaudivit.

He hath graciously heard my voice from his holy temple, alleluia: and my cry before him came into his ears. Alleluia, alleluia.

Ps. I will love thee, O Lord, my strength! The Lord is my rock, my refuge, and my deliverer. Ÿ. Glory, &c. He hath, &c.

In the Collect, the Church represents the necessities of her children to almighty God. As a motive for His granting them His protection, she speaks of the confidence wherewith they ask it.

COLLECT

Præsta, quæsumus, omnipotens Deus, ut, qui in afflictione nostra de tua pietate confidimus, contra adversa omnia, tua semper protectione muniamur. Per Dominum.

Grant, we beseech thee, O almighty God, that we, who in our afflictions rely on thy goodness, may, under thy protection, be defended against all adversities. Through, &c.

Then are added the other Collects, as in the Mass of the fifth Sunday after Easter, *page 119.*

EPISTLE

Lectio Epistolæ beati Jacobi Apostoli.
Cap. V.

Lesson of the Epistle of Saint James the Apostle.
Ch. V.

Charissimi, confitemini alterutrum peccata vestra, et orate pro invicem ut salve-
mini: multum enim valet deprecatio justi assidua. Elias homo erat similis nobis, passibilis: et oratione oravit ut non plueret super terram, et non pluit annos tres, et menses sex. Et rursum oravit: et cœlum dedit pluviam, et terra dedit fructum suum. Fratres mei, si quis ex vobis erraverit a veritate, et converterit quis eum: scire debet quoniam qui converti fecerit peccatorem ab errore viæ suæ, salvabit animam ejus a morte, et operiet multitudinem peccatorum.

Dearly beloved: Confess your sins one to another; and pray one for another, that you may be saved. For the continual prayer of a just man availeth much. Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. My brethren, if any of you err from the truth, and one convert him; he must know, that he who caused a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

Again it is the apostle St. James the Less, who speaks to us in to-day's Epistle; and could any words be more appropriate? One of the motives for the

institution of the Rogation days, is to obtain from God the blessing of weather favourable to the fruits of the earth ; and St. James here adduces the example of Elias, to show us that prayer can stay or bring down the rain of heaven. Let us imitate the faith of this Prophet, and beg of our heavenly Father to *give and preserve* what we require for our nourishment. Another object of the Rogations, is to obtain the forgiveness of sin. If we pray with fervour for our brethren who are gone astray, we shall obtain for them the graces they stand in need of. We shall perhaps never know, during this life, those whom our prayer, united with the prayer of the Church, shall have *converted from the error of their way* ; but the apostle assures us, that our charity will receive a rich reward,—the mercy of God upon ourselves.

In order the better to express mourning and compunction in the Mass of the Rogation days, the Church not only uses purple vestments, she also retrenches somewhat of the joy of her canticles. She allows herself but one Alleluia-versicle ; but it is full of hope in the *goodness* of her Lord.

Alleluia.

Ÿ. Confitemini Domino,
quoniam bonus: quoniam in
seculum misericordia ejus.

Alleluia.

Ÿ. Praise the Lord, for he is
good: and his mercy endureth
for ever.

GOSPEL

Sequentia sancti Evangelii
secundum Lucam.

Cap. XI.

In illo tempore: Dixit
Jesus discipulis suis: Quis
vestrum habebit amicum, et
ibit ad illum media nocte, et
dicet illi: Amice, commoda
mihi tres panes, quoniam
amicus meus venit de via ad

Sequel of the holy Gospel
according to Luke.

Ch. XI.

At that time: Jesus said to
his disciples: Which of you
shall have a friend, and shall go
to him at midnight, and shall
say to him: Friend, lend me
three loaves, because a friend
of mine has come off his jour-

me, et non habeo quod ponam ante illum; et ille deintus respondens dicat; Noli mihi molestus esse, jam ostium clausum est, et pueri mei mecum sunt in cubili: non possum surgere, et dare tibi. Et si ille perseveraverit pulsans: dico vobis, et si non dabit illi surgens eo quod amicus ejus sit, propter improbitatem tamen ejus surget, et dabit illi quotquot habet necessarios. Et ego dico vobis: Petite, et dabitur vobis: quærite, et invenietis: pulsate, et aperietur vobis. Omnis enim qui petit, accipit: et qui quærit, invenit: et pulsanti aperietur. Quis autem ex vobis patrem petit panem, numquid lapidem dabit illi? Aut piscem: numquid pro pisce serpentem dabit illi? Aut si petierit ovum: numquid porriget illi scorpionem? Si ergo vos, cum sitis mali, nostis bona data dare filiis vestris: quanto magis Pater vester de cælo dabit spiritum bonum petentibus se?

ney to me, and I have not what to set before him: and he from within should answer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet because of his importunity he will rise, and give him as many as he needeth. And I say to you: Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach him a scorpion? If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

Could anything show us the all-powerfulness of prayer more clearly than do these words of our Gospel? By thus putting them before us, holy Church shows us the importance of the Rogation days, since it is during them that she shows us the efficacy of supplication, which triumphs over the refusal of God Himself. The reader, who has followed us thus far in our work, must have observed how the passages of holy Writ, selected by the liturgy, form a continued

series of instruction, appropriate to each day. During these three days, we are labouring to appease the anger of heaven; could there be a more fitting occasion for our being told that God cannot resist persevering prayer? The Litanies we have been chanting in procession, are a model of this holy obstinacy, or, as our Gospel terms it, this *importunity*, of prayer. How often did we repeat the same words! *Lord have mercy on us!—Deliver us, O Lord!—We beseech thee, hear us!* The divine Paschal Lamb, who is about to be offered on our altar, will mediate for us; a few moments hence He will unite His ever efficacious intercession with our poor prayers. With such a pledge as this, we shall leave the holy place, feeling sure that these prayers have not been made in vain. Let us, therefore, make a resolution to keep aloof no longer from the holy practices of the Church; let us always prefer praying with her, to praying by ourselves; she is the spouse of Jesus, she is our common mother, and she always wishes us to take part with her in the prayers she offers up. Besides, is it not for us that she makes these prayers?

The Offertory is taken from the Psalms. It gives praise to God, who, notwithstanding our being *poor* sinners, permits Himself to be overcome by our prayers, rises in our defence, and gives us all we stand in need of.

OFFERTORY

Confitebor Domino nimis
in ore meo: et in medio
multorum laudabo eum, qui
adstitit a dextris pauperis:
ut salvam faceret a perse-
quentibus animam meam,
alleluia.

I will give great thanks to
the Lord with my mouth;
and in the midst of many I
will praise him, because he
hath stood at the right hand
of the poor, to save my soul
from persecutors, alleluia.

The *bonds* of sin enchained us, and, of ourselves, we could not have returned to our Creator; but the

Paschal Lamb has restored us our liberty; and as often as His Sacrifice is renewed upon the altar, our deliverance is achieved afresh. The Church expresses this in the Secret: her confidence rests on the divine Victim, which the Father has given us, and which she is now about to offer to Him.

SECRET

<p>Hæc munera, quæsumus, Domine, et vincula nostræ pravitatis absolvant, et tuæ nobis misericordiæ dona concilient. Per Dominum.</p>	<p>May these offerings, O Lord, loosen the bonds of our wickedness, and obtain for us the gift of thy mercy. Through, &c.</p>
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Then are added the other Secrets, as given above in the Mass of the fifth Sunday after Easter, *page 124*.

The Communion-anthem is the repetition of the consoling words of our Saviour, as given us in the Gospel. It is He Himself who authorizes us to ask for whatsoever we please; we cannot ask too much. None of us would have dared to say: 'Whosoever makes a petition to God, will have his petition granted': but now that the Son of God has come from heaven to teach us this astounding truth, we should never tire of repeating it.

COMMUNION

<p>Petite, et accipietis: quærite, et invenietis; pulsate, et aperietur vobis: omnis enim qui petit accipit: et qui quærit invenit: et pulsanti aperietur, alleluia.</p>	<p>Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened, alleluia.</p>
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The Sacrifice of peace is consummated, and the Church gives free scope to her confidence by the words of thanksgiving expressed in the Postcommunion. The sacred *gifts* have brought us *consolation*;

and our holy mother prays that *consolation* may prompt us to warmer *love*.

POSTCOMMUNION

Vota nostra, quæsumus Domine, pio favore prosequere: ut, dum dona tua in tribulatione percipimus, de consolatione nostra in tuo amore crescamus. Per Dominum.

We beseech thee, O Lord, mercifully receive our prayers; that while we partake of thy gifts in our affliction, the consolation we find may increase our love. Through, &c.

To this are added the other Postcommunions, as given above, in the Mass of the fifth Sunday after Easter, page 126.

We subjoin a liturgical fragment, taken from the Rogation Mass of the ancient Gallican rite. This prayer was one of the supplications made on the first of these three days, and it bears with it the marks of its venerable antiquity.

PRAYER

(*Post Nomina*)

Tua sunt, Domine, alimonia, quibus in quotidiano victu ad sustentationem recicimur: tuaque jejunia, quibus carnem a lubrica voluptate, te præcipiente, restringimus. Tu ad consolationem nostram vicissitudines temporum disposuisti: ut tempus edendi corpora nostra refectio sobria aleret; et jejunandi tempus ea in justitiam tibi placitam faceret macerata. Hanc hostiam ob jejunia triduanæ macerationis a nobis oblatam sanctificans dignanter

It is from thee, O Lord, we receive the food, wherewith we are daily supported; to thee also do we offer these fasts, whereby, according to thy command, we put upon our flesh the restraint from dangerous indulgence. Thou hast so ordered the changes of seasons, as to afford us consolation: thus the time for eating gives nourishment to the body, by sober repasts; and the time for fasting inflicts on them a chastisement pleasing to thy justice. Vouchsafe to bless and receive this our offering of a

adsume, et præsta placatus:	three days' penitential fast;
ut sopita delectatione corpora,	and mercifully grant, that
mens ab iniquitatibus	whilst our bodies abstain from
pariter conquiescat. Per	gratification, our souls also may
Christum Dominum no-	rest from sin. Through Christ
strum. Amen.	our Lord. Amen.

ROGATION DAYS

TUESDAY

TO-DAY, again, the great Litany, the supplication, is heard from the house of the Lord: the solemn procession re-appears in the streets of the city, and in the quiet lanes of the country. Let us take our share in this sacred rite; let us blend our voice with that of our mother, and join the cry that pierces the clouds: *Kyrie eleison! Lord have mercy on us!* Let us think, for a moment, of the countless sins that are being committed, day and night; and let us sue for mercy. In the days of Noe, all flesh had corrupted its way;¹ but men thought not of asking for mercy. The flood came, and destroyed them all,² says our Saviour. Had they prayed, had they begged God's pardon, the hand of His justice would have been stayed, and the flood-gates of heaven would not have been opened.³ The day is to come, when not water as heretofore, but fire, is suddenly to be enkindled by the divine wrath, and is to burn the whole earth. It shall burn even the foundations of the mountains;⁴ it shall devour sinners, who will be resting then, as they were in the days of Noe, in a false security.

Persecuted by her enemies, decimated by the martyrdom of her children, afflicted by numerous apostasies from the faith, and deprived of every human aid, the Church will know that the terrible chastisement is at hand, for prayer will then be as rare as faith. Let us, therefore, pray; that thus the

¹ Gen. vi. 12.

² St. Luke, xvii. 27.

³ Gen. vii. 11.

⁴ Deut. xxx. 22.

day of wrath may be put off, the Christian life regain something of its ancient vigour, and the end of the world not be in our times. There are even yet Catholics in every part of the world; but their number has visibly decreased. Heresy is now in possession of whole countries, that were once faithful to the Church. In others, where heresy has not triumphed, religious indifference has left the majority of men with nothing of Catholicity but the name, seeing that they neglect even their most essential obligations without remorse. Among many of those who fulfil the precepts of the Church, truths are diminished.¹ The old honesty of faith has been superseded by loose ideas and half-formed convictions. A man is popular in proportion to the concessions he makes in favour of principles condemned by the Church. The sentiments and actions of the saints, the conduct and teaching of the Church, are taxed with exaggeration, and decried as being unsuited to the period. The search after comforts has become a serious study; the thirst for earthly goods is a noble passion; independence is an idol to which everything must be sacrificed; submission is a humiliation which must be got rid of, or, where that cannot be, it must not be publicly acknowledged. Finally, there is sensualism, which, like an impure atmosphere, so impregnates every class of society, that one would suppose there was a league formed to abolish the cross of Christ from the minds of men.

What miseries must not follow from this systematic setting aside of the conditions imposed by God upon His creatures? If the Gospel be the word of infinite Truth, how can men oppose it without drawing down upon themselves the severest chastisements? Would that these chastisements might work the salvation of them that have provoked them! Let

¹ Ps. xi. 2,

us humble ourselves before the sovereign holiness of our God, and confess our guilt. The sins of men are increasing both in number and in enormity. The picture we have just drawn is sad enough; what would it have been, had we added such abominations as these, which we purposely excluded: downright impiety; corrupt doctrines, which are being actively propagated throughout the world; dealings with satan, which threaten to degrade our age to the level of pagan times; the conspiracy organized against order, justice, and religion, by secret societies? Oh! let us unite our prayer with that of holy Church, and say to our God: *From Thy wrath, deliver us, O Lord!*

The Rogation days were instituted for another end besides this of averting the divine anger. We must beg our heavenly Father to *bless the fruits of the earth*; we must beseech Him, with all the earnestness of public prayer, to give us our daily bread. 'The eyes of all,' says the psalmist, 'hope in Thee, O Lord!' and Thou givest them food in due season. Thou openest Thy hand, and fillest with blessing every living creature.'¹ In accordance with the consoling doctrine conveyed by these words, the Church prays to God, that He would, this year, give to all living creatures on earth the food they stand in need of. She acknowledges that we are not worthy of the favour, for we are sinners. Let us unite with her in this humble confession; but, at the same time, let us join her in beseeching our Lord to make mercy triumph over justice. How easily could He frustrate the self-conceited hopes, and the clever systems of men! They own that all depends on the weather; and on whom does that depend? They cannot do without God. True, they seldom speak of Him, and He permits Himself to be forgotten by them; but

¹ Ps. cxliv. 15, 16.

‘He neither sleepeth nor slumbereth, that keepeth Israel.’¹ He has but to withhold His blessing, and all their progress in agricultural science, whereby they boast to have made famine an impossibility, is of no effect. Some unknown disease comes upon a vegetable; it causes distress among the people, and endangers the social order of a world that has secularized itself from the Christian law, and would at once perish, but for the mercy of the God it affects to ignore.

If, then, our heavenly Father deign, this year, to *bless the fruits of the earth*, we may say, in all truth, that He gives food to them that forget and blaspheme Him, as well as to them that make Him the great object of their thoughts and of their service. Men of no religion will profit by the blessing, but they will not acknowledge it to be His; they will proclaim more loudly than ever, that nature’s laws are now so well regulated by modern science, that she cannot help going on well! God will be silent, and will feed the men who thus insult Him. But why does He not speak? Why does He not make His wrath felt? Because His Church has prayed; because He has found the ten just men,² that is, the few for whose sake He mercifully consents to spare the world. He therefore permits these learned economists, whom He could so easily disconcert, to go on talking and writing. Thanks to this His patience, some of them will grow tired of their impious absurdity; an unexpected circumstance will open their eyes to the truth, and they will, one day, join us both in faith and in prayer. Others will go deeper and deeper into blasphemy; they will go on to the last, defying God’s justice, and fulfilling in themselves that terrible saying of holy Scripture: ‘The Lord hath made all things for Himself; the wicked also for the evil day.’³

¹ Ps. cxx. 4.

² Gen. xviii. 32.

³ Prov. xvi. 4.

We, who glory in the simplicity of our faith, who acknowledge that we have all from God and nothing from ourselves, who confess that we are sinners and undeserving of His gifts, will ask Him, during these three days, to give us the food we require; we will say to Him, with holy Church: *That Thou vouchsafe to give and preserve the fruits of the earth: We beseech Thee, hear us!* May He have pity on us in our necessities! Next year, we will return to Him with the same earnest request. We will march, under the standard of the cross, through the same roads, making the air resound with the same litanies. We will do this with all the greater confidence, at the thought that our holy mother is marshalling her children in every part of Christendom, in this solemn and suppliant procession. For thirteen hundred years has our God been accustomed to receive the petitions of His faithful people, at this season of the year; He shall have the same homage from us; nay, we will endeavour, by the fervour of our prayer, to make amends for the indifference and ignorance which are combining to do away with old Catholic customs, which our forefathers prized and loved.

The Mass is the same as yesterday's, *page 144.*

We offer our readers the following prayer, taken from the ancient Gallican liturgy, and composed at a period when the observance of the Rogation days was in its first fervour.

PRAYER

(*Contestatio*)

Vere dignum et justum est, te tota cordis contritione in jejunio laudare, omnipotens sempiternae Deus, per Christum Dominum nostrum. Qui nos mysteriorum

It is truly meet and just, that, in all contrition of heart, we should praise thee by our fast, O almighty and eternal God, through Christ our Lord. Who, having come to teach us

tuorum secretis informans, pacificum nemus ore columbæ gestatum, Noe oculis ostendens, nobis de virente arbore crucis gloriosum signum expressit: quem columbæ species in Christi decoravit honore, cunctis colendum Spiritus sanctificatione demonstrans. Cujus animalis innocentia esse similes præoptantes, ab eoque sanctificari Spiritu, cujus ipse sumpsit speciem, exorantes; in hoc jejunio triduana humiliatione instituto, invictum hoc signum cum plebium cuneis præferentes, atque Majestatem tuam psalencii modulatione laudantes, petimus, omnipotens Deus: ut accipias cuncta plebis vota, quæque quoquo ritu tibi reddit subjecta: et ita eos in hoc jejunio sanctifices, ut a cunctis mereantur exui peccatis.

the hidden things of thy mysteries, revealed to us the symbol, shown to Noe, of the peaceful olive-branch borne in the dove's beak: it was the glorious figure of the beautiful tree of the cross. It was in honour of Christ that the dove prefigured the cross, signifying that it was to be venerated by all men, through the grace of the holy Spirit. We desire to be like this bird, by the innocence of our lives; we pray that we may be sanctified by that Spirit, of whom it was the figure. Therefore do we offer up our prayers in these three days of fasting and humiliation, carrying, at the head of the army of the faithful, the invincible standard of the cross, and singing psalms in praise of thy divine Majesty. We beseech thee, O almighty God, that thou receive all the prayers of thy people, and the sacred rites whereby they present them to thee. We also beseech thee so to sanctify them by this their fast, that they may deserve to be freed from all their sins.

ROGATION DAYS

WEDNESDAY

For the third time, holy Church marshals her children in procession, and makes a solemn appeal to the divine mercy. Let us follow her sacred standard, and join her in invoking the intercession of the saints. The Litany, in which we pray to all the choirs of the heavenly Jerusalem, is both a magnificent and a powerful prayer: it is the Church triumphant uniting with the Church militant in praying for the salvation of the world.

O MARY! Mother of God, Virgin of virgins, miracle of divine power, exercise in our favour thy maternal mediation with Him, who, though God, is thy Son!

Michael the invincible, Gabriel, welcome messenger of our salvation, Raphael, affectionate physician of them that are suffering; Angels and Archangels, who watch over us, and co-operate in the work of our salvation; all ye choirs of blessed spirits, who are waiting for your ranks to be filled up by the elect of earth: intercede for your brethren, your clients!

John the Baptist, precursor of the Lamb of God; Joseph, spouse of Mary Immaculate, and foster-father of the Son of God; patriarchs, the glorious forefathers of the human race, and ancestors of the Messiah; prophets, who foretold His coming, and described the events of His life, that so the earth might recognize Him as its promised Redeemer: remember us who are living in this exile, through which you also passed!

Peter, universal pastor, that holdest the keys of the kingdom of heaven; Paul, apostle of the Gentiles, armed with the sword of the word, and immolated

by the sword of martyrdom ; Andrew, crucified like thy master ; James the Greater, son of thunder, founder of the Catholic kingdom ; John, the beloved disciple, the adopted son and guardian of Mary, evangelist and prophet ; Thomas, apostle of the Indies, pierced to death by a spear ; James the Less, surnamed the 'brother of the Lord' ; Philip, who didst preach the Gospel to the Scythians, and wast crucified at Hierapolis ; Bartholomew, the teacher and martyr of Armenia ; Matthew, the evangelist, who didst carry the faith into the scorching regions of Ethiopia ; Simon, by whose zeal Mesopotamia was led to the knowledge of Christ ; Thaddeus, the courageous destroyer of the idols of Egypt ; Mathias, chosen to fill up the place of the traitor Judas, and well worthy of the honour ; Barnabas, Paul's companion, and the light of the isle of Cyprus ; Luke, disciple of the apostle of the Gentiles, and historian of the Incarnate Word ; Mark, disciple of Peter, under whose direction thou wrotest the Gospel of salvation : we devoutly honour you as our fathers in the faith ; pray for and with us !

Disciples of our Lord, who, though not raised to the rank of apostles, were chosen by Him to be their fellow-labourers, and who, on the day of Pentecost, were filled with the Holy Ghost ; dear Innocents of Bethlehem, first-fruits of the martyrs : deign to join us in our supplications !

Stephen the crowned, Laurence the brave and cheerful winner of immortal laurels, Vincent the victorious,—the glorious triumvirate of deacons ; Fabian, pontiff designated by a dove sent from heaven ; Sebastian, dauntless soldier of holy Church ; John and Paul, Cosmas and Damian, Gervasius and Protasius, brothers by nature and by martyrdom ; oh ! all ye holy martyrs, protect us under the shadow of your palms !

Sylvester, pontiff of peace ; Gregory, vicar both of the meekness and of the authority of Christ ; Ambrose, whose eloquence was sweet as honey, and whose courage was as that of a lion ; Augustine, doctor of doctors, and apostle of divine charity ; Jerome inspired interpreter of the Scriptures ; Martin thaumaturgus of the west, and Nicholas, wonder-worker in the east ; holy pontiffs, holy doctors of the Church, lead back to Christ all His sheep that have gone astray.

Antony, the glory of the desert, and the conqueror of satan ; Benedict, the Abraham of the new Testament, whose children are countless as the stars of heaven ; Bernard, pillar of the Church, and favourite of the Mother of God ; Dominic, preacher of divine truth, and scourge of heresy ; Francis friend and spouse of poverty, crucified together with Christ ; we honour you all ; enkindle within our souls the desire of Christian perfection !

Priests of the Lord ; holy monks, and hermits, and confessors : pray for us who implore your aid !

Mary Magdalene, once a sinner, but afterwards a saint, whose devotedness to Jesus was so generous and fervent : obtain for us that compunction of heart, which makes amends for sin by love !

Agatha and Lucy, beautiful flowers of fair Sicily ; Agnes, who followest the Lamb whithersoever He goeth ; Cecily, wreathed with thy roses and lilies, and queen of sweet melody ; Catharine the wise virgin that confoundest the false wisdom of philosophers ; Anastasia, the valiant woman that didst triumph over the trials of life and the severity of tortures ; oh ! all ye holy virgins, spouses of Jesus, look with compassion on us who are dwelling in this land of exile !

All ye holy men and women, saints of God, who now reign in heaven above, think of us your brethren, who mourn in this vale of tears. We, too, are created for eternal happiness ; and yet the vanities

of time engross our thoughts and affections. Make intercession for us, that, henceforth, we may walk worthy of God, who hath called us unto His kingdom and glory.¹

The Litany is finished; and for the third time, the holy Sacrifice is about to work reconciliation between our God and us His guilty children. Let us hope that He will make this a year of peace and plenty; and next year, when the Church invites us to join her in this public supplication for pardon, may the number of those who respond to her call, be such as to merit an increase of every blessing!

The Mass is given above, *page 144*. Let us assist at it with a deep conviction of our own insufficiency to make atonement for our sins, and yet with a firm confidence in the infinite merits of the Paschal Lamb, our risen Jesus.

The ancient Church of Gaul used to recite the following prayer on this third of the Rogation days. It will aid us to a spirit of penance.

PRAYER

(*Immolatio*)

Vere dignum et justum est, satisque est dignum: te solum a jejunantibus quærere, qui es magister abstinentiæ, et continentiæ remunerator æternæ: quique a jejunantibus fidei tantum corde exposcunt abstergi omnem maculam, quam saturitas contrahit indecens. Hoc itaque sanctum jejunium in Leviticis apicibus per famulum tuum Moysen evidentiùs declarasti: in quo jussisti ut humiliaremus

It is truly meet and just, yea most meet, that they who fast should seek thee alone, thee that art the teacher of abstinence, and the giver of eternal rewards to them that practise it. To them that fast, thou grantest what they, with faith, ask of thee: thou cleansest them from the stains contracted by intemperate indulgence. It was thou that didst proclaim holy fasting by thy servant Moses, in the book of Leviticus; wherein thou com-

¹ I Thess. ii. 12.

animas nostras, ne exterminaremur; sicut esu gulæ deditus populus, exterminatur. Quod etiam nobis Unigenitus tuus ita sanctificavit implendo: et ut regnum perditum per jejunium panderet, et peccatis veniam daret. Et ideo quæ instituisti, jejunia suscipe libens, per ea nos a reatibus cunctis absolvens.

mandedst that we should humble our souls, lest we should be destroyed, as was the people that gave themselves up to excess in eating. Thine only-begotten Son sanctified this institution by himself fulfilling it, and, by his fast, opening to us the kingdom we had lost, and pardoning our sins. Do thou, therefore, graciously accept the fasts thou hast instituted, and, by them, absolve us from all our guilt.

The third morning of the Rogation days is over; the hour of noon has come, and from it we begin to count the hours of the last day which the Son of God is to spend upon earth in His visible presence. During these three days, we seem to have forgotten that the time of separation is close upon us; but not the thought of our coming trial has often presented itself, and the humble supplications we have been presenting to heaven, in union with holy Church, have prepared us to celebrate the last mystery achieved by our Emmanuel on earth.

The disciples are all assembled in Jerusalem. They are grouped around the blessed Mother, in the cenacle, awaiting the hour when their divine Master is to appear to them for the last time. Recollected and silent, they are reflecting upon all the kindness and condescension He has been lavishing upon them during the last forty days; they are ruminating upon the instructions they have received from His sacred lips. They know Him so well now! They know in very deed that He came out from the Father.¹ As to what regards themselves, they have learned from Him what their mission is: they have to go, ignorant

¹ St. John, xvii. 8.

men as they are, and teach all nations;¹ but (Oh sad thought!) He is about to leave them; yet a little while, and they shall not see Him!²

What a contrast between their sorrow and the smiling face of nature, which is decked out in her best, for she is going to celebrate the triumphant departure of her Creator! The earth is blooming with the freshness of her first-fruits, the meadows have put on their richest emerald, the air is perfumed with blossom and flower; and all this loveliness of spring is due to the bright sun that shines upon the earth to give her gladness and life, and is privileged to be, both by its kingly splendour and the successive phases of its influence upon our globe, the grand symbol of our Emmanuel's passage through this world.

Let us go back in thought to the dismal days of the winter solstice. The sun looked then so pallid; his triumph over night was slow and short; he rose, and sank again, often without our seeing him; his light had a certain timid reserve about it, and his heat was, for weeks, too feeble to rescue nature from the grasp of frost. Such was our divine Sun of justice, when first He came on earth; His rays made but little way in the world's thick gloom; He kept His splendour in, lest men should be dazzled by too sudden a change from darkness to light. Like the material sun, He gained upon the world by slow advances; and even so, His progress was shrouded by many a cloud. His sojourn in the land of Egypt, His hidden life at Nazareth, were long periods during which He was wholly lost sight of. But when the time came for Him to show Himself, His glory shone forth, with all its magnificence, upon Galilee and Judea; He spoke as one having power,³ His works bore testimony to His being God,⁴ and the people hailed Him with

¹ St. Matth. xxviii. 19.

³ St. Matth. vii. 29.

² St. John, xvi. 16.

⁴ St. John, x, 25.

the cry of 'Hosanna to the Son of David!'

He was almost at the zenith of His glory, when suddenly came the eclipse of His Passion and Death. For some hours, His enemies flattered themselves that they had for ever put out His light. Vain hope! On the third day, our divine Sun triumphed over this final obstruction, and now stands in the firmament, pouring out His light upon all creation, but warning us that His course is run. For He can never descend; there is no setting for Him; and here finishes the comparison between Himself and the orb of day. It is from heaven itself that He, our beautiful Orient, is henceforth to enlighten and direct us, as Zachary foretold at the birth of the Baptist.¹ The royal prophet, too, thus exultingly sang of Him: 'He hath rejoiced, as a giant, to run the way: His going out is from the highest heaven, and His circuit even to the summit thereof: and there is no one that can hide himself from His heat.'²

This Ascension, which enthroned our Emmanuel as the eternal centre of light, was, by His own decree, to take place on one of the days of the month which men call May, and which clothes in its richest beauty the creation of this same God, who, when He had made it, was pleased with it, and found it very good.³ Sweet month of May! Not gloomy and cold like December, which brought us the humble joys of Bethlehem; not lowering and clouded like March, when the Lamb was sacrificed on Calvary; but buoyant with sunshine, and flowers, and life, and truly worthy to be offered, each year, to Mary, the Mother of God, for it is the month of her Jesus' triumph.

O Jesus! our Creator and our Brother! our eyes and heart have followed Thee from Thy first rising upon our world. We have celebrated, in the holy liturgy, each of Thy giant steps. But Thy very

¹ St. Luke, i. 79.

² Ps. xviii. 6, 7.

³ Gen. i. 31.

growth in beauty and brightness told us that Thou must one day leave us, to go and take possession of the place that was alone worthy of Thee, the throne at the right hand of Thine eternal Father. The splendour that has been on Thee since Thy Resurrection, is not of this world; Thou canst no longer abide among us. Thou hast remained here below, for these forty days, only for the sake of consolidating Thy work; and tomorrow the earth that has been blessed with Thy presence for three and thirty years, will be deprived of its privilege and joy. We rejoice at Thy approaching triumph, as did Thy blessed Mother, Thy disciples, Mary Magdalene and her companions; but we are sad at the thought of losing Thee, and Thou wilt forgive us. Thou wast our Emmanuel, our 'God with us'; henceforth, Thou art to be our Sun, our King, reigning from the throne of heaven, and we shall no longer be able to hear Thee, nor see Thee, nor touch Thee, O Word of life!¹ Still, dearest Jesus, we say to Thee with all our hearts: Glory and love be to Thee, for Thou hast treated us with infinite mercy! Thou owedst nothing to us; we were unworthy of a single look from Thee; and yet Thou camest down to this sinful earth, Thou hast dwelt among us, Thou hast paid our ransom by Thy Blood, Thou hast re-established peace between God and man. Oh, yes! it is most just that Thou shouldst now return to Him that sent Thee.² The Church, Thy bride, consents to her exile; she thinks only of what is most glorious to her Jesus; and she thus addresses Thee, in the words of the Canticle: 'Flee away, O my Beloved! and be swift as the roe and as the young hart, and ascend to the mountains, where the flowers of heaven exhale their sweet fragrance!'³ Can we, poor sinners as we are, refuse to imitate this loving resignation of her, who is Thy bride, and our mother?

¹ I St. John, i. 1.² St. John, xvi. 5.³ Cant. viii. 14.

THE ASCENSION OF OUR LORD

THE sun of the fortieth day has risen in all his splendour. The earth, which shook with gladness at the birth of our Emmanuel,¹ now thrills with a strange emotion. The divine series of the mysteries of the Man-God is about to close. Heaven has caught up the joy of earth. The angelic choirs are preparing to receive their promised King, and their princes stand at the gates, that they may open them when the signal is given of the mighty conqueror's approach.² The holy souls, that were liberated from limbo on the morning of the Resurrection, are hovering round Jerusalem, waiting for the happy moment when heaven's gate, closed by Adam's sin, shall be thrown open, and they shall enter in company with their Redeemer:—a few hours more, and then to heaven! Meanwhile, our risen Jesus has to visit His disciples and bid them farewell, for they are to be left for some years longer in this vale of tears.

They are in the cenacle, impatiently awaiting His coming. Suddenly He appears in their midst. Of the Mother's joy, who would dare to speak? As to the disciples and the holy women, they fall down and affectionately adore the Master, who has come to take His leave of them. He deigns to sit down to table with them; He even condescends to eat with them, not, indeed, to give them proof of His Resurrection, for He knows that they have no further doubts of the mystery; but now that He is about to

¹ Ps. xcvi. xcvi. xcvi.

² Ps. xxiii. 7.

sit at the right hand of the Father, He would give them this endearing mark of familiarity. Oh admirable repast! in which Mary, for the last time in this world, is seated side by side with her Jesus, and in which the Church, (represented by the disciples and the holy women) is honoured by the visible presidency of her Head and Spouse.

What tongue could describe the respect, the recollected mien, the attention of the guests? With what love must they have riveted their eyes on the dear Master! They long to hear Him speak; His parting words will be so treasured! He does not keep them long in suspense: He speaks, but His language is not what they perhaps expected it to be, all affection. He begins by reminding them of the incredulity wherewith they heard of His Resurrection.¹ He is going to entrust His apostles with the most sublime mission ever given to man; He would, therefore, prepare them for it by humbling them. A few days hence they are to be the lights of the world; the world must believe what they preach, believe it on their word, believe it without having seen, believe what the apostles alone have seen. It is by faith that man approaches his God: they themselves were once without it, and Jesus would have them now express their sorrow for their former incredulity, and thus base their apostolate on humility.

Then, assuming a tone of authority, such as none but a God could take, He says to them: 'Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned.'² And how shall they accomplish this mission of preaching the Gospel to the whole world? how shall they persuade men to believe their word? By

¹ St. Mark, xvi. 14.

² *Ibid.* 15, 16.

miracles. 'And these signs,' continues Jesus, 'shall follow them that believe: in My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.'¹ He would have miracles to be the foundation of His Church, just as He had made them the argument of His own divine mission. The suspension of the laws of nature proves to us that it is God who speaks; we must receive the word, and humbly believe it.

Here, then, we have men unknown to the world and devoid of every human means, and yet commissioned to conquer the earth and make it acknowledge Jesus as its King! The world ignores their very existence. Tiberius, who sits on the imperial throne, trembling at every shadow of conspiracy, little suspects that there is being prepared an expedition which is to conquer the Roman empire. But these warriors must have their armour, and the armour must be of heaven's own tempering. Jesus tells them that they are to receive it a few days hence. 'Stay,' says He, 'in the city, till ye be endued with power from on high.'² But what is this armour? Jesus explains it to them. He reminds them of the Father's promise; 'that promise,' says He, 'which ye have heard by my mouth; for John, indeed, baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.'³

But the hour of separation is come. Jesus rises: His blessed Mother, and the hundred and twenty persons assembled there, prepare to follow Him. The cenacle is situated on Mount Sion, which is one of the two hills within the walls of Jerusalem. The holy group traverses the city, making for the eastern gate,

¹ St. Mark, xvi. 17, 18. ² St. Luke, xxiv. 49. ³ Acts, i. 4, 5.

which opens on the valley of Josaphat. It is the last time that Jesus walks through the faithless city. He is invisible to the eyes of the people who denied Him, but visible to His disciples, and goes before them, as heretofore the pillar of fire led on the Israelites. How beautiful and imposing a sight! Mary, the disciples, and the holy women accompanying Jesus in His heavenward journey, which is to lead Him to the right hand of His eternal Father! It was commemorated in the middle ages by a solemn procession before the Mass of Ascension day. What happy times were those, when Christians took delight in honouring every action of our Redeemer! They could not be satisfied as we are, with a few vague notions, which can produce nothing but an equally vague devotion.

They reflected on the thoughts which Mary must have had during these last moments of her Son's presence. They used to ask themselves, which of the two sentiments was uppermost in her maternal heart,—sadness, that she was to see her Jesus no more, or joy, that He was now going to enter into the glory He so infinitely deserved. The answer was soon found; had not Jesus said to His disciples: 'If ye loved Me, ye would indeed be glad, because I go to the Father.'¹ Now, who loved Jesus as Mary did? The Mother's heart, then, was full of joy at parting with Him. How was she to think of herself, when there was question of the triumph of her Son and her God? Could she that had witnessed the scene of Calvary, do less than desire to see Him glorified, whom she knew to be the sovereign Lord of all things,—Him whom, but a short time ago, she had seen rejected by His people, blasphemed, and dying the most ignominious and cruel of deaths?

¹ St. John, xiv. 28.

The holy group has traversed the valley of Josaphat; it has crossed the brook Cedron, and is moving onwards to Mount Olivet. What recollections would crowd on the mind! This torrent, of which Jesus had drunk on the day of His humiliation, is now the path He takes to triumph and glory. The royal prophet had foretold it.¹ On their left, are the garden and the cave, where He suffered His agony and accepted the bitter chalice of His Passion. After having come as far as what St. Luke calls the distance of the journey allowed to the Jews on a Sabbath-day,² they are close to Bethania, that favoured village, where Jesus used to accept hospitality at the hands of Lazarus and his two sisters. This part of Mount Olivet commands a view of Jerusalem. The sight of its temple and palaces makes the disciples proud of their earthly city: they have forgotten the curse uttered against her; they seem to have forgotten, too, that Jesus has just made them citizens and conquerors of the whole world. They begin to dream of the earthly grandeur of Jerusalem, and, turning to their divine Master, they venture to ask Him this question: 'Lord, wilt Thou, at this time, restore again the kingdom to Israel?'³

Jesus answers them with a tone of severity: 'It is not for you to know the times or moments which the Father hath put in His own power.'⁴ These words do not destroy the hope that Jerusalem is to be restored by the Christian Israel; but, as this is not to happen till the world is drawing towards its end, there is nothing that requires our Saviour's revealing the secret. What ought to be uppermost in the mind of the disciples, is the conversion of the pagan world, the establishment of the Church. Jesus reminds them of the mission He has just given to them: 'Ye shall

¹ Ps. cix. 7.

² Acts, i. 12.

³ *Ibid.* 6.

⁴ *Ibid.* 7.

receive', says He, 'the power of the Holy Ghost coming upon you; and ye shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.'¹

According to a tradition, which has been handed down from the earliest ages of Christianity,² it is midday, the same hour at which He was raised up, when nailed to His cross. Giving His blessed Mother a look of filial affection, and another of fond farewell to the rest of the group that stand around Him, Jesus raises up His hands and blesses them all. While thus blessing them, He is raised up from the ground whereon He stands, and ascends into heaven.³ Their eyes follow Him, until a cloud comes and receives Him out of their sight.⁴

Yes, Jesus is gone! The earth has lost her Emmanuel!—For four thousand years had He been expected: the patriarchs and prophets had desired His coming with all the fervour of their souls. He came. His love made Him our captive in the chaste womb of the Virgin of Nazareth; it was there He first received our adorations. Nine months after, the blessed Mother offered Him to our joyous love in the stable at Bethlehem. We followed Him into Egypt; we returned with Him; we dwelt with Him at Nazareth. When He began the three years of His public life, we kept close to His steps; we delighted in being near Him, we listened to His preaching and parables, we saw His miracles. The malice of His enemies reached its height; and the time came wherein He was to give us the last and grandest proof of the love that had brought Him from heaven, by dying for us on a cross. We kept near Him as He died, and our souls were purified by the Blood that flowed from

¹ Acts, i. 8.

² Constit. Apost. *lib. v. cap. xix.*

³ St. Luke, xxiv. 51.

⁴ Acts, i. 9.

His wounds. On the third day, He rose again from His grave, and we stood by exulting in His triumph over death, for that triumph won for us a like resurrection. During the forty days He has deigned to spend with us since His Resurrection, our faith has made us cling to Him: we would fain have kept Him with us for ever,—but the hour is come: He has left us. Yes, our dearest Jesus is gone! Oh happy the souls that He had taken from limbo! They have gone with Him, and, for all eternity, are to enjoy the heaven of His visible presence.

The disciples are still steadfastly looking up towards heaven, when lo! two angels, clad in white robes, appear to them, saying: 'Ye men of Galilee! why stand ye looking up to heaven? This Jesus, who is taken up from you into heaven, shall so come as ye have seen Him going into heaven!'¹ He has ascended, a Saviour; He is to return, a Judge: between these two events is comprised the whole life of the Church on earth. We are therefore living under the reign of Jesus as our Saviour, for He has said: 'God sent not His Son into the world to judge the world, but that the world might be saved by Him:'² and to carry out this merciful design He has just been giving to His disciples the mission to go throughout the whole world, and invite men, while yet there is time, to accept the mystery of salvation.

What a task is this He imposes on the apostles! And now that they are to begin their work, He leaves them! They return from Mount Olivet, and Jesus is not with them! And yet, they are not sad; they have Mary to console them; her unselfish generosity is their model, and well do they learn the lesson.

They love Jesus; they rejoice at the thought of His having entered into His rest. 'They went back into

¹ Acts, i. 10, 11.

² St. John, iii. 17.

Jerusalem with great joy.'¹ These few simple words of the Gospel indicate the spirit of this admirable feast of the Ascension : it is a festival which, notwithstanding its soft tinge of sadness, is, more than any other, expressive of joy and triumph. During its octave, we will endeavour to describe its mystery and magnificence : we would only observe for the present, that this solemnity is the completion of the mysteries of our redemption ; that it is one of those which were instituted by the apostles ;² and finally, that it has impressed a character of sacredness on the Thursday of each week, the day already so highly honoured by the institution of the Eucharist.

We have alluded to the procession, whereby our Catholic forefathers used, on this feast, to celebrate the journey of Jesus and His disciples to Mount Olivet. Another custom observed on the Ascension, was the solemn blessing given to bread and to the new fruits : it was commemorative of the farewell repast taken by Jesus in the cenacle. Let us imitate the piety of the ages of faith, when Christians loved to honour the very least of our Saviour's actions, and, so to speak, make them their own, by thus interweaving the minutest details of His life into their own. What earnest reality of love and adoration was given to our Jesus in those olden times, when His being sovereign Lord and Redeemer was the ruling principle of both individual and social life ! Now-a-days, we may follow the principle, as fervently as we please, in the privacy of our own consciences, or, at most, in our own homes ; but publicly, and when we are before the world, no ! To say nothing of the evil results of this modern limitation of Jesus' rights as our King, what could be more sacrilegiously unjust to Him who deserves our whole service,

¹ St. Luke, xxiv. 52.

² St. Augustine, *Ep. ad Januar.*

everywhere and at all times?' The angels said to the apostles: 'This Jesus shall come, as ye have seen Him going into heaven:' happy we, if, during His absence, we shall have so unreservedly loved and served Him, as to be able to meet Him with confidence when He comes to judge us.

We will not here insert the Office of first Vespers, inasmuch as this festival is fixed for the Thursday; so that its vigil can never fall on a Sunday, and the faithful, consequently, have not the habit of assisting at them. Moreover, with the exception of the versicle and the *Magnificat* antiphon, the first and second Vespers are exactly alike.

MASS

The Roman missal gives St. Peter's as the Station for to-day. It was a happy thought to choose this basilica, inasmuch as it possesses the tomb of one of the chief witnesses of Jesus' Ascension. It is still the stational church; but for now several centuries, the Pope and sacred college of Cardinals repair to the Lateran basilica. It is in this venerable church, dedicated by Constantine to the Saviour of the world, that is closed our yearly series of the mysteries whereby the Son of God wrought our salvation.

In these two magnificent basilicas, as well as in the humblest church of Christendom, the liturgical symbol of the feast is the Paschal Candle. It was first lighted on the night of the Resurrection, and was to remind us, by its forty days' presence, of the time which Jesus spent among His brethren, after He had risen from the grave. The eyes of the faithful are fixed upon it, and its light seems to be burning more brightly, now that we are about to lose it. Let us bless our holy mother Church, whom the Holy Ghost has taught to instruct us and excite us to devotion

by so many admirable symbols. Let us glorify our divine master, who says, speaking of Himself: 'I am the light of the world.'¹

The Introit is the solemn announcement of to-day's mystery. It is formed of the angels' words to the apostles: Jesus has ascended into heaven; He is to come down again at the last day.

INTROIT

Viri Galilæi, quid admiramini, aspicientes in cœlum? Alleluia: quemadmodum vidistis eum ascendentem in cœlum, ita veniet. Alleluia, alleluia, alleluia.

Ps. Omnes gentes plaudite manibus: jubilate Deo in voce exsultationis. *Ÿ.* Gloria Patri. Viri Galilæi.

Ye men of Galilee! why look ye wondering, up to heaven? Alleluia. As ye have seen him ascending into heaven, so shall he come. Alleluia, alleluia, alleluia.

Ps. Clap your hands, all ye nations: shout unto God, with the voice of joy. *Ÿ.* Glory. &c. Ye men, &c.

In the Collect, the Church sums up the prayers of her children, and beseeches God to grant them the grace of keeping their hearts fixed on their Redeemer, and of desiring to be united with Him in that home above, which He has gone to prepare for them.

COLLECT

Concede, quæsumus, omnipotens Deus: ut qui hodierna die Unigenitum tuum Redemptorem nostrum ad cœlos ascendisse credimus, ipsi quoque mente in cœlestibus habitemus. Per eundem.

Grant, we beseech thee, O almighty God, that we, who believe that thy only-begotten Son, our Redeemer, ascended this day into heaven, may also dwell there in desire. Through the same &c.

EPISTLE

Lectio Actuum Apostolorum.

Cap. i.

Primum quidem sermo-

Lesson from the Acts of the Apostles.

Ch. i

The former treatise I made,

¹ St. John, viii. 12.

nem feci de omnibus, o Theophile, quæ cœpit Jesus facere et docere, usque in diem, qua præcipiens apostolis per Spiritum Sanctum, quos elegit, assumptus est: quibus et præbuit seipsum vivum post passionem suam in multis argumentis, per dies quadraginta apparens eis, et loquens de regno Dei. Et convescens, præcepit eis ab Jerosolymis ne discederent, sed expectarent promissionem Patris, quam audistis (inquit) per os meum: quia Joannes quidem baptizavit aqua, vos autem baptizabimini Spiritu Sancto non post multos hos dies. Igitur qui convenerant interrogabant eum dicentes: Domine, si in tempore hoc restitues regnum Israel? Dixit autem eis: Non est vestrum nosse tempora vel momenta, quæ Pater posuit in sua potestate: sed accipietis virtutem supervenientis Spiritus Sancti in vos, et eritis mihi testes in Jerusalem, et in omni Judæa, et Samaria, et usque ad ultimum terræ. Et cum hæc dixisset, videntibus illis, elevatus est: et nubes suscepit eum ab oculis eorum. Cumque intuerentur in cœlum euntem illum, ecce duo viri adstiterunt juxta illos in vestibus albis, qui et dixerunt: Viri Galilæi, quid statis aspicientes in cœlum? Hic Jesus, qui assumptus

O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he showed himself alive after his passion, by many proofs, for forty days appearing to them and speaking of the kingdom of God. And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth; for John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They, therefore, who were come together asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel? But he said to them: It is not for you to know the times or moments which the Father hath put in his own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judæa, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on, he was raised up; and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments.

est a vobis in cœlum, sic veniet, quemadmodum vidistis eum euntem in cœlum. Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken from you into heaven, shall so come as you have seen him going into heaven.

This admirable description of our Jesus' Ascension, brings the mystery so vividly before us, that we almost seem to see the happy group on Mount Olivet. With what affection the disciples gaze upon the divine Master as they see Him rising up towards heaven, and stretching out His hand to bless them! Their eyes, though full of tears, are riveted on the cloud which has come between themselves and Jesus. They are alone on the mount; Jesus' visible presence is taken from them. How wretched would they not feel in the desert land of their exile, were it not for His supporting grace, and for that holy Spirit who is about to come down and create within them a new being? So then, it is only in heaven that they can ever again see the face of Jesus, who, God as He is, deigned to be their Master for three long happy years, and on the evening of the Last Supper, called them His friends!

Neither are they the only ones who feel this separation. Our earth leaped with joy as the Son of God walked upon it; that joy is now past. It had looked forward, for four thousand years, for the glory of being the dwelling-place of its Creator; that glory is now gone. The nations are in expectation of a Deliverer, and though, with the exception of the people of Judea and Galilee, men are not aware that this Deliverer has come and gone again,—it shall not long be so. They shall hear of His birth, and His life, and His works; they shall hear of His triumphant Ascension, too, for holy Church shall proclaim it in every country of the earth. Eighteen hundred

years have elapsed since He left this world, and our respectful and loving farewell blends with that which His disciples gave Him when He was mounting up to heaven. Like them, we feel His absence; but like them, we also rejoice in the thought that He is seated at the right hand of His Father, beautiful in His kingly glory. Thou, dear Jesus! hast entered into Thy rest! We adore Thee on Thy throne, we Thy redeemed and the fruit of Thy victory. Bless us! Draw us to Thyself, and grant that Thy last coming may be to us a source of joy rather than of fear!

The two Alleluia-versicles give us the words of the royal psalmist, wherein he celebrates the glorious Ascension of the future Messias, the acclamations of the angels, the loud music of heaven's trumpets, the gorgeous pageant of the countless fortunate captives of limbo whom the conqueror leads up, as His trophy, to heaven.

Alleluia, alleluia.

Ÿ. Ascendit Deus in jubilatione, et Dominus in voce tubæ.

Alleluia.

Ÿ. Dominus in Sina in sancto, ascendens in altum, captivam duxit captivitatem. Alleluia.

Alleluia, alleluia.

Ÿ. God ascended in triumph, and the Lord at the sound of the trumpet.

Alleluia.

Ÿ. The Lord on Sina, in his holy place, ascending on high, hath led captivity captive. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Marcum.

Cap. xvi.

In illo tempore: Recumbentibus undecim discipulis, apparuit illis Jesus, et exprobravit incredulitatem eorum et duritiam cordis: quia iis, qui viderant eum resurrexisse, non credide-

Sequel of the holy Gospel according to Mark.

Ch. xvi.

At that time: Jesus appeared to the eleven as they were at table; and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen

runt. Et dixit eis: Euntes in mundum universum, prædicate Evangelium omni creaturæ. Qui crediderit et baptizatus fuerit, salvus erit: qui vero non crediderit, condemnabitur. Signa autem eos, qui crediderint, hæc sequentur: In nomine meo dæmonia ejicient; linguis loquentur novis: serpentes tollent: et si mortiferum quid biberint, non eis nocbit: super ægros manus imponent, et bene habebunt. Et Dominus quidem Jesus, postquam locutus est eis, assumptus est in cælum, et sedet a dextris Dei. Illi autem profecti prædicaverunt ubique, Domino cooperante, et sermonem confirmante, sequentibus signis.

again. And he said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay hands upon the sick, and they shall recover. And the Lord Jesus after he had spoken to them was taken up into heaven, and sitteth on the right hand of God. But they going preached everywhere; the Lord working withal, and confirming the word with signs that followed.

The deacon having sung these words, an acolyte ascends the ambo and extinguishes the Paschal Candle, the sweet symbol of our Jesus' presence for the forty days after His resurrection. This expressive rite tells us of the widowhood of holy mother Church, and that we, when we would contemplate our beloved Lord, must turn our hearts to heaven, for it is there that He is to be seen. Alas! how short was His stay here below, and how quickly the time passed! How many ages have gone by, and how many must still come over this poor earth of ours, before she can again behold His face!

The Church languishes after Him, in this dreary exile of the vale of tears, taking care of us, the children her Jesus has given her by His holy Spirit. She feels His absence; and, if we are Christians, we

shall feel it too. Oh! when will the day come, whereon reunited to our bodies, we shall be taken up in the clouds to meet Christ, and be with our Lord for ever!¹ Then, and then only, shall we have attained the end for which we were created.

All the mysteries of the Word Incarnate were to close with His Ascension; all the graces we receive are to end with ours. This world is but a figure that passeth away;² and we are hastening through it to rejoin our divine Leader. In Him are our life and our happiness; it is vain to seek them elsewhere. Whatever brings us nearer to Jesus, is good; whatever alienates us from Him is evil. The mystery of the Ascension is the last ray of light given to us by our Creator, whereby He shows us the path to our heavenly country. If our heart is seeking its Jesus, and longs to come to Him, it is alive with the true life; if its energies are spent upon created things, and it feels no attraction for its Jesus, it is dead.

Let us, therefore, lift up our eyes, as did the disciples, and follow in desire Him who this day ascends to heaven, and prepares a place there for each of His faithful servants. *Sursum corda!* Hearts on heaven! It is the parting word of our brethren, who accompany the divine Conqueror in His Ascension; it is the hymn wherewith the angels, coming down to meet their King, invite us to ascend and fill up the vacant thrones: *Sursum corda!*

Farewell, dear paschal torch, that hast gladdened us with thy lovely flame! Thou hast sweetly spoken to us of Jesus, our light in the darkness of our pilgrimage; and now thou leavest us, telling us that He is no longer to be seen here below, and that we must follow Him to heaven, if we would again behold Him. Farewell, loved symbol made by the hand of our

¹ 1 Thess. iv. 16,

² 1 Cor. vii. 31.

mother, the Church, that thou mightest speak to our hearts! The impressions excited within us, as we looked upon thee, during this holy season of Easter, shall not be forgotten. Thou wast the herald of our Pasch; thy leaving reminds us that the glad time is drawing to its close.

For the Offertory-antiphon, the Church uses the words of David, as before the Gospel. She is taken up with this one glad thought: the triumph of her Spouse, and the joy it caused in heaven. She would have this joy to be shared in by us who are on earth.

OFFERTORY

Ascendit Deus in jubilatione: et Dominus in voce tubæ, alleluia.	God ascended with jubilee, and the Lord with the sound of the trumpet, alleluia.
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Our desires, on this day, should be that we may follow our Jesus to life everlasting, and overcome all the hindrances that we may have to encounter on the way thither. This is what the Church asks of God for us, in the Secret.

SECRET

Suscipe, Domine, munera, quæ pro Filii tui gloriosa Ascensione deferimus; et concede propitius; ut a præsentibus periculis liberemur, et ad vitam perveniamus æternam. Per eundem.	Receive, O Lord, the offerings we make in memory of the glorious Ascension of thy Son: and mercifully grant, that we may both be delivered from present danger, and arrive at everlasting life. Through the same, &c.
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PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus, per Christum Domi-	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, through
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num nostrum; qui post Resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes: Sanctus, sanctus, sanctus.

Christ our Lord; who after his Resurrection appeared openly to all his disciples, and, in their presence ascended into heaven, to make us partakers of his divine nature. 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: Holy, holy, holy.

It is the royal prophet who again speaks in the Communion-anthem. He foretells, a thousand years before the event, that the Emmanuel is to ascend from the *east*. Mount Olivet, whence our Lord took His departure to His Father's kingdom, is to the east of Jerusalem.

COMMUNION

Psallite Domino, qui ascendit super cœlos cœlorum ad orientem, alleluia.

Sing to the Lord, who hath ascended towards the east, above all the heavens, alleluia.

The faithful people has just confirmed its union with its divine Head, by receiving the adorable Sacrament; the Church asks of God that this mystery, which contains Jesus within it in an invisible manner, may work in us what it outwardly expresses.

POSTCOMMUNION

Præsta nobis, quæsumus omnipotens et misericors Deus, ut quæ visibilibus mysteriis sumenda percipimus, invisibili consequamur effectu. Per Dominum.

Grant, we beseech thee, O almighty and most merciful God, that we may obtain the invisible effects of the visible mysteries we have received. Through, &c.

NOON

A tradition, handed down from the early ages, and confirmed by the revelations of the saints, tells us that the Ascension of our Lord took place at the hour of noon. The Carmelites of St. Teresa's reform honour this pious tradition by assembling in the choir, at the hour of midday on the Ascension, and spending it in the contemplation of this last of Jesus' mysteries, following Him, in thought and desire, to the throne of His glory.

Let us also follow Him; but before looking on the bright noon which smiles on His triumph, let us go back in thought to His first coming among us. It was at midnight, in the stable of Bethlehem. That dark and silent hour was an appropriate commencement to the three and thirty years of His life on earth. He had come to accomplish a great mission: year by year and day by day, He laboured in its fulfilment. It was nigh to its fulfilment, when men laid their sacrilegious hands upon Him, and nailed Him to a cross. It was midday, when He was thus raised up in the air; but the eternal Father would not permit the sun to shine on Jesus' humiliation. Darkness covered the face of the earth; and that day had no noon. Three hours after, the sun reappeared. Three days after, the Crucified rose again from the tomb, and it was at the early dawn of light.

On this day, yea at this very hour, His work is completed. He has redeemed us, by His Blood, from our sins; He has conquered death by His Resurrection to life: had He not a right to choose, for His Ascension, the hour when the sun is pouring forth his warmest and brightest beams? Hail, holy hour of noon, sacred with thy double consecration, which reminds us daily of the mercy and of the triumph of our Emmanuel, of salvation by His cross, and of heaven by His Ascension!

But art not Thou, O Jesus! O Sun of Justice! art not Thou Thyself the noontide of our souls? Where are we to find that fullness of light for which we were created, where that burning of eternal love which alone can satisfy our longing hearts, but in Thee, who camest down upon the earth to dispel our darkness and our cold? It is in this hope that we venture to address Thee in the sublime words of Thy faithful bride Gertrude: 'O Love, O noontide, whose ardours are so soothing! Thou art the hour of sacred rest; and the unruffled peace I taste in thee is all my delight. O Thou whom my soul loveth, Thou who art my chosen and my elect above all creatures, tell me, show me, where Thou feedest Thy flock, where Thou liest to rest in the midday. My heart kindles with rapture at thought of Thy tranquil rest at noon! Oh that it were given me to come so near to Thee, that I might be not only near Thee, but in Thee! Beneath Thy genial ray, O Sun of justice, the flowers of all the virtues would spring forth from me, who am but dust and ashes. Then would my soul, rendered fruitful by Thee, my Master and my Spouse, bring forth the noble fruit of every perfection. Then should I be led forth from this valley of sorrows, and be admitted to behold Thy face, so long, so wistfully longed for; and then would it be my everlasting happiness to think that Thou hast not disdained, O Thou spotless Mirror, to unite Thyself to a sinner like me!'¹

VESPERS

The Lord Jesus has disappeared from our earth, but His memory and His promises are treasured in the heart of the Church. She follows in spirit the glorious triumph of her Spouse, a triumph so well

¹ *Exercitia S. Gertrudis, Die V.*

deserved by His having accomplished the world's Redemption. She keenly feels her widowhood; but she awaits, with unshaken confidence, the promised Comforter. The hours of this trying day are passing away, and evening is coming on; she once more assembles her children, and, in the Office of Vespers, commemorates all that has happened in this sublime mystery of the Ascension.

The antiphons of the psalms relate the great event of noon; the tone of sadness that runs through their melody, is in keeping with the feelings excited by the separation.

<p>ANT. Viri Galilæi, quid aspicitis in cœlum? Hic Jesus qui assumptus est a vobis in cœlum, sic veniet, alleluia.</p>	<p>ANT. Ye men of Galilee, why look ye up to heaven? This Jesus, who is taken from you into heaven, shall so come, alleluia.</p>
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Psalm : Dixit Dominus, page 92.

<p>ANT. Cumque intuerentur in cœlum euntem illum, dixerunt, alleluia.</p>	<p>ANT. And when they beheld him going up to heaven, they said: alleluia.</p>
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Psalm : Confitebor, page 93.

<p>ANT. Elevatis manibus, benedixit eis, et ferebatur in cœlum, alleluia.</p>	<p>ANT. Lifting up his hands, he blessed them, and was carried up to heaven, alleluia.</p>
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Psalm : Beatus vir, page 94.

<p>ANT. Exaltate regem regum, et hymnum dicite Deo, alleluia.</p>	<p>ANT. Praise ye the King of kings, and sing a hymn to God, alleluia.</p>
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Psalm : Laudate, pueri, page 95.

<p>ANT. Videntibus illis elevatus est, et nubes suscepit eum in cœlo, alleluia.</p>	<p>ANT. As they looked on, he was raised up, and a cloud received him into heaven, alleluia.</p>
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PSALM 116

Laudate Dominum, omnes O praise the Lord, all ye

gentes: laudate eum, omnes populi.

Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

ANT. Videntibus illis elevatus est, et nubes suscepit eum in cœlo, alleluia.

nations: praise him all ye people.

For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

ANT. As they looked on, he was raised up, and a cloud received him into heaven, alleluia.

CAPITULUM

(Acts of the Apostles, I.)

Primum quidem sermonem feci de omnibus, o Theophile, quæ cœpit Jesus facere et docere, usque in diem qua præcipiens apostolis per Spiritum Sanctum, quos elegit, assumptus est.

The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up.

The hymn was composed by St. Ambrose, and is full of sweetness; it was somewhat changed in the seventeenth century, and in this changed form we now have it.

HYMN *

Salutis humanæ sator,

O Jesus Redeemer of man-

* In the monastic rite, it is retained in its original form, as written by St. Ambrose. It is preceded by the following responsory :

R. *breve*.—Ascendens Christus in altum, * Alleluia, alleluia. Ascendens. V. Captivam duxit captivitatem. Alleluia. Gloria Patri, &c. Ascendens.

Jesu, nostra redemptio,
Amor et desiderium,
Deus Creator omnium,
Homo in fine temporum.

Quæ te vicit clementia,
Ut ferres nostra crimina?
Crudelem mortem patiens,
Ut nos a morte tollereres?

Inferni claustra penetrans,
Tuos captivos redimens,
Victor triumpho nobili,
Ad dextram Patris residens.

Ipsa te cogat pietas,
Ut mala nostra superes
Parcendo, et voti compotes,
Nos tuo vultu saties.

Tu esto nostrum gaudium,
Qui es futurus præmium;
Sit nostra in te gloria
Per cuncta semper sæcula.

Amen,

Jesu, voluptas cordium,
Orbis redempti conditor,
Et casta lux amantium.

Qua victus es clementia,
Ut nostra ferres crimina,
Mortem subires innocens,
A morte nos ut tolleres?

Perrumpis infernum cha-
os,
Vinctis catenas detrahis:
Victor triumpho nobili,
Ad dexteram Patris sedes.

Te cogat indulgentia,
Ut damna nostra sarcias,
Tuique vultus compotes
Dites beato lumine.

Tu dux ad astra et semita,
Sis meta nostris cordibus,
Sis lacrymarum gaudium,
Sis dulce vitæ præmium.
Amen.

Ÿ. Dominus in caelo, al-
leluia.

R̄. Paravit sedem suam,
alleluia.

kind, joy of our hearts, Creator
of the world redeemed, and
chaste light of them that love
thee.

What mercy was it that led
thee to take upon thee our
sins? and suffer death, O inno-
cent victim, that thou mightest
free us from death?

Thou brokest the gates of
hell, and the chains of them
that were bound. A conquer-
or, with noblest triumph, thou
now sittest at the right hand
of the Father.

May thy clemency lead thee
to repair our losses. Oh! give
us to see thy Face, and enrich
us with the blessed light.

Be thou our guide and path
to heaven; be thou the object
of our heart's desire; be thou
the joy of our tears, and the
sweet recompense of a life
spent for thee! Amen.

Ÿ. The Lord, in heaven, al-
leluia.

R̄. Hath prepared his throne,
alleluia.

The Magnificat-anthem is an appeal made to our
Jesus, that He would be mindful of His own and
His Father's *promise*, and not delay to console His
bride by sending her the holy Spirit. The Church
repeats this antiphon every day, till the arrival of
the heavenly Guest.

ANTIPHON OF THE *Magnificat*

O rex gloriæ, Domine vir-
tutum, qui triumphator ho-
die super omnes celos as-

O King of glory, Lord of
hosts, who didst this day as-
cend in triumph above all the

celandisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos, Spiritum veritatis, alleluia.

OREMUS

Concede, quæsumus omnipotens Deus: ut qui hodierna die Unigenitum tuum redemptorem nostrum ad cœlos ascendisse credimus, ipsi quoque mente in cœlestibus habitemus. Per eundem.

heavens! leave us not orphans, but send upon us the Spirit of truth, promised us by the Father, alleluia.

LET US PRAY

Grant, we beseech thee, O almighty God, that we, who believe that thy only-begotten Son, our Redeemer, ascended this day into heaven, may also dwell there in desire. Through the same, &c.

During the days of the octave, we will listen to the several Churches of old celebrating, each in its own style, but all with one and the same faith, the Ascension of our Redeemer. Let us give the first place to the Greek Church, which, in her usual pompous style, commemorates the glories of this mystery. It is her hymn for the evening Office.

HYMN

(In Assumptione Domini, ad Vesperas)

Quando pervenisti, Christe, in montem Olivarum, Patris adimpleturus beneplacitum, obstupuerunt cœlestes angeli, et horruerunt inferorum habitatores. Adstabant autem discipuli cum gaudio trementes, dum ipsi loquereris; tamquam thronus vero, ex adverso præparata erat nubes expectans; portis autem apertis in decore suo cœlum apparebat; et terræ abscondita revelat, ut notus fiat Adæ descensus et reascensus. Sed vestigia quidem exaltabantur tam-

When thou, O Christ, camest to Mount Olivet, there to fulfil the good pleasure of thy Father, the angels of heaven were in admiration, and the inhabitants of hell trembled. Thy disciples, too, were there, and they thrilled with joy as thou spakest unto them. A cloud, like a throne, hovered above in front, awaiting thee; the gates of heaven were opened, showing the beauty of its courts, and revealing its hidden treasures to the earth, that Adam might thus learn whence he had fallen and whither he

quam a manu: os vero multum benedicebat, quamdiu audiebatur; nubes excipiebat, et cœlum te intus suscepit. Opus istud magnum præter rerum ordinem operatus es, Domine, ad salutem animarum nostrarum.

Delapsam in inferiores partes terræ naturam Adæ a te, Deus, renovatam, super omnem principatum et potestatem tecum hodie sustulisti; quia enim diligebas, tecum collocasti; quia commisereris, tibi univisti; quia unieras, simul passus es; quia passus es impassibilis, conglorificasti. At incorporei: Quis est, aiebant, iste vir speciosus? sed non tantum homo, Deus autem et homo, utramque proferens naturam. Unde alii angeli in stolis circum discipulos volantes clamabant: Viri Galilæi, qui a vobis abiit hic Jesus homo Deus, rursus veniet Deus homo, iudex vivorum et mortuorum, fidelibus autem dans peccatorum veniam et magnam misericordiam.

Quando assumptus es in gloria, Christe Deus, viden-

was to reascend. Thy feet were suddenly lifted up, as though some hand were raising them. Thy words, as long as they were heard, were nought but blessing. The cloud received thee, and heaven welcomed thee within its bosom. It was for the salvation of our souls, that thou, O Lord, didst achieve this great work, this work surpassing nature's law.

Thou, O God, didst on this day raise up together with thyself, above all Principalities and Powers, the nature of Adam which had fallen into the deep abyss, but which was restored by thee. Because thou lovedst it, thou placedst it on thine own throne; because thou hadst pity on it, thou unitedst it to thyself; because thou hadst thus united it, thou didst suffer with it; because thou, the impassible, didst thus suffer, thou gavest it to share in thy glory. The angels cried out: 'Who is this beautiful Man? nay, not Man only, but God and Man, having the Nature of both?' Other angels in white garments, hovered round the disciples, and exclaimed: 'Ye men of Galilee! this Jesus, this Man-God, who hath left you will return the God-Man, the Judge of the living and the dead, to give unto them that are faithful pardon and abundant mercy.'

When thou, O Christ our God, didst ascend into glory, in

tibus discipulis, nubes te cum carne suscipiebant, portæ cœli sublatae sunt; Angelorum chorus in exultatione lætabatur; supernæ Virtutes clamabant dicentes: Attollite portas, principes vestras, et introibit Rex gloriæ. Discipuli autem obstupefacti dicebant: Ne separetis a nobis, Pastor bone, sed mitte nobis sanctissimum Spiritum tuum, dirigentem et firmantem animas nostras.

Domine, postquam utpote bonus, mysterium a sæculis et generationibus absconditum implevisti, in montem Olivarum cum discipulis tuis venisti, habens eam quæ te creatorem et omnium opificem genuit. Eam enim quæ in passione tua materno more præ omnibus doluit, oportebat et ob gloriam carnis tuæ majori perfrui gaudio; cujus et nos participes effecti, in tua ad cœlos ascensione, Domine, magnam tuam in nos misericordiam glorificamus.

the sight of thy disciples, a cloud received thee in thy human Nature, and the gates of heaven were uplifted; the angelic choir exulted with great joy; the heavenly Powers cried out, saying: 'Lift up your gates, O ye princes! and the King of glory shall enter in!' The disciples were amazed, and said to thee: 'Leave us not, good Shepherd! but send unto us thy holy Spirit, that he may guide and strengthen our souls!'

After having, O Lord, in thy goodness, accomplished the mystery that was hidden from ages and generations, thou didst go, together with thy disciples to Mount Olivet, having with thee her that had given birth to thee the Creator and Maker of all creatures. It was meet that she, who being thy Mother, had mourned more than all others over thy Passion, should also have greater joy in the glory thus conferred upon thy human Nature. We, therefore, who share in the joy she had in thine Ascension glorify thy great mercy.

O Jesus, our Emmanuel! Thy work is done, and this is the day of Thy entering into Thy rest. In the beginning of the world, Thou didst spend six days in harmonizing the varied portions of the creation; after which, Thou enteredst again into Thy rest. When, later on, Thou wouldst repair Thy work, which satan's malice had deranged, Thy love induced Thee to live among us for three-and-thirty years,

during which Thou didst work our redemption, and restoredst us to the holiness and honour whence we had fallen. Whatsoever had been assigned Thee in the eternal decrees of the blessed Trinity, whatsoever had been foretold of Thee by the prophets, all was done, dear Jesus! not an iota of it all was forgotten. Thy triumphant Ascension was the close of the mission Thou hadst so mercifully undertaken. It was Thy second entrance into Thy rest; but, this time, it was with our human nature which Thou hadst assumed, and which was now to receive divine honour. Thou wouldst have companions in Thine Ascension: the souls Thou hadst liberated from limbo; yea, and when about to leave us, Thou saidst this word of consolation to us: 'I go to prepare a place for you!'¹

Confiding O Jesus! in this promise; resolved to follow Thee in all the mysteries achieved by Thee for our sake—in the humility of Thy birth at Bethlehem, in Thy sufferings on Calvary, in the joy of Thy Resurrection—we hope, also, to imitate Thee, when our mortal course is run, in Thy glorious Ascension. Meanwhile, we unite with the holy apostles who rejoiced at Thy triumph, and with the ransomed captives of limbo who entered heaven in Thy company. Watch over us, O divine Shepherd, while we are in our exile! Tend Thy faithful sheep; let none be lost; lead them all to Thy fold. The mystery of Thine Ascension shows us the object of our existence; it reanimates us to study more attentively, and love more warmly, all Thy other mysteries. Our one ambition, then, our one desire, shall henceforth be our own ascension to heaven and to Thee. It was for this Thou camest into the world: by humbling Thyself to our lowliness, to exalt us to Thine own majesty; and by making Thyself Man, to make man

¹ St. John, xiv. 2.

a partaker of Thy Divinity. But until the happy day of our union with Thee, what would become of us without that Power of the Most High whom Thou hast promised to send us, that He may bring us patience during our pilgrimage, fidelity to our absent King, and that solace of a heart exiled from its God, love? Come, then, O holy Spirit! Support our weakness; fix the eye of our souls on the heaven where our King awaits us; and never permit us to set our hearts on a world which, had it every other charm, has not the infinite one of Jesus' visible presence!

Let us close our feast with this beautiful prayer, taken from the Mozarabic breviary.

PRAYER

Unigenite Dei Filius, qui devicta morte de terrenis ad caelestia transitum faciens, quasi filius hominis apparens, in throno magnam claritatem habens, quem omnis militia caelestis exercitus angelorum laudat: praebe nobis, ut nullis flagitiorum vinculis in corde hujus saeculi illigemur, qui te ad Patrem ascendisse gloriosa fidei devotione concinimus, ut illic indesinenter cordis nostri dirigatur obtutus, quo tu ascendisti post vulnere gloriosus. Amen.

Only-begotten Son of God! who, having conquered death, didst pass from earth to heaven: who, as Son of Man, art seated in great glory on thy throne, receiving praise from the whole angelic host! grant that we, who in the jubilant devotion of our faith, celebrate thine Ascension to the Father, may not be fettered by the chains of sin to the love of this world; and that the aim of our hearts may unceasingly be directed to the heaven, whither thou didst ascend in glory, after thy Passion. Amen.

FRIDAY

WITHIN THE OCTAVE OF THE ASCENSION

O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos, Spiritum veritatis, alleluia.

O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphans, but send upon us the Spirit of truth, promised by the Father, alleluia.

The feast of the Ascension shows us the work of God in its completion. Hence it is that the Church, in her daily offering of the holy sacrifice, thus addresses the eternal Father: the words occur immediately after the consecration, and contain the motives of her confidence in the divine mercy: 'Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of Christ Thy Son our Lord, His Resurrection from the dead, and His admirable Ascension into heaven, offer unto Thy most excellent Majesty a pure, holy, and unspotted Host.' It is not enough for man to hope in the merits of his Redeemer's Passion, which cleansed him from his sins; it is not enough for him to add to the commemoration of the Passion that of the Resurrection, whereby our Redeemer conquered death; man is not saved, he is not reinstated, except by uniting these two mysteries with a third: the Ascension of the same Jesus who was crucified and rose again. During the forty days of His glorified life on earth, Jesus was still an exile; and, like Him, we also are exiles until such time as the gate of heaven, which has been closed for four

thousand years, shall be thrown open, both for Him and for us.

God, in His infinite goodness, made man for a nobler end than that of being mere lord of creation ; He gave him a higher destiny than that of knowing such truths as his natural powers could grasp, and of practising virtues that were within the reach of his moral capabilities, and of paying to his Creator an imperfect worship. In His omnipotence and love, He gave to this frail creature an end far above his nature. Though inferior to the angel, and uniting in himself the two natures of matter and spirit, man was created to the same end as the angel. Both were to dwell for eternity in heaven ; both were to be eternally happy in the face-to-face vision of God, that is, in the closest union with the sovereign Good. Grace—that wondrous and divine power—was to fit them for the supernatural end prepared for them by the gratuitous goodness of their Creator. This was the design which God had decreed from all eternity : to raise up to Himself these creatures that He had drawn out of nothingness, and to enrich them, agreeably to their sublime destiny, with the treasures of His love and His light.

We know the history of the fallen angels. They revolted against the commandment given them by God as a test of their fidelity, and as a condition of their being admitted into eternal happiness. Rebels were found in each of the choirs. They fell ; but the fall and its punishment were personal, and injured none but the actual transgressors. The angels who remained faithful were at once rewarded with the beatific vision and possession of the sovereign Good. Thus did God vouchsafe to make created beings partake in His own infinite happiness : the first elect were the good angels of the nine choirs.

Man was created after the angels ; he too fell, and his sin severed the link which united him with God.

The human race was, at that time, represented by one man and woman; when they fell, all fell. The gate of heaven was then shut against mankind, for the fall of Adam and Eve implicated us their children; neither could they transmit to us an inheritance which they themselves had lost. Instead of a quick and happy passage through this world, and then a glorious ascension into heaven, we were to have a life short indeed but full of misery, a grave, and corruption. As to our soul, even had she aspired to the supernatural happiness for which she was created, she could never have attained to it. Man had preferred earth for his portion, and the earth was given to him; but this only for a few short years, after which others would take his place, disappear in their turn, and so on to the end, as long as it should please God to perpetuate this fallen portion of His creation.

Yes, it is thus we deserved to be treated; but our merciful Creator had compassion upon us. He hated sin; but He had created us that He might make us partakers of His own glory, and He would not have His design frustrated. The earth was not to be an abode for man to be merely born, live a few days, and then die. When the fulness of time should come, there was to appear in the world a Man, not indeed the first of a new creation, but one like ourselves and of our own race, or, as the apostle expresses it, 'made of a woman.'¹ This Man, who was to be heavenly and yet of earth, would share our misfortunes with us; He would die like us; He would be buried like us; but, on the third day, He would rise again, and men would see Him resplendent with glory and immortality. What a joy for us, who have within us 'the answer of death,' to see such a victory gained by One, who is one of ourselves, 'flesh of our flesh!'

Thus were the divine intentions to be realized in

¹ Gal. iv. 4.

our regard. Our earth presents to our Creator a new Adam. He cannot stay here, for He has conquered death; He must ascend to heaven, and if her gates be closed, she must open them and receive Him. 'Lift up your gates, O ye princes! and be ye lifted up, O eternal gates! and the King of glory shall enter in!'¹ Oh that He would take us thither with Him, for He is our brother, and He assures us that His 'delight is to be with the children of men'² But what a joy it is for us to see our Jesus ascend to heaven! He is the holiest, the purest, the loveliest, of our race; He is the Son of a spotless Mother: let Him go and represent us in the kingdom of our inheritance. It is our own earth that sends Him; she is no longer a desert, now that she has produced such a flower, and such a fruit, for heaven. A flood of light poured into this lowly vale of tears, when the gates of heaven were raised up to receive Him. 'Be Thou exalted, O Lord, in Thine own strength! and we, who are still on the earth, will sing and praise Thy power'³ Receive, O eternal Father, the brother whom we send to Thee; sinners though we are, this brother of ours is infinitely holy and perfect. Where is the curse that once fastened on our earth? 'The earth hath given her fruit'⁴ And if we may presume so far as to see in Him the first-fruits of a future harvest to be gathered into Thy house, may we not rejoice in the thought that the Ascension of our Jesus was the day whereon Thy primal work was restored to Thee?

Let us, to-day, borrow from the Armenian Church one of her sweetest hymns. Let us unite with her in sharing in the joy felt by the holy angels, when they

¹ Ps. xxiii. 7.

² Prov. viii. 31.

³ Ps. xx. 14.

⁴ *Ibid.* lxvi. 7.

saw the God-Man rising from earth, and taking possession of the highest throne in heaven.

Potestates cœli territæ sunt, videntes ascensum tuum, Christe: alter ad alterum pavescentes dicebant: quis est iste rex gloriæ?

Hic est incarnatus Deus Verbum, qui in cruce peccatum occidit, et supervolans gloriose, venit in cœlum, Dominus fortis virtute sua.

Hic est qui de monumento surrexit, et destruxit infernum, atque superseandens gloriose venit ad Patrem, Dominus potens in prælio.

Qui ascendit hodie divina potestate in patrio curru, ministrantibus ei angelicis choris, qui canebant dicentes: Attollite portas, principes, vestras, et introibit rex gloriæ.

Stupuerunt supernæ Potestates, et tremenda voce clamabant ad invicem: Quis est iste rex gloriæ, qui venit in carne et mira virtute? Attollite, attollite portas, principes, vestras, et introibit rex gloriæ.

Modulabantur superni Principatus, mirabili voce cantabant canticum novum, dicentes: Ipse est rex gloriæ, salvator mundi et liberator generis humani; attollite portas, principes, ve-

The Powers of heaven trembled, when they witnessed thine Ascension, O Christ, and said to each other in fear, 'Who is this king of glory?'

This is God the Word made Flesh, who put sin to death upon the cross, and ascending in glory, entered heaven: the Lord, mighty in his power.

This is he that rose from the tomb, and destroyed death, and now comes by a glorious Ascension, to the Father: he is the Lord, mighty in war.

This is he that ascended to-day, by his divine power, in his Father's chariot: choirs of angels ministered to him, and sang, saying: 'Lift up your gates, O ye princes, and the King of glory shall enter in!'

The heavenly powers were amazed, and cried unto each other with tremulous voice: 'Who is this king of glory, that cometh in the flesh and in wondrous power? Lift up, lift up your gates, O ye princes, and the King of glory shall enter in!'

The Principalities of heaven were heard singing a new canticle, and saying in a tone of glad admiration: 'It is the King of glory, the Saviour and deliverer of mankind! Lift up your gates, O ye princes, and

stras, et introibit rex gloriæ.

Qui complantati facti sumus similitudinis mortis tuæ, Fili Dei, dignos fac nos conformes fieri tibi, gloriæ rex; tibi cantent Ecclesiæ sanctorum cantica spiritualia.

Veterem hominem crucifixum tibi fecisti et stimulum peccati extinxisti; liberasti nos vivifico ligno, cui affixus es, et guttæ sanguinis tui inebriarunt orbem; tibi cantent Ecclesiæ sanctorum cantica spiritualia.

Propter miserationem divinæ humanitionis tuæ participes fecisti nos corporis tui et sanguinis, per sacrificium tuum Patri in odorem suavitatis oblatum, corporis a nobis sumpti, et ascendisti pellucidis nubibus, manifestatus Potestatibus ac Principatibus, qui stupefacti interrogabant: Quis est iste qui properans venit de Edom? Et per Ecclesiam tuam didicerunt multiforem sapientiam tuam; tibi cantent Ecclesiæ sanctorum cantica spiritualia.

the King of glory shall enter in!

We have been planted together in the likeness of thy death, O Son of God! Make us worthy to be made like unto thee, O King of glory! Let the Churches of the saints sing to thee their spiritual canticles!

Thou didst crucify together with thyself the old man, and thou tookest away the sting of sin; thou gavest us liberty, by the life-giving tree to which thou wast fastened, and thy Blood has inebriated the whole earth. Let the Churches of the saints sing to thee their spiritual canticles.

Through the mercy that led thy divine nature to assume ours, thou hast made us partakers of thy Body and Blood, by the sacrifice of the Body thou hadst taken to thyself, a sacrifice which thou offeredst to the Father in an odour of sweetness. Then didst thou ascend, on a bright cloud, and wast seen by the Powers and Principalities, who asked each other in wonderment: 'Who is this that cometh, in haste, from Edom?' The faithful have been taught thy manifold wisdom. Let the Churches of the saints sing to thee their spiritual canticles!

SATURDAY

WITHIN THE OCTAVE OF THE ASCENSION

<p>O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos Spiritum veritatis, alleluia.</p>	<p>O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphanos, but send upon us the Spirit of truth, promised by the Father, alleluia.</p>
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JESUS, then, the Man who dwelt on the earth and was perfect in all holiness, has ascended into heaven. This earth, accursed of God as it was, has produced the fairest fruit of heaven; and heaven with its gates shut against our race, has had to open them for the entrance of a Son of Adam. It is the mystery of the Ascension; but it is only a part, and it behoves us to know the mystery in its fulness. Let us give ear to the apostle of the Gentiles: 'God who is rich in mercy, through His exceeding charity wherewith He loved us even when we were dead in sins, hath quickened us together with Christ: and hath raised us up together with Him, and hath made us sit in the heavenly places together with Him.'¹ We have celebrated the Pasch of our Saviour's Resurrection as our own resurrection; we must, agreeably to the apostle's teaching, celebrate also His Ascension as our own. Let us weigh well the expression: 'God hath made us sit in the heavenly places together with Christ.' So then in the Ascension, it is not Jesus alone who ascends into heaven; we ascend thither with Him. It is not He alone that is enthroned there

¹ Eph. ii. 4, 6.

in glory; we are enthroned through and together with Him.

That we may the better understand this truth, let us remember that the Son of God did not assume our human nature with a view to the exclusive glorification of the Flesh which He united to His own divine Person. He came to be our Head. We, consequently, are His members; and where He is, we also are to be; at least, such is His intention, as He implied at the last Supper, when He said: 'Father! I will that where I am, they also whom Thou hast given Me may be with Me, that they may see My glory which Thou hast given Me.'¹ And what is the glory given to Him by His Father? Let us hearken to the royal prophet, who, speaking of the future Ascension, says: 'The Lord said to my Lord: Sit Thou at My right hand!'² It is, then, on the very throne of the eternal Father, it is at His right hand, that we shall see Him whom the apostle calls our forerunner.³ We shall be united with Jesus, as members to our Head; so that His glory will be ours; we shall be kings, with His kingship; He will make us partake of all that He Himself has, for He tells us that we are His joint-heirs.⁴

From this it follows that the august mystery of the Ascension, which began on the day of Jesus' entrance into heaven, will continue, until His mystical body has received its completion by the ascension of the last of the elect. Look at that countless host of holy souls who were the earliest companions of His triumph: foremost are our first parents; then the patriarchs, the prophets, and the just of every generation of the preceding four thousand years! They had been imprisoned in limbo; but He liberated them, gave them of His own brightness, and made them His partners in the glory of His Ascension. They were His trophy;

¹ St. John, xvii. 24.

² Ps. cix. 1.

³ Heb. vi. 20.

⁴ Rom. viii. 17.

they formed His court, as He passed from earth to heaven. Well did we exclaim in the words of holy David: 'Sing to God, ye kingdoms of the earth! Sing ye to the Lord. Sing ye to God, who mounteth above the heaven of heavens, towards the east.'¹

The angels were ready to receive our Emmanuel; and then began that sublime dialogue, which the royal psalmist was permitted to hear and prophesy. The glad countless legion of the holy souls, who escorted the divine conqueror, cried out to the guardians of the heavenly Jerusalem: 'Lift up your gates, O ye princes! Be ye lifted up, O eternal gates! and the King of glory shall enter in.' The faithful angels replied: 'Who is this King of glory?' 'It is the Lord,' responded the elect of earth: 'It is the Lord who is strong and mighty; the Lord mighty in battle.' Well might they say this of our Jesus, who had vanquished satan, death and hell, and brought themselves to the city's gate as a sample of His stupendous conquest. The angels repeated their question; the saints re-echoed their reply; the eternal gates were thrown open, and the King and His courtiers entered into heaven.²

The gates, then, are opened to receive our Redeemer, and opened He would have them remain for us to follow Him. Admirable Ascension! oh, let us linger in its contemplation! Jesus inaugurates the grand mystery by His own entrance into heaven, and then perpetuates it by the ascension of His elect of each successive generation. There is a ceaseless procession up to heaven; for some happy souls are ever finishing their purification in purgatory, while some still happier ones are winging their rapid flight direct from this earthly vale of sorrows. Hail, then, O glorious mystery! fruit of the flowers of so many

¹ Ps. lxxvii. 33, 34.

² *Ibid.* xxiii.

mysteries; term, fulfilment, perfection of our Creator's decree! Alas! thou hadst a long interruption by Adam's sin; but Jesus' triumph restored thy reign on earth, and this earth shall live in thy beauty and grace till that word shall be uttered by the angel: 'Time shall be no more!'¹ O mystery of joy and hope, be thou accomplished in me!

Permit us, then, O Jesus, to apply to ourselves what Thou saidst to Thine apostles: 'I go to prepare a place for you!'² This has been Thy aim in all Thou hast done for us: Thou camest into this world to open heaven for us. Thy holy bride, the Church, bids us fix our eyes on heaven; she points to its opened gates, and shows us the bright track through which is passing up from earth an unbroken line of souls. We are still in exile; but the eye of our faith sees Thee in that land above, Thee the Son of Man throned at the right hand of the Ancient of days.³ How are we to reach Thee, dear Jesus? We cannot, as Thou didst, ascend by our own power: Thou must needs fulfil Thy promise, and our desire, of drawing us to Thyself.⁴ It was the object after which Thy blessed Mother also sighed, when Thou didst leave her on earth; she longed for the blissful hour of Thy taking her to Thyself, and awaited Thy call with faith, labouring meanwhile for Thy glory, and living with Thee, though not seeing Thee. Give us to imitate the faith and love of this Thy Mother, that so we may apply to ourselves those words of Thine apostle: 'We are already saved, by hope.'⁵ Yes, we shall be so, if Thou send us, according to Thy promise, the holy Spirit whom we so ardently desire to receive; for He is to confirm within us all that Thy mysteries

¹ Apoc. x, 6.

³ Dan. vii. 13.

² St. John, xiv. 2.

⁴ St. John, xii. 32.

⁵ Rom. viii. 24.

have produced in our souls ; He is to be to us a pledge of our future glorious ascension.

In presenting our petitions this day to heaven, let us take, as addressed to ourselves, the sublime instructions given by the Gothic Church of Spain, on the Ascension feast, to her children.

MISSA

Placeat, dilectissimi fratres, sæcularium cogitationum fasce deposito, erectis in sublime mentibus subvolare: et impositam ætheris fastigio assumpti hominis communionem, sequacibus cordis oculis contueri. Ad incomparabilem nobis claritatem attonitus vocandus aspectus, est Jesus Dominus noster: humilitatem nobis terrarum cœlorum dignitate commutat: acutus necesse est visus esse respicere quo sequimur. Hodie salvator noster post assumptionem carnis, sedem repetit deitatis. Hodie hominem suum intulit Patri, quem obtulit passioni. Hunc exaltans in cœlis, quem humiliaverat in infernis. Hic visurus gloriam, qui viderat sepulturam. Et qui adversus mortem mortis suæ dedit beneficium, ad spem vitæ donavit resurrectionis exemplum. Hodie rediit ad Patrem, cum tamen sine Patris, qui sibi æqualis est, potestate non venerit. Hodie ascen-

We beseech you, dearly beloved brethren, that, laying aside the weight of worldly thoughts, you would raise up your minds, and soar to heavenly things, and see, with the attentive eye of the heart, how Christ placed your own human nature, which he had assumed, in the highest heavens. The incomparable brightness on which we are invited to fix our astonished gaze, is Jesus our Lord. He exchanges the lowliness of this earthly dwelling for the glory of heaven. How quick must our sight be, that it may see the land, whither we are to follow him! To-day our Saviour, after assuming our human nature, returned to the throne of the Godhead. To-day, he offered to his Father that same human nature, which he had previously offered to the endurance of his Passion. He exalted in heaven the Humanity that he had humbled in limbo. He well deserved to see glory, who had seen the tomb. He who conferred on us his own death, that he might put

dit in cœlum qui obsequia cœlestium cum descenderet, non amisit. Ita in Patris natura unitate consistens, ut cum homo cœlum novus intraret, novum tamen Deus hominem non haberet. Petamus igitur ab omnipotentia Patris, per nomen Filii salvatoris, gratiæ spiritualis ingressum, æternæ beatitudinis donum, beatæ mansionis ascensum, catholicæ credulitatis augmentum, hæreticæ infidelitatis, excidium. Audiet profecto in confessione, quos in perditione quæsit. Adstitit suis, qui non destitit alienis. Aderit agnitus, qui non defuit agnoscendus. Non patietur orphanos esse devotos, qui filios facere dignatus est inimicos. Dabit effectum supplicationis, qui promisit Spiritum sanctitatis. Amen.

ours to death, gave us the example of his Resurrection, that he might gladden us with the hope of life. To-day, he returned to the Father, though he had not been here on earth without possessing all the power of the Father, who is co-equal with him. To-day, he ascended into heaven, though he had not lost the adoration of the angels when he descended upon our earth. One with the Father in unity of substance, he so entered into heaven as the new Man, that he was not new to God. Let us, therefore, ask the almighty Father, through the name of his Son, our Saviour, that he grant us admission into a spiritual life of grace, the gift of eternal happiness, an ascension into the mansion of bliss, an increase of Catholic faith, and the destruction of heretical disbelief. He, surely, will hear us, now that we praise him who went in search of us when we were lost. He will assist us that are now his people, who abandoned us not when we were aliens. He will be with us now that we know him, for he was not absent from us even when we knew him not. He will not suffer us to be orphans now that we are devoted to him, for he vouchsafed to make us his children when we were his enemies. He will grant us what we ask, for he has promised to send us the Holy Ghost. Amen,

SUNDAY

WITHIN THE OCTAVE OF THE ASCENSION

<p>O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cælos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos, Spiritum veritatis, alleluia.</p>	<p>O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphans, but send upon us the Spirit of truth, promised by the Father, alleluia.</p>
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JESUS has ascended into heaven. His Divinity had never been absent; but, by the Ascension, His Humanity was also enthroned there, and crowned with the brightest diadem of glory. This is another phase of the mystery we are now solemnizing. Besides a triumph, the Ascension gave to the sacred Humanity a place on the very throne of the eternal Word, to whom it was united in unity of Person. From this throne, it is to receive the adoration of men and of angels. At the name of Jesus, Son of Man, and Son of God,—of Jesus who is seated at the right hand of the Father almighty,—‘Every knee shall bend, in heaven, on earth and in hell.’¹

Give ear, O ye inhabitants of earth! This is the Man Jesus, who heretofore was a little Babe wrapped in swaddling clothes; who went through Judea and Galilee, not having where to lay His head; who was bound by the sacrilegious hands of his enemies, was scourged, crowned with thorns, nailed to a cross;

¹ Philipp. ii. 10.

who, whilst men thus trampled Him, as a worm, beneath their feet, submitted His will to that of His Father, accepted the chalice of suffering, and, that He might make amends to the divine glory, shed His Blood for the redemption of you sinners. This Man Jesus, child of Adam through Mary the immaculate, is the master-piece of God's omnipotence. He is 'the most beautiful of the sons of men';¹ the angels love to fix their gaze upon Him;² the blessed Trinity is well-pleased with Him; the gifts of grace bestowed on Him surpass all that men and angels together have ever received. But He came to suffer, and suffer for you; and though He might have redeemed you at a much lower price, yet would He generously overpay your debts by a superabundance of humiliation and suffering. What reward shall be given to Him? The apostle tells us in these words: 'He humbled Himself, becoming obedient unto death, even to the death of the cross; for which cause God also hath exalted Him, and hath given Him a name, which is above all names.'³

You, then, who compassionate with Him in the suffering whereby He wrought your redemption; you who devoutly follow Him in the stages of His sacred Passion; now raise up your heads, and look up to the highest heaven! Behold this Jesus 'crowned with glory and honour because He suffered death'!⁴ See how the Father has magnified Him in return for His having 'emptied Himself, taking the form of a servant,' though in His other nature, He was equal with God.⁵ His crown of thorns is replaced by a crown of precious stones.⁶ The cross that was laid on His shoulders is now the ensign of His power.⁷ The wounds made by the nails and the spear are now like

¹ Ps. xliv. 3.² 1 St. Pet. i 21.³ Philipp ii. 8, 9.⁴ Heb. ii. 9.⁷ Is. ix. 6.⁵ Philipp. ii. 6, 7.⁶ Ps. xx. 4.

five bright suns that light up all heaven. Glory, then, be to the justice of the Father, who has dealt thus with His Son! Let us rejoice at seeing the Man of sorrows¹ become now the King of glory; and let us, with all the transport of our souls, repeat the *hosanna* wherewith the angels welcomed Him into heaven.

Nor must we suppose that the Son of Man now that He is seated on the throne of His Divinity, is inactive in His glorious rest. No; the sovereignty bestowed upon Him by the Father, is an active one. First of all, He is appointed Judge of the living and of the dead,² before whose judgement-seat we must all stand.³ No sooner shall our soul have quitted the body, than she shall be presented before this tribunal, and receive from the lips of the Son of Man the sentence she will have deserved. O Jesus! by the glory Thou didst receive on the day of Thine Ascension, have mercy on us at that moment whereon depends eternity.

But the judgship of our Lord Jesus Christ is not to be confined to this silent exercise of His sovereign power. The angels, who appeared to the apostles after His Ascension, told us that He is to come again upon the earth; that He is to descend through the clouds, as He ascended; and that then shall be the last judgement, at which the whole human race is to be present! Throned on a cloud, and surrounded by the angelic host, the Son of Man will show Himself to mankind, and this time with all majesty. Men shall see Him whom they pierced;⁴ the imprints of those wounds, which will give additional beauty to His sacred Body, will be an object of terror to the wicked, while to the good they will be a source of unspeakable consolation. The shepherd, seated on His ethereal throne, will separate the goats from the

¹ Is. liii. 3.

² Acts, x. 42.

³ Rom. xiv. 10.

⁴ Zach. xii. 10.

sheep. His voice, after so many ages of silence, will make itself once more heard upon this earth: He will speak to impenitent sinners, condemning them to eternal torments; He will speak to the just, calling them to approach Him, and ascend, body and soul, into the region of everlasting bliss.

Meanwhile, He exercises over all nations the royal power, which He received, as Man, on the day of His Ascension. He redeemed us all by His Blood; we are therefore His people, and He is our King. He is, and He calls Himself, 'King of kings and Lord of lords.'¹ The kings of the earth reign not either by their own prowess, or by the boasted social compact; they lawfully reign by Christ alone. Peoples and nations are not their own masters; they belong to Christ and are His subjects. His law requires no sanction from man; it is above all human laws, and should be their guide and controller. 'Why have the nations 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. They said: Let us break their bonds asunder, and let us cast away their yoke from us.'² How vain all these efforts! For, as the apostle says, 'He must reign, until He hath put all His enemies under His feet,'³ that is, until His second coming, when the pride of man and satan's power shall both be at an end.

Thus, then, the Son of Man, crowned at His Ascension, must reign over the world to the end of time. But it will be objected: 'How can He be said to reign in these our times, when kings and emperors and presidents acknowledge that their authority comes from the people; and when the people themselves, carried away with the ideas of self-government and liberty and independence, have lost all idea of au-

¹ Apoc. xix. 16.

² Ps. ii. 1-3.

³ 1 Cor. xv, 25.

thority?' And yet, He reigns; He reigns in His justice, since men refused to be guided by His clemency. They expunged His law from their statutes; they gave the rights of citizenship to error and blasphemy: then did He deliver them up, both people and rulers, to their own follies and lies. Authority and power have become ephemeral: and as they scorn to receive the consecration of the Church, the hand that holds them to-day, may be empty to-morrow. Then anarchy, then a new ruler, and then a fresh revolution. This will be the future, as it is the present, history of nations, until they once more acknowledge Jesus as their King, and resume the constitution of the ages of faith: 'It is Christ that conquers! it is Christ that reigns! it is Christ that commands! May Christ preserve His people from all evil!'

On this Thy coronation-day, receive our devoted homage, O Jesus, our King, our Lord, our Judge! By our sins, we were the cause of Thy humiliations and sufferings; so much the more fervently, then, do we nite with the acclamations made to Thee by the angels when the royal diadem was placed on Thy head by the eternal Father. As yet, we but faintly see Thy grandeur; but the holy Spirit, whom Thou art about to send upon us, will teach us more and more of Thy sovereign power, for we are, and wish to be eternally, Thy humble and faithful subjects!

In the middle-ages, the Sunday within the octave of the Ascension was called *the Sunday of roses*, because it was the custom to strew the pavement of the churches with roses, as a homage to Christ who ascended to heaven when earth was in the season of flowers. How well the Christians of those times appreciated the harmony that God has set between the world of grace and that of nature! The feast of the Ascension, when considered in its chief characteristic,

is one of gladness and jubilation, and spring's loveliest days are made for its celebration. Our forefathers had the spirit of the Church; they forgot, for a moment, the sadness of poor earth at losing her Emmanuel, and they remembered how He said to His apostles: 'If ye loved Me, ye would be glad, because I go to the Father!'¹ Let us do in like manner; let us offer to Jesus the roses wherewith He has beautified our earth: their beauty and fragrance should make us think of Him who made them, of Him who calls Himself the flower of the field and the lily of the valleys.² He loved to be called Jesus of Nazareth; for Nazareth means a flower; and the symbol would tell us what a charm and sweetness there is in Him whom we serve and love as our God.

MASS

The Introit, which is taken from the Book of Psalms, expresses the longings of the Church to behold her Spouse, who has fled far from her. The faithful soul is possessed with the same desire; she unites in the prayer of our holy mother, and says to Jesus: 'Oh! hearken to the wish of my heart, and show me Thy divine face!'

INTROIT

Exaudi, Domine, vocem
meam, qua clamavi ad te, alleluia.
Tibi dixit cor meum:
Quæsi vultum tuum, vultum
tuum Domine requiram:
ne avertas faciem tuam a me.
Alleluia, alleluia.

Ps. Dominus illuminatio
mea, et salus mea: quem

Hear, O Lord, my voice,
with which I have cried out to
thee, alleluia. My heart hath
said to thee: I have sought
thy face! I will seek thy face,
O Lord: turn thy face
from me. Alleluia, alleluia.

Ps. The Lord is my light,
and my salvation: whom shall

¹ St. John, xiv. 28.

² Cant. ii. 1.

timebo? *Ÿ. Gloria Patri. I fear? Ÿ. Glory &c. Hear, Exaudi. &c.*

The Church, in the Collect, teaches us to ask of God that good will, which will render us worthy of seeing our Jesus, by making us zealous in the service of His divine Majesty.

COLLECT

Omnipotens sempiterne Deus, fac nos tibi semper et devotam gerere voluntatem, et majestati tuæ sincero corde servire. Per Dominum.

O almighty and eternal God, inspire thy servants with true devotion, and grant that we may serve thy divine Majesty with sincere hearts. Through, &c.

A commemoration of the Ascension is added, by the Collect, *page 176.*

EPISTLE

Lectio Epistolæ beati Petri Apostoli.
I Cap. iv.

Charissimi, estote prudentes, et vigilate in orationibus. Ante omnia autem, mutuum in vobismetipsis charitatem continuam habentes: quia caritas operit multitudinem peccatorum. Hospitalites invicem sine murmuratione. Unusquisque, sicut accepit gratiam, in alterutrum illam administrantes, sicut boni dispensatores multiformis gratiæ Dei. Si quis loquitur, quasi sermones Dei: si quis ministrat, tamquam ex virtute, quam administrat Deus: ut in omni-

Lesson of the Epistle of Saint Peter the Apostle.
I Ch. iv.

Dearly beloved: Be prudent, and watch in prayers. But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one towards another, without murmuring. As every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereh; that in all things God

bus honorificetur Deus per may be honoured through Je-
 Jesum Christum Dominum sus Christ our Lord.
 nostrum.

The prince of the apostles, who presided over the holy assembly that awaited in the cenacle the descent of the divine Spirit, here addresses us, who are in expectation of the same great gift, and recommends us to practise fraternal *charity*. This virtue, says he, *covereth a multitude of sins*; could we make any better preparation for receiving the Holy Ghost? This Paraclete is coming that He may unite all men into one family; let us, then, put an end to all our dissensions, and prove ourselves to be members of the brotherhood established by the preaching of the Gospel. During these days of our preparing to receive the promised Comforter, the apostle bids us *be prudent and watch in prayers*. Let us follow his instruction; we must show our *prudence* by excluding everything that might be an obstacle to the Holy Ghost's entering our hearts; and as to *prayer*, it is the means which will open our hearts to Him, that He may make them His own for ever.

The first of the two Alleluia-versicles is taken from the Psalms, and celebrates the majesty of Jesus upon His royal throne; the second is formed of the words of this same Saviour, promising us that He will return at the end of the world, when He comes to gather together His elect.

Alleluia, alleluia.

Ÿ. Regnavit Dominus super omnes gentes: Deus sedet super sedem sanctam suam.

Alleluia.

Ÿ. Non vos relinquam orphanos: vado et venio ad vos, et gaudebit cor vestrum. Alleluia.

Alleluia, alleluia.

Ÿ. The Lord hath reigned over all nations: God sitteth upon his holy throne.

Alleluia.

Ÿ. I will not leave you orphanos: I go, and I come to you, and your heart shall rejoice. Alleluia.

GOSPEL

Sequentia sancti Evangelii
secundum Joannem.

Cap. xv., xvi.

In illo tempore: dixit Jesus discipulis suis: cum venerit Paraclitus, quem ego mittam vobis a Patre, Spiritum veritatis, qui a Patre procedit, ille testimonium perhibebit de me: et vos testimonium perhibebitis, quia ab initio mecum estis. Hæc locutus sum vobis, ut non scandalizemini. Absque synagogis faciet vos: sed venit hora ut omnis, qui interficit vos, arbitretur obsequium se præstare Deo. Et hæc facient vobis, quia non noverunt Patrem, neque me. Sed hæc locutus sum vobis: ut, cum venerit hora eorum, reminiscamini quia ego dixi vobis.

Sequel of the holy Gospel
according to John.

Ch. xv., xvi.

At that time: Jesus said to his disciples: when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me; and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues; yea the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor me. But these things I have told you; that when the hour shall come, you may remember that I told you of them.

Here we have our Jesus telling us the effects, which the coming of the Holy Ghost will produce in our souls. These words were first addressed to the apostles, at the last Supper. He told them that the Paraclete would *give testimony* of Him, that is, would instruct them upon His Divinity, and teach them to be faithful to Him, even so as to lay down their lives for Him. A few moments before His Ascension, Jesus again spoke to them concerning the Paraclete, and called Him 'the power from on high.'¹ Severe

¹ St. Luke, xxiv. 49.

trials were awaiting these apostles; they would have to resist unto blood.¹ Who would be their support? For, of themselves, they were but weak men. The Holy Ghost, who was to abide with them. By Him they would conquer, and the Gospel would be preached to all nations. Now, this Spirit of the Father and of the Son is about to descend upon us; and what is the object of His visit, but that of arming us for the combat, and strengthening us against the attacks of our enemies? As soon as this holy season of Easter is over, and we no longer have the celebration of its mysteries to enlighten and cheer us, we shall find ourselves at the old work of battling with the three enemies: the devil, who is angered by the graces we have received; the world, to which we must unfortunately return; and our passions, which, after this calm, will again awaken, and molest us. If we be 'endued with the power from on high', we shall have nothing to fear. Let us, therefore, ardently desire to receive Him; let us prepare Him a worthy reception; let us use every endeavour to make Him abide with us; and we shall gain the victory, as did the apostles.

The Offertory gives us the words of the psalmist, describing the glories of Jesus' Ascension. Holy Church wishes to impress the thought of this triumph well upon us, that our hearts may be fixed on the dear country, where our Jesus awaits us.

OFFERTORY

Ascendit Deus in jubilatione: et Dominus in voce tubæ, alleluia.	God ascended in triumph, and the Lord at the sound of the trumpet, alleluia.
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While offering to God the bread and wine, which are soon to be changed into the Body and Blood of

¹ Heb. xii. 4.

Christ, the Church, in the Secret, prays that we may not only be made pure by our contact with these divine mysteries, but may also receive the *vigour* and energy which are so indispensably needed by every Christian.

SECRET

Sacrificia nos, Domine, May these unspotted sacri-
 immaculata purificent: et fices purify us O Lord, and
 mentibus nostris supernæ invigorate our souls with
 gratiæ dent vigorem. Per heavenly grace. Through, &c.
 Dominum.

A commemoration is then made of the Ascension, by the Secret of the feast, given on *page 182*.

The Preface is that of the Ascension, *page 182*.

The Communion-anthem is formed of the words addressed by Jesus to His eternal Father, after having instituted the sacrament of the Eucharist, at the last Supper. They show us what His wishes are in our regard.

COMMUNION

<p>Pater, cum essem cum eis, ego servabam eos quos dedisti mihi, alleluia: nunc autem ad te venio: non ro- go ut tollas eos de mundo, sed ut serves eos a malo. Alleluia, alleluia.</p>	<p>Father, when I was with them, I kept those whom thou gavest me, alleluia: now I re- turn to thee: I do not pray that thou mayst take them out of the world, but that thou wouldst keep them from evil. Alleluia, alleluia.</p>
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Thanksgiving is the Christian's first duty after receiving, in holy Communion, the Body and Blood of Christ. The Church, which appreciates so much more perfectly than we can ever do the greatness of the favour thus bestowed on us, prays, in her Post-communion, that we may ever be giving thanks to our divine benefactor.

POSTCOMMUNION

Repleti, Domine, muneribus sacris: da quaesumus; ut in gratiarum semper actione maneamus. Per Dominum.

Grant, we beseech thee, O Lord, that we may be always thankful for the sacred gifts, with which we have been filled. Through &c.

VESPERS

ANTIPHON OF THE *Magnificat*

Hæc locutus sum vobis, ut quum venerit hora eorum, reminiscamini, quia ego dixi vobis, alleluia.

These things I have told you, that when the hour shall come, ye may remember that I told you, alleluia.

OREMUS

Omnipotens sempiternæ Deus, fac nos tibi semper et devotam gerere voluntatem, et majestati tuæ sincero corde servire. Per Dominum.

LET US PRAY

O almighty and eternal God, inspire thy servants with true devotion, and grant that we may serve thy divine Majesty with sincere hearts. Through, &c.

Let us offer to our triumphant Jesus the following beautiful hymn, which is used by the Church at the Matins of the feast of the Ascension, and during the octave. It forcibly expresses the mystery, and shows us how fervently we ought to celebrate it.

HYMN

Æternæ rex altissime,
Redemptor et fidelium,
Cui mors perempta detulit
Summæ triumphum gloriæ.

O eternal and sovereign
King, and Redeemer of the
faithful! thy victory over
death won for thee a triumph
of highest glory.

Ascendis orbis siderum,
Quo te vocabat cœlitus

Thou ascendest above the
starry world, there to exercise

Collata, non humanitus,
Rerum potestas omnium.

Ut trina rerum machina
Cœlestium, terrestrium
Et inferorum condita,
Flectat genu jam subdita.

Tremunt videntes angeli
Versam vicem mortalium:
Peccat caro, mundat caro,
Regnat Deus Dei caro.

Sis ipse nostrum gaudium,
Manens Olympo præmium,
Mundi regis qui fabricam,
Mundana vincens gaudia.

Hinc te precantes quæsumus,
Ignosce culpæ omnibus,
Et corda sursum subleva
Ad te superna gratia.

Ut cum repente cœperis
Clarere nube iudicis,
Pœnas repellas debitas,
Reddas coronas perditas.

Jesu, tibi sit gloria,
Qui victor in cœlum redis,
Cum Patre et almo Spiritu,
In sempiterna sæcula.
Amen.

We may close the day with this prayer, taken from the Mozarabic breviary.

PRAYER

Salvator noster, et Domini- O Jesus, our Saviour and

thy supreme power over all creatures,— a power conferred by heaven, not by man.

Now the triple kingdom of heaven, earth, and hell, is subject to thee; and all things in them bow the knee in homage to thy power.

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.

Be thou our joy, who awaitest us to be our reward in heaven. Thou art the ruler of this world; our joy that surpasses all earthly joys.

Therefore do we beseech thee, in humble prayer, that thou pardon all our sins, and, by thy heavenly grace, lift up our hearts to the things that are above.

That when thou appearest suddenly on a bright cloud as our judge, thou mayst forgive us the punishment we deserve, and restore to us the crown we had lost.

Glory be to thee, O Jesus, who ascendest in triumph to heaven! and to the Father, and to the Spirit of love, for everlasting ages. Amen.

ne, qui ascendens in cœlos, intuentium clarificatus apparere dignatus es oculis: dum ita ut ascenderas, venturum ad iudicium polliceris: fac nos hodiernæ Ascensionis tuæ festum puræ cordium devotione suscipere: ut ita in te semper ad melius vita nostra ascendendo proficiat, qualiter ad iudicium venientem inconfusibili contuitu te semper visionis aspiciat. Amen.

Lord! who when ascending into heaven, didst deign to show thy glory to them that gazed upon thee, promising them, that as thou ascendest, so wouldst thou come to the judgment; grant that we may welcome, with true devotion of heart, this day's feast of thine Ascension: that thus our lives, by continually ascending to what is more holy, may so advance in thy service, as that our eyes may look upon thee with a confiding look, when thou comest to judge us. Amen.

MONDAY

WITHIN THE OCTAVE OF THE ASCENSION

O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos, Spiritum veritatis, alleluia.

O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphaned, but send upon us the Spirit of truth, promised by the Father, alleluia.

THE kingship over men is not the only diadem given to our Emmanuel at His Ascension. The apostle expressly tells us that He is, moreover, 'the Head of all principality and power.'¹ Noble indeed is man; but nobler far are the glorious choirs of the angelic hierarchy. We have already seen that in the great trial, whereby God tested the love of His angels, many rebelled and were cast into hell; the rest, who were faithful, entered at once into the possession of their sovereign good, and began round the throne of God their ceaseless hymns of adoration, love, and thanksgiving.

But a portion of their happiness was reserved till the fulfilment of one of God's decrees. Laden as they are with the most magnificent gifts, they await another; it is to be the completion of their joy and glory. God revealed to them, at the first instant of their coming into existence, that He intended to create other beings, of a nature inferior to their own;

¹ Coloss. ii. 10.

and that of these beings, who were to be composed of body and soul, there should be one, whom the eternal Word would unite to Himself in unity of Person. It was also revealed to them, that this human Nature, (for whose glory and for God's, all things were made), was to be the first-born of every creature;¹ that all angels and men would have to bend the knee before Him; that after suffering countless humiliations on earth, He would be exalted in heaven; and finally that the time would be, when the whole hierarchy of heaven, the Principalities and Powers, yea, even the Cherubim and Seraphim, would have Him placed over them as their King.

The angels, then, as well as men, looked forward to the coming of Jesus. The angels awaited Him that was to confer upon them their final perfection, give them unity under Himself as their head, and bring them into closer union with God by the union of the divine and created Natures in His own Person. As to us men, we awaited Him as our Redeemer and our mediator: as our Redeemer, because sin had closed heaven against us, and we needed one that would restore us to our inheritance; as our mediator, because it was the eternal decree of God to communicate His own glory to the human race by union with Himself. Whilst, therefore, the just ones on earth, who lived before the Incarnation, were pleasing to God by their faith in this future Redeemer and mediator, the angels in heaven were offering to the divine Majesty the homage of their proffered service of this Man-God, their future King, who, in virtue of the eternal decree, was ever present to the Ancient of days.²

At length the fulness of time came,³ and God, as the apostle expresses it, 'brought into the world His

¹ Colloss. i. 15.

² Dan. vii. 9.

³ Gal. iv. 4.

first-begotten',¹ the prototype of creation. The first to adore the new-born King were not men, but the angels, as the same apostle assures us.² The royal prophet had foretold that it would be so.³ And was it not just? These blessed spirits had preceded us in their longings, not indeed for a Redeemer,—for they had never sinned,—but for a mediator, who was to be the link of their closer union with infinite beauty, the object of their eternal delight; in a word, who was to fill up the void there seemed to be even in heaven, by taking the place destined for Him.

Then was accomplished that act of adoration of the Man-God, which was demanded of the angels at the first moment of their creation, and which, according to its being complied with or refused, decided the eternal lot of these noble creatures. With what love did the faithful angels adore Jesus, the Word made Flesh, when they beheld Him in His Mother's arms at Bethlehem! With what transports of joy did they announce to the shepherds, and to us through them, the glad tidings of the birth of our common King!

As long as He lived upon this earth and submitted to every humiliation and suffering in order to redeem us from sin and make us worthy to become His members, the blessed spirits ceased not to contemplate and adore Him. The Ascension came; and from that day forward, it is on the throne prepared at the Father's right hand that they behold and adore their Lord and King. At the solemn moment of Jesus' Ascension, a strange joy was felt in each choir of the heavenly hierarchy, from the burning Seraphim to the Angels who are nearest to our own human nature. The actual possession of a good, whose very expectation had filled them with delight, produced

¹ Heb. i. 6.

² *Ibid.*

³ Ps. xcvi. 7.

an additional happiness in those already infinitely happy spirits. They fixed their enraptured gaze on Jesus' beauty, and were lost in astonishment at seeing how Flesh could so reflect the plenitude of grace that dwelt in that human Nature as to outshine their own brightness. And now, by looking on this Nature (which, though inferior to their own, is divinized by its union with the eternal Word), they see into further depths of the uncreated sea of light. Their love is more burning, their zeal is more impetuous, their hymns are more angelic; for, as the Church says of them, the Angels and Archangels, the Powers and Dominations, the Cherubim and Seraphim, praise the majesty of the Father through His Son Jesus Christ: *per quem majestatem tuam laudant angeli.*

Add to this the joy these heavenly spirits must have experienced at seeing the immense multitude that accompanied Jesus from earth to heaven. These, according to their respective merits, were divided among the various choirs, and placed on thrones left vacant by the fallen angels. Their bodies are not yet united to their souls; but is not their flesh already glorified in that of Jesus? When the time fixed for the general resurrection comes, the trumpet of the great archangel will be heard,¹ and then these happy souls will again put on their ancient vesture, the mortal made immortal. Then will the holy angels, with fraternal enthusiasm, recognize in Adam's features a likeness of Jesus, and in those of Eve a likeness of Mary, and the resemblance will even be greater than it was when our first parents were innocent and happy in the garden of Eden. Come quickly, O thou glorious day, whereon the bright mystery of the Ascension is to receive its final completion, and the two choirs of angels and men are to

¹ 1 Thess. iv. 15.

be made one in love and praise under the one Head,
Christ Jesus!

It is St. Ambrose who is to help us to-day, by the following beautiful hymn, to celebrate the mystery of the triumph of our human nature in Jesus. The hymn is inserted in the breviary of Milan.

HYMN

Optatus votis omnium
Sacratu*s* illuxit dies
Quo Christus, mundi spes,
Deus,
Conscendit cœlos arduos.

Ascendens in altum Do-
minus,
Propriam ad sedem remeans,
Gavisa sunt cœli regna,
Reditu Unigeniti.

Magni triumphum prælii!
Mundi perempto principe,
Patris præsentat vultibus
Victricis carnis gloriam.

Est elevatus nubibus
Et spem fecit credentibus,
Aperiens paradisu*m*,
Quem protoplastus clausu-
rat.

O grande cunctis gau-
dium!
Quod partus nostræ Vir-
ginis,
Post sputa, flagra, post cru-
cem,
Paternæ sedi jungitur,

The sacred day, longed for
by us all, hath shone upon us:
the day whereon Christ our
God, the hope of the world,
ascended to the highest hea-
vens.

When our Lord ascended on
high, returning to his rightful
throne, the kingdom of hea-
ven rejoiced, for it was the
return of the Only-begotten
of the Father.

O triumph of the great
battle! Having defeated the
prince of this world, Jesus
presents to his Father the
Flesh that had won the glo-
rious victory.

He was raised up on a cloud,
and opening the gate of hea-
ven, which our first parent
had closed against us, he in-
spired believers with hope.

What a joy was this to all
mankind, that the Son of our
Virgin-Mother, after being
spit upon, and scourged, and
crucified, was placed upon his
Father's throne!

Agamus ergo gratias
 Nostræ salutis vindici,
 Nostrum quod corpus vexerit
 Sublimem ad cœli regiam.

Sit nobis cum cœlestibus
 Commune manens gaudium,
 Illis quod se præsentavit,
 Nobis quod se non abstulit.

Nunc provocatis actibus
 Christum expectare nos decet,
 Vitaque tali vivere,
 Quæ possit cœlos scandere.

Gloria tibi Domine,
 Qui scandis super sidera,
 Cum Patre et sancto Spiritu
 In sempiterna sæcula.
 Amen.

We may use this prayer of the Mozarabic breviary wherewith to close the day.

Christe Dei virtus, et Dei sapientia, qui propter nos, et nostram salutem descendens e cœlis, humani generis carne vestiri dignatus es, ut dignissima societate nos tua Deitate vestires, et quod mortale descendendo susceperas, immortalitati ascendendo donares; tribue nobis interventu solemnitatis hodiernæ, qua te cœlos ascendentem et sequi cupimus et gaudemus, ut benignissimæ dispensationis hujus

Let us, then, give thanks to him that avenged us and wrought our salvation, for that he took our flesh and made it dwell in the heavenly courts above.

Let there be a lasting fellowship of joy between the angels and us; they rejoice because he offered himself to their delighted gaze; we, because he ceased not to be our Brother.

It behoves us now, by the practice of virtues of which he has set us the example, to await our union with Christ, and so to live as to merit our ascension into heaven.

Glory be to thee, O Lord, who ascendest above the stars! and to the Father, and to the Holy Ghost, for everlasting ages. Amen.

O Jesus! the power and wisdom of God! who coming down from heaven for our sake and for our salvation, deignedst to clothe thyself in human flesh, that, by a most merciful union, thou mightest clothe us with thy divinity, and that, by ascending into heaven, thou mightest enrich with immortality the mortality thou assumedst by descending upon our earth: grant, we beseech thee, by the merit of this day's solemnity, (whereon we rejoice at and

munera cognoscentes, red-
damus pietati tuæ quod
solum possumus, vota lau-
dum; exspectantes secundi
adventus tui æternorum so-
lacia gaudiorum.

desire to imitate thine Ascen-
sion,) that we may acknowledge
the favour of this most loving
dispensation, by paying to thy
mercy the only homage in our
power, the offering of our
praise; and awaiting thy second
coming which is to console us
with joys eternal.

TUESDAY

WITHIN THE OCTAVE OF THE ASCENSION

O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos, Spiritum veritatis, alleluia.

O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphans, but send upon us the Spirit of truth, promised by the Father, alleluia.

THE Lord of glory has ascended into heaven, and, as the apostle says, He has gone thither as our forerunner;¹ but how are we to follow Him to this abode of holiness, we whose path is beset with sin, we who are ever needing pardon rather than meriting anything like glory? This brings us to another consequence of the exhaustless mystery of the Ascension; let us give it our closest attention. Jesus has gone to heaven, not only that He may reign as King, but also that He may intercede for us as our High Priest, and, in this quality, obtain for us both the pardon of our sins and the graces we need for following Him to glory. He offered Himself on the cross as a victim of propitiation for our sins; His precious Blood was shed as our superabundant ransom; but the gate of heaven remained shut against us, until He threw it open by His own entrance into that sanctuary, where He was to exercise His eternal office of 'Priest according to the order of Melchisedech.'² By His Ascension into heaven, His priesthood of Calvary was

¹ Heb. vi. 20.² Ps. cix. 4.

transformed into a priesthood of glory. He entered with the veil of His once passible and mortal Flesh,¹ within the veil of His Father's presence, and there is He our Priest for ever.

How truly is He called Christ, that is, 'the Anointed!' for, no sooner was His divine Person united to the human Nature, than He received a two-fold anointing: He was made both King and High Priest. We have already meditated upon His kingship; let us now contemplate His priesthood. He gave proofs of both during His life among us on earth; but it was only by His Ascension that their unclouded splendour was to be declared. Let us, then, follow our Emmanuel, and see Him as our High Priest.

The apostle thus describes the office of a high priest. 'He is taken from among men, and is ordained for men in the things that appertain to God that he may offer up gifts and sacrifices for sins':² he is appointed their ambassador and mediator with God. Jesus received this office and ministry, and He is fulfilling it in heaven. But, that we may the better appreciate the grand mystery, let us study the figures given of it in the holy Scriptures, and developed by St. Paul in his sublime Epistle; they will give us a precise idea of the grandeur of our Jesus' pontifical character.

Let us go in thought to the temple of Jerusalem. First of all there is the spacious uncovered court with its porticoes; in the centre stands the altar, whereon are slain the victims of the various sacrifices, and from the altar there radiate a number of conduits, through which flows the blood. We next come to a more sacred portion of the edifice; it is beyond the altar of holocausts, is covered in, and is resplendent with all the riches of the east. Let us respectfully enter, for the place is holy, and it was God Himself

¹ Heb. vi. 19; x. 20.

² *Ibid.* v. 1.

who gave to Moses the plan of the various fittings which adorn it with their mysterious and rich beauty: the altar of incense, with its morning and evening cloud of fragrance; the seven-branched candlestick, with its superb lilies and pomegranates; the table of the loaves of proposition, representing the offering made by man to Him who feeds him with the harvests of the earth. And yet it is not here, though the walls are wainscoted with the bright gold of Ophir, that is centred the great majesty of Jehovah. At the extreme end of the temple there is a veil of precious texture, richly embroidered with figures of the Cherubim, and reaching to the ground: it is there, beyond this veil, that the God of Abraham, Isaac, and Jacob, has fixed the abode of His presence; it is there, also, that rests the ark of the covenant, over which two golden Cherubim spread their wings. It is called the Holy of holies, and no one, under pain of death, may draw aside the veil, or look, or enter within the hallowed precinct, where the God of hosts deigns to dwell.

So then, man is banished from the place wherein God dwells; he is unworthy to enter into so holy a presence. He was created that he might see God and be eternally happy with that vision; but, because of sin, he is never to enjoy the sight of God. There is a veil between himself and Him who is his last end; neither can he ever remove that veil. Such is the severe lesson given to us by the symbolism of the ancient temple.

But there is a merciful promise, and it gives a gleam of hope. This veil shall one day be raised up, and man shall enter within: on one condition, however. Let us return to the figurative temple, and we shall learn what this condition is. As we have already noticed, none was allowed to enter the

Holy of holies ; there was but one exception, and that was in favour of the high priest, who might, once a year, penetrate beyond the veil. Yet even he had certain conditions to observe. If he entered without holding in his hands a vessel containing the blood of two victims, previously immolated by him for his own and the people's sins, he was to be put to death ; if, on the contrary, he faithfully complied with the divine ordinances, he would be protected by the blood he carried in his hands, and might make intercession for himself and all Israel.

How beautiful and impressive are these figures of the first covenant ! but how much more so their fulfilment in our Jesus' Ascension ! Even during the period of His voluntary humiliations, He made His power felt in this sacred dwelling of God's Majesty. His last breath on the cross rent the veil of the Holy of holies, hereby signifying to us that man was soon to recover the right he had lost by sin, the right of admission into God's presence. We say soon ; for Jesus had still to gain the victory over death, by His Resurrection ; He had to spend forty days on earth, during which He, our High Priest, would organize the true priesthood that was to be exercised in His Church to the end of time, in union with the priesthood He Himself was to fulfil in heaven.

The fortieth day came, and found all things prepared : the witnesses of the Resurrection had proclaimed the victory of their master ; the dogmas of faith had all been revealed ; the Church had been formed ; the sacraments had been instituted : it was time for our High Priest to enter into the Holy of holies, accompanied by the holy souls of limbo. Let us follow Him with the eye of our faith. As He approached, the veil, that had closed the entrance for four thousand years, was lifted up. Jesus enters. Has He not offered the preparatory sacrifice ?—not

the figurative sacrifice of the old law, but the real one of His own Blood? And having reached the throne of the divine Majesty, there to intercede for us His people, He has but to show His eternal Father the wounds He received, and from which flowed the Blood that satisfied every claim of divine justice. He would retain these sacred stigmata of His sacrifice, in order that He might ever present them, as our High Priest, to the Father, and so disarm His anger. 'My little children,' says St. John in his first Epistle, 'I write these things to you, that ye may not sin; but, if any man do sin, we have an advocate with the Father, Jesus Christ the just.'¹ Thus, then, beyond the veil, Jesus treats of our interests with His Father; He gives the merits of His sacrifice their full efficacy; He is the eternal High Priest, whose advocacy is irresistible.

St. John, who was granted a sight of the interior of heaven, gives us a sublime description of this twofold character of our divine Head,—Victim and yet King, sacrificed and yet immortal. He shows us the throne of Jehovah, round which are seated the four-and-twenty ancients, the four symbolical living creatures, and then the seven spirits burning like lamps before it. But the prophet does not finish his description here. He bids us look at the right hand of Him who sits on the throne. There we perceive a Lamb standing and as it were slain: slain and yet standing, for He is radiant with glory and power.² We should be at a loss to understand the vision, had we not our grand mystery of the Ascension to explain it; but now, all is clear. We recognize in the Lamb, portrayed by the apostle, our Jesus, the Word eternal, who, being consubstantial with the Father, is seated on the same throne with Him. Yet is He also the

¹ 1 St. John, ii. 1.

² Apoc. iv. v.

Lamb; for He assumed to Himself our flesh, in order that He might be sacrificed for us as a victim; and this character of victim is to be for ever upon Him. Oh! see Him there, in all His majesty as Son of God, standing in the attitude of infinite power, yet withal, He will not part with the semblance of the immolated. The sword of sacrifice has left five wounds upon Him, and He would keep them for eternity. Yes, it is identically the same meek Lamb of Calvary, and He is to be for ever consummating in glory the immolation He perfected on the cross.

Such are the stupendous realities seen by the angels within the veil;¹ and when our turn comes to pass that veil, we also shall be enraptured with the sight. We are not to be left outside, as were the Jewish people when, once each year, their high priest entered into the Holy of holies. We have the teaching of the apostle: 'The fore-runner, Jesus, our High Priest, has entered within the veil for us.'² For us! Oh what music there is in these two words: for us! He has led the way; we are to follow! Even at the commencement, He would not go alone; He would have the countless legion of the souls of limbo to accompany Him: and ever since then, the procession into heaven has been one of unbroken magnificence. The apostle tells us that we, poor sinners as we are, are already saved by hope;³ and what is our hope, but that we are one day to enter into the Holy of holies? Then shall we blend our glad voices with those of the angels, the four-and-twenty ancients, the myriads of the blessed, in the eternal hymn: 'To the Lamb that was slain, power, and divinity, and wisdom, and strength, and glory, and benediction, for ever and ever! Amen.'⁴

¹ Heb. vi. 19.

² *Ibid.* 20.

³ Rom. viii. 24.

⁴ Apoc. v. 12, 13.

We offer our readers, to-day, the following sequence, composed by the pious Notker, in the ninth century, for the abbey of Saint Gall.

SEQUENCE

Christus hunc diem ju-
cundum
Cunctis concedat esse chris-
tianis,

Amatoribus suis.

Christe Jesu, Fili Dei,
Mediator nostræ naturæ
Ac divinæ.

Terras Deus visitasti æter-
nus,
Æthera novus homo
Transvolans.

Officiis te angeli atque
nubes
Stipant, ad Patrem
Reversurum.

Sed quid mirum,
Cum lactanti adhuc
Stella tibi serviret
Et angeli?

Tu hodie terrestribus
Rem novam et dulcem
Dedisti, Domine,
Sperandi cœlestia.

Tu hominem non fictum
Levando super sidereas me-
tas,
Regum Domine.

Quanta gaudia
Tuos replent apostolos,
Quis dedisti cernere
Te cœlos pergere.
Quam hilares

May Christ our Lord grant
to all Christians, who love
him, that this day may be to
them a happy one!

O Christ Jesus! Son of
God! thou unitest in thyself
the two natures of God and
Man.

Thou the eternal God didst
visit our earth; thou the
new Man, didst ascend into
heaven.

The angels and the clouds
paid the homage of their ser-
vice to thee, when thou re-
turnedst to thy Father;

And need we wonder at it,
when we remember how, when
thou wast a Babe at thy
Mother's breast, a star united
with the angels in serving
thee?

Thou, O Lord, this day,
gavest to the inhabitants of
earth a new and sweet senti-
ment: the hope of heaven,

By placing our nature,—
which thou, O King of kings,
hadst truly assumed,—above
the highest stars.

O what joy filled the hearts
of thine apostles, whom thou
permittedst to see thee mount-
ing up to heaven!

How joyfully did the nine

In cœlis tibi occurrunt
Novem ordines,

In humeris portanti
Diu dispersum a lupis,
Gregem unum,

Quem Christe,
Bone Pastor,
Tu dignare custodire.
Amen.

choirs of angels go forth to
meet thee as thou enteredst
heaven,

Carrying on thy shoulders
the sheep, thy one flock, that
had long been scattered by
wolves!

O Jesus! Good shepherd!
vouchsafe to watch over this
thy flock! Amen.

These two eloquent prayers from the Mozarabic breviary may also be made part of our evening devotions.

PRAYER

Domine Jesu Christe, creator astrorum, qui inclinasti capita nubium, dum te humiliasti in conversatione mortalium: ut in eo corpore, quo pro nobis probra sustinuisti impiorum, in ipso ascenderes super omnes cœlos cœlorum, et laudes sumeres angelorum; exaudi nos propitius, et hoc nobis concede placatus, ut, absoluti criminibus, illuc te nunc prævium sequamur corde, quo tu ascendisti glorificatus in homine; ut te etiam tunc contemplari possimus conditorem et Dominum æternum in majestate, quem nunc verum Deum præstolamur et judicem. Amen.

O Lord Jesus Christ, Creator of the stars! who bowedst down the heads of the lofty clouds when thou humbly camest to live among men; and who, in that same body, wherein, for our sake, thou sufferedst insult from the wicked, didst ascend above the heaven of heavens and receive the praises of angels: graciously hear our prayer, and mercifully grant, that, being freed from sin, we may follow thee in desire to the region whither thou hast ascended in thy glorified Humanity; that thus we may, one day, see thee in thy Majesty, our Creator and eternal Lord, whom we now await as our God and Judge. Amen.

PRAYER

Domine Jesu Christe, qui O Lord Jesus Christ! who

ascendisti super cœlos cœlorum ad orientem, occasum devincens; quos in te suscepisti redimendos, in te perface ad excelsa tollendos: ut ubi caput præcessit glorificatum, illuc totum corpus adtrahas honorandum: nec in occiduum mundi relin-
 quas, quos ad orientem perpetuum versus triumphator exaltas.

ascendest above the heaven of heavens to the east, after triumphing over thine own setting in the west; complete the work of our redemption, by raising us to the courts above. Thou, our Head, hast preceded us in glory; oh! draw thither, after thee, the whole body of thy Church, thy members, whom thou callest to share in thine honour. Leave not, we beseech thee, in the inglorious west of this world, those whom thou, the triumphant conqueror, hast raised, by thine own Ascension, to the everlasting east.

WEDNESDAY

WITHIN THE OCTAVE OF THE ASCENSION

<p>O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cælos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos Spiritum veritatis, alleluia.</p>	<p>O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphans, but send upon us the Spirit of truth, promised by the Father, alleluia.</p>
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LET us now look upon the earth, for our eyes have hitherto been riveted upon the heaven into which our Jesus has entered. Let us see what effects the mystery of the Ascension has produced on this land of our exile. These effects are of the most extraordinary nature. This Jesus, who ascended into heaven unknown to the city of Jerusalem, and whose departure, when it did become known, excited neither regret nor joy among the men of that generation,—now, eighteen hundred years after His departure from us, finds the whole earth celebrating the anniversary of His glorious Ascension. Our age is far from being one of earnest faith; and yet there is not a single country on the face of the globe, where, if there be a church or chapel or even a Catholic home, the feast of Jesus' Ascension is not being now kept and loved.

He lived for three-and-thirty years on our earth. He, the eternal Son of our God, dwelt among His creatures, and there was only one people that knew it. That one favoured people crucified Him. As to

the Gentiles, they would have thought Him beneath their notice. True, this beautiful 'light shone in the darkness; but the darkness did not comprehend it; He came unto His own, and His own received Him not.'¹ He preached to His chosen people; but His word was that seed which falls on stony ground, and takes no root, or is cast among thorns and is choked; it could with difficulty find a plot of good ground, wherein to bring forth fruit.² If, thanks to His infinite patience and goodness, He succeeded in keeping a few disciples around Him, their faith was weak and hesitating, and gave way when temptation came.

And yet, ever since the preaching of these same apostles, the name and glory of Jesus are everywhere; in every language, and in every clime, He is proclaimed the Incarnate Son of God; the most civilized, as well as the most barbarous nations, have submitted to His sweet yoke; in every part of the universe men celebrate His birth in the stable of Bethlehem, His death on the cross whereby He ransomed a guilty world, His resurrection whereby He strengthened the work He came to do, and His Ascension, which gives Him, the Man-God, to sit at the right hand of His Father. The great voice of the Church carries to the uttermost bounds of the earth the mystery of the blessed Trinity, which He came to reveal to mankind. This holy Church, founded by Him, teaches the truths of faith to all nations, and in every nation there are souls who are docile to her teaching.

How was this marvellous change brought about? What has given it stability during these eighteen hundred years? Our Saviour Himself explains it to us, by the words He spoke to His apostles after the last Supper: 'It is,' said He, 'expedient to you that

¹ St. John, i. 5, 11.

² St. Matth. xiii.

I go.'¹ What means this, but that there is something more advantageous to us than having Him visibly present amongst us? This mortal life is not the time for seeing and contemplating Him, even in His human Nature. To know Him, and relish Him, even in His human Nature, we stand in need of a special gift; it is faith. Now, faith in the mysteries of the Incarnate Word did not begin its reign upon the earth, until He ceased to be visible here below.

Who could tell the triumphant power of faith? St. John gives it a glorious name; he says: 'It is the victory which overcometh the world.'² It subdued the world to our absent King; it subdued the power and pride and superstitions of paganism; it won the homage of the earth for Him who has ascended into heaven, the Son of God and the Son of Mary, Jesus.

St. Leo the Great, the sublime theologian of the mystery of the Incarnation, has treated this point with his characteristic authority and eloquence. Let us listen to his glorious teaching. 'Having fulfilled all the mysteries pertaining to the preaching of the Gospel and to the new Covenant, our Lord Jesus Christ ascended into heaven, in the sight of His disciples, on the fortieth day after His Resurrection; hereby withdrawing His corporal presence, for He was to remain at the right hand of His Father until should be filled up the measure of time decreed by God for the multiplication of the children of the Church, and He (Jesus) should again come, and in the same Flesh wherewith He ascended, to judge the living and the dead. Thus, therefore, that which in our Redeemer had hitherto been visible passed into the order of mysteries. And to the end that faith might be grander and surer, teaching took the place

¹ St. John, xvi. 7.

² I. St. John, v. 4.

of sight; which teaching was to be accepted by the faithful with hearts illumined by heavenly light.

This faith, increased by our Lord's Ascension, and strengthened by the gift of the Holy Ghost, was proof against every trial; so that neither chains, nor prisons, nor banishment, nor hunger, nor fire, nor wild beasts, nor all the ingenuity of cruelty and persecution, could affright it. For this faith, not only men, but even women, not only beardless boys but even tender maidens, fought unto the shedding of their blood, and this in every country of the world. This faith cast out devils from such as were possessed, cured the sick, and raised the dead to life. The blessed apostles themselves,—who, though they had so often witnessed their Master's miracles and heard His teachings, turned cowards when they saw Him in His sufferings, and hesitated to believe His Resurrection,—these same, I say, were so changed by His Ascension, that what heretofore had been a subject of fear, then became a subject of joy. And why? Because the whole energy of the soul's contemplation was raised up to Jesus' Divinity, now seated at the right hand of His Father; the vigour of the mind's eye was not dulled by the bodily vision, and they came to the clear view of the mystery, namely, that He neither left the Father when He descended upon the earth, nor left His disciples when He ascended into heaven.

Never, then, was Jesus so well known, as when He withdrew Himself into the glory of His Father's majesty, and became more present by His Divinity in proportion as He was distant in His Humanity. Then did faith, made keener, approach to the Son coequal with His Father; she needed not the handling of the bodily substance of her Christ,—that bodily substance, whereby He is less than His Father.

The substance of His glorified Body is the same ; but our faith was to be of so generous a kind, that we were to go to the coequal Son, not by a corporal feeling, but by a spiritual understanding. Hence, when Mary Magdalene, who represented the Church, threw herself at the feet of the risen Jesus, and would have embraced them, He said to her: Touch Me not, for I am not yet ascended to My Father ; as though He would say : I will not that thou come to Me corporally, or that thou know Me by the testimony of thy senses. I have a sublimer recognition in store for thee ; I have prepared something far better for thee. When I shall have ascended to My Father, then shalt thou feel Me in a higher and truer way ; for thou shalt grasp what thou touchest not, and believe what thou seest not.’¹

The departure of our Emmanuel was, therefore, the opening of that reign of faith, which is to prepare us for the eternal vision of the sovereign Good ; and this blessed faith, which is our very life, gives us, at the same time, all the light compatible with our mortal existence, for knowing and loving the Word consubstantial with the Father, and for the just appreciation of the mysteries which this Incarnate Word wrought here below in His Humanity. It is now eighteen hundred years since He lived on the earth ; and yet we know Him better than His disciples did before His Ascension. Oh ! truly it was expedient for us that He should go from us ; His visible presence would have checked the generosity of our faith ; and it is our faith alone that can bridge over the space which is to be between Himself and us until our ascension comes, and then we shall enter within the veil.

How strangely blind are those who see not the superhuman power of this element of faith, which

¹ *De Ascensione Domini.* Sermon II.

has not only conquered, but even transformed, the world! Some of them have written long treatises to prove that the Gospels were not written by the evangelists: we pity their ravings. But these great discoverers have another difficulty to get over, and so far they have not attempted to grapple with it; we mean the living Gospel which is the production of the unanimous faith of eighteen centuries, and is the result of the courageous confession of so many millions of martyrs, of the holiness of countless men and women, of the conversion of so many both civilized and uncivilized nations. Assuredly He,—who after having spent a few short years in one little spot of earth, had but to disappear in order to draw men's hearts to Himself so that the brightest intellects and the purest minds gave Him their faith,—must be what He tells us He is: the eternal Son of God. Glory, then, and thanks to Thee, O Jesus! who to console us in Thine absence, hast given us faith, whereby the eye of our soul is purified, the hope of our heart is strengthened, and the divine realities we possess tell upon us in all their power! Preserve within us this precious gift of Thy gratuitous goodness; give it increase; and when our death comes,—that solemn hour which precedes our seeing Thee face to face,—Oh, give us the grand fullness of our dearest faith!

One of the most northern of the Churches, now, alas! a slave of Lutheranism, shall provide us to-day with a hymn in honour of the mystery we are celebrating. It is a sequence taken from the last missal of Abo, in Finland. It was composed in the fourteenth or fifteenth century.

SEQUENCE

Omnes gentes plaudite,
Festos choros ducite,

Be glad, all ye people, and
sing your festive songs, for it

Christo triumphante;
 Redit cum victoria,
 Capta ducens spolia,
 Tuba jubilante.

Papæ! quam magnificum
 Hodie dominicum
 Germen gloriatur!
 Terræ fructus hodie
 Super thronos curiæ
 Cœli sublimatur.

Intrat tabernaculum
 Moyses, et populum
 Trahit ad spectaculum
 Tantæ virtus rei:
 Stant suspensis vultibus,
 Intendentes nubibus
 Jesum subducentibus,
 Viri Galilæi.

Dum Elias sublevatur,
 Elisæo duplex datur
 Spiritus et pallium:
 Alta Christus dum conscen-
 dit,
 Servis suis mnas appendit
 Gratiarum omnium.

Transit Jacob hunc Jor-
 danem,
 Luctum gerens non inanem,
 Crucis usus baculo;
 Redit turmis cum duabus,
 Angelis et animabus,
 Et thesauri sacco.

Hic est fortis,
 Qui de mortis
 Victor portis
 Introit cum gloria;
 Rex virtutum,
 Cujus nutum
 Et obtutum
 Trina tremit regia.

is the triumph of Christ! He returns to heaven, leading thither the trophies he has won; and as he ascends, the jubilant sound of the trumpet is heard.

Oh! how grand is the glory that is this day conferred on the Son of God! The fruit of our earth is this day exalted above all the thrones of the heavenly court.

Like Moses, he enters the tabernacle, and people flock to see the grandeur of the mystery: the men of Galilee stand looking up to the cloud that received him out of their sight.

When Elias was taken up from earth, he gave his two-fold spirit and his mantle to Eliseus: when Jesus ascended into heaven, he gave to his servants the talents of his grace.

Like Jacob, he passed over the Jordan, enduring sufferings of wondrous avail to us, and the staff he used was the cross. He returned to heaven with two troops,—of angels, and of souls (*set free from limbo*),—and laden with treasures.

This is the mighty one, who, having conquered the gates of death, entered heaven with glory. He is the King of hosts, at whose bidding and presence the triple creation trembles.

Vocat Pater Filium
 Ad consessus solium,
 Donec suppedaneos,
 Victos vel spontaneos,
 Ponat inimicos.
 Sedet in altissimis,
 Fruitur potissimis;
 Redit ex novissimis,
 Judicans ex intimis
 Justos et iniquos.

Veni Deus ultionum,
 Veni cum clementia:
 Dum sistemur ante thronum
 Tua in præsentia:
 Mane nobis tunc auditam
 Fac misericordiam;
 In perennem transfer vitam
 Ad futuram gloriam.
 Amen.

The Father calls his Son to sit with him on his throne, until he make his enemies bow down before him, vanquished by force or love. He reigns in the highest heavens; he receives supreme honour; he is to come again upon our earth to judge the consciences of all, saints and sinners.

Oh come, thou avenging God! come in thy mercy, when we are to appear before thee seated on thy throne. On that day, show unto us thy wonted mercy, and give us to ascend to the endless life of future glory. Amen.

Again the Mozarabic breviary offers us one of its beautiful prayers for this octave.

PRAYER

Domine Jesu Christe, qui sublimius exaltasti thronum tuum in Jerusalem civitatem tuam, quæ est utique Ecclesia, dum eam gloriose conquiris et ab ea triumphaliter ad Patrem ascendis: dum in assumpto homine Assumptionis tuæ gloriam manifestas: sint ergo in nobis, et vota tibi placita, et opera ipsa accepta; ut ex hoc tecum possideamus regnum in gloria sempiterna. Amen.

O Lord Jesus Christ! who hast set thy throne on high in Jerusalem, thy city, which is thy Church; who didst win her by a glorious victory, and from the same didst triumphantly ascend to thy Father, thus manifesting the glory of thine Assumption in the human Nature thou hadst assumed; grant, we beseech thee, that our homage may be pleasing unto thee, and our works acceptable, whereby we may merit to reign with thee in everlasting glory. Amen.

THURSDAY

THE OCTAVE OF THE ASCENSION

<p>O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos, Spiritum veritatis, alleluia.</p>	<p>O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphans, but send upon us the Spirit of truth, promised by the Father, alleluia.</p>
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WE have already seen how the Ascension of our Emmanuel won Him the empire over our understanding: it was the triumph of faith. The same mystery gave Him a second victory: the victory of love, which makes Him reign in our hearts. For eighteen hundred years, in whom have men believed, firmly and universally, except Jesus? In what have men agreed, except the dogmas of faith? What countless errors has this divine torch dispelled! What light has it given to the nations that received it! And in what darkness has it left those which rejected it after having once received it!

In like manner, no one has been loved as our Jesus has been, ever since the day of His Ascension; no one is so loved now or ever will be, as He. But that He might thus win our love He had to leave us, just as He had to do in order to secure our faith. Let us return to our text, that we may get deeper into the beautiful mystery. 'It is expedient for you that I go!'¹ Before the Ascension, the disciples were

¹ St. John, xvi. 7.

as inconstant in their love as they were in their faith. Jesus could not trust them. But no sooner had He left them, than they became warmly devoted to Him. Instead of complaining of their bereavement, they returned full of joy to Jerusalem. The thought of their master's triumph made them forget their own loss, and they hastened, as He bade them, to the cenacle, where they were to be endued with power from on high. Watch these men during the subsequent years; examine what their conduct was from that time to the day of their death; count, if you can, their acts of devotedness in the arduous labour of preaching the Gospel; and say, if any other motive than love for their master could have enabled them to do what they did. With what cheerfulness did they drink His chalice!¹ With what raptures did they hail His cross, when they saw it being prepared for themselves!

But let us not stop at these first witnesses; they had seen Jesus, and heard Him, and touched Him.² Let us turn to those who came after them, and knew Him by faith only; let us see if the love, which burned in the hearts of the apostles, has been kept up by the Christians of the past eighteen centuries. First of all, there is the contest of martyrdom, which has never been altogether interrupted since the Gospel began to be preached. The opening campaign lasted three hundred years. What was it that induced so many millions to suffer, not only patiently but gladly, every torture that cruelty could devise? Was it not their ambition to testify how much they loved their Jesus? Let us not forget how these frightful ordeals were cheerfully gone through, not only by men hardened to suffering, but also by delicate women, by young girls, yea even by little children. Let us call to mind the sublime answers they gave to their

¹ St. Matth. xx. 23.

² 1 St. John, i. 1.

persecutors, whereby they evinced their generous ardour to repay the death of Jesus by their own. The martyrs of our own times, in China, Japan, the Corea, and elsewhere, have repeated, without knowing it, the very same words to their judges and executioners as were addressed to the proconsuls of the third and fourth centuries by the martyrs of those days.

Yes, our divine King who has ascended into heaven, is loved as no other ever was or could be. Think of those millions of generous souls, who, that they might be exclusively His, have despised all earthly affections, and would know no other love than His. Every age,—even our own, in spite of all its miseries,—has produced souls of this stamp, and God alone knows how many.

Our Emmanuel has been, and to the end of time will ever be, loved on this earth. Have we not reason to say so, when we consider how many there have always been, even among the wealthiest ones of the world, who, in order that they might bear a resemblance to the Babe of Bethlehem, have given up everything they possessed? What an irresistible proof of the same truth we have in the countless sacrifices of self-love and pride, made with a view to imitate the obedience of the God-Man on earth! And what else but an ardent love of Jesus could have prompted those heroic acts of mortification and penance, whereby the sufferings of His Passion have been emulated, and, as the apostle says, filled up?¹

But grand as all this is, it was not enough to satisfy man's devoted love of His absent Lord. Jesus had said: 'Whatsoever you do to the least of your brethren, you do it to Me.'² Love is ever quick at catching the meaning of our Redeemer's words. It took advantage of these, and saw in them another

¹ Coloss. i. 24.

² St. Matth. xxv. 40.

means for reaching Jesus,—reaching Him through the poor. And as the worst of poverties is the ignorance of divine truths, because it would make a man poor and miserable for eternity, therefore have there risen up in every age zealous apostles, who, bidding farewell to home and fatherland, have carried the light of the Gospel to them that sat in darkness and in the shadow of death. They heeded not the fatigues or the perils of such a mission: what cared they for all these things, if they could but make Jesus known and honoured and loved by one poor savage or Hindoo?

But what of those other poor ones, the sick, in whom Jesus suffers? Fear not: He is too much loved to be forgotten there. Once let the Church be free enough to develop her plans of charity, and there will be an institute of relief for every class of sufferers. The poor, the sick, all will be cared for and comforted. There will be vocations to charity, to meet every want; and women, too, urged by the love of their divine Lord, will deem it an honour to be the nurses and attendants of a suffering or dying Lazarus. The world itself is in admiration at their heroism; and though it knows not the divine principle which originates these charitable institutions, yet is it obliged to acknowledge the extraordinary good they effect.

But man's observation can only reach the exterior; the interior is the far grander reality, and it is beyond his notice. What we have said so far is, therefore, but a very feeble description of the ardour wherewith our Lord Jesus Christ has been, and still is, loved on this earth. Let us picture to ourselves the millions of Christians who have lived since the first foundation of the Church. Many, it is true, have had the misfortune to be unfaithful to the object of their existence; but what an immense number have loved Jesus with all their heart and soul and strength!

Some have never flagged in their love; others have needed a conversion from vice or tepidity, returned to Him, and slept in the kiss of peace. Count, if you can, the virtuous actions, the heroic sacrifices, of those countless devoted servants of His, who are to be arrayed before Him in the valley of Josaphat. His memory alone can hold and tell the stupendous total of what has been done. This well-nigh infinite aggregate of holy deeds and thoughts, from the seraphic ardour of the greatest saint down to the cup of cold water given in the name of the Redeemer, what is it all but the ceaseless hymn of our earth to its beloved absent One, its never-forgotten Jesus? Who is the man, how dear soever his memory may be, for whom we would be devoted, or sacrifice our interests, or lay down our lives, especially if he had been ten or twenty ages gone from us? Who is that great Dead, the sound of whose name can make the hearts of men vibrate with love, in every country, and in every generation? It is Jesus, who died, who rose again, who ascended into heaven.

But we humbly confess, O Jesus, that it was necessary for us that Thou shouldst go from us, in order that our faith might soar up to Thee in heaven, and that our hearts, being thus enlightened, might burn with Thy love. Enjoy thine Ascension, O Thou King of angels and of men! We, in our exile, will feast on the fruits of the great mystery, waiting for it to be fulfilled in ourselves. Enlighten those poor blind infidels, whose pride will not permit them to recognize Thee, notwithstanding these most evident proofs. They continue in their errors concerning Thee, though they have such superabundant testimony of Thy Divinity in the faith and love Thou hast received in every age. The homage offered Thee by the universe, represented, as it has ever been, by the chief nations of the earth and by the most virtuous and learned

men of each generation, is as nought in the eyes of these unbelievers. Who are they, to be compared with such a cloud of faithful witnesses? Have mercy on them, O Lord! save them from their pride; then will they unite with us in saying: 'It was indeed expedient for this world to lose Thy visible presence, O Jesus! for never were Thy greatness, Thy power, and Thy Divinity, so recognized and loved, as when Thou didst depart from us. Glory, then, be to the mystery of Thine Ascension, whereby, as the psalmist prophesied, Thou receivedst gifts, that Thou mightest bestow them upon men!'¹

We will take a hymn to-day from the Greek Church: it is the one she sings in honour of our Redeemer's triumph, at her evening Office of Ascension day.

HYMN

(In Assumptione Domini, ad magnum Vespertinum.)

Assumptus est in cœlis Dominus, ut mundo mitteret Paraclitum. Cœli præparaverunt thronum ejus, et nubes ascensum ejus. Mirantur angeli, supra seipsos hominem videntes. Pater suscipit quem habet in sinu coæternum. Spiritus sanctus omnibus angelis suis imperat: Attollite portas, principes, vestras. Omnes gentes plaudite manibus, quia ascendit Christus ubi erat prius.

The Lord ascended into heaven, that he might send the Paraclete into this world. The heavens prepared his throne, and the clouds his Ascension. The angels are lost in wonder at seeing man exalted above them. The Father receives him who is in his own bosom, his co-eternal Son. The Holy Ghost speaks this bidding to all his angels: 'Lift up your gates, O ye princes!' Clap your hands, all ye people, for Christ hath ascended to the heaven where he has ever been.

Domine, Assumptione tua obstupuerunt Cherubim,

The Cherubim were in amazement at thine Assump-

¹ Ps. lxxvii. 19.

conspicientia te Deum in nubibus ascendentem. super ipsa sedentem; et glorificamus te, quoniam benigna est misericordia tua: Gloria tibi.

In montibus sanctis tuas videntes exaltationes, Christe, splendor gloriæ Patris, fulgentem vultus tui speciem iterum atque iterum celebramus; tuas adoramus passionem, resurrectionem honoramus, inclytam glorificantes Assumptionem: miserere nobis.

Domine, quando te in nubibus elevatum viderunt apostoli, cum gemitibus lacrymarum tristitia repleti, Christe vitæ dator, lamentantes dicebant: Domine, utpote misericors, ne derelinquas nos orphanos, quos propter clementiam dilexisti servos tuos; sed mitte, sicut promisisti nobis, sanctissimum Spiritum tuum, illuminantem animas nostras.

Domine, dispensationis impleto mysterio, tuos assumens discipulos, in montem Olivarum tecum ducebas; et ecce firmamentum cæli intrasti. Qui propter me egenus sicut ego factus es, et illuc ascendisti unde non es separatus, sanctissimum tuum mitte Spiritum, illuminantem animas nostras.

A sinu paterno non sepa-

tion, O Lord; they beheld thee ascending upon the clouds, thee their God, who sittest upon them. We glorify thee, for compassionate is thy mercy: Glory be to thee!

Seeing thy risings upon the holy mountains, O Christ, thou brightness of the Father's glory! we tire not in praise of the brilliant beauty of thy Face. We adore thy Passion, we honour thy Resurrection, we glorify thy noble Assumption: have mercy on us!

When the apostles saw thee, O Lord, raised up to the clouds, they sighed, and wept, and were sad. Thus to thee, O Christ, thou giver of life, did they speak their sorrow: 'Thou art merciful, O Lord! then leave not orphans us thy servants, whom, in thy goodness, thou hast loved; but send upon us, as thou hast promised, thy most holy Spirit, who will enlighten our souls.'

Having, O Lord, fulfilled the mystery of the dispensation, thou didst lead thy disciples to Mount Olivet; when, lo! thou ascendest into the firmament of heaven. O thou, that for my sake, wast made poor as I, and ascendest to the realm which thou hadst never left, send thy most holy Spirit to enlighten our souls!

Living as Man with them

ratus, dulcissime Jesu, et cum iis qui sunt in terra sicut homo conversatus, hodie a monte Olivarum assumptus es in gloria, et lapsam naturam nostram pro misericordia elevans, cum Patre sedere fecisti. Unde coelestia incorporeorum agmina, prodigium stupentia, admiratione stabant attonita; et tremore comprehensa tuum erga homines amorem magnificabant. Cum quibus et nos in terra existentes, tuam ad nos descensionem et a nobis Assumptionem glorificantes, rogamus dicentes: Qui discipulos et genitricem tuam Deiparam infinito gaudio in tua Assumptione replevisti, nos quoque electorum tuorum lætitia dignare, precibus eorum, propter magnam misericordiam tuam.

that were on earth, thou, sweetest Jesus! wast not separated from thy Father's bosom. On this day, thou wast taken up in glory from Mount Olivet; and mercifully raising up our fallen nature thou placedst it on thy Father's throne. The heavenly host of angels stood in astonished admiration at the sight of the prodigy; and, seized with awe, they celebrated in songs of praise thy love for man. Together with them, we also, who dwell on earth, do glorify thy coming down unto us and thine ascending up from us, and thus do we pray: O thou that, in thine Assumption, filledst the disciples and thy Mother with infinite joy; vouchsafe, through their prayers, and thine own great mercy, to give us a share in the joy of thine elect.

As a close to this glorious octave, we offer the eighth and last of the beautiful prayers given by the Mozarabic breviary in honour of our Lord's Ascension.

PRAYER

Christe Jesu, terribilis Deus noster, et rex noster, cujus in nativitate cum pastoribus angeli gloriam detulerunt; cui devicto mortis auctore, omnes gentes manibus cordibusque plause-runt; quem trophæa victri-cia reportantem ad æthe-

O Christ Jesus! our God of dread majesty, and our King! at whose birth the angels and shepherds gave glory; at whose victory over the author of death all nations clapped their hands and were filled with joy; at whose ascending, with thy trophies, into heaven, the apos-

ra, apostolorum est fides
prosecuta: fac nos redemp-
tionis nostræ et Ascensio-
nis tuæ mysteria fidei ju-
bilatione cantare; et cum
principibus populi Deo
Abraham fideli famulatu
placere. Amen.

bles were perfected in their
faith: grant that we, also, with
fervent faith, may sing our
canticles of praise in honour of
the mysteries of our Redemp-
tion and of thine Ascension;
and that, with the princes of
thy people, we may, by our
faithful service, be well-pleas-
ing to the God of Abraham.
Amen.

FRIDAY

AFTER THE OCTAVE OF THE ASCENSION

O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos, Spiritum veritatis, alleluia.

O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphans, but send upon us the Spirit of truth, promised by the Father, alleluia.

THE octave is over; the mystery of the glorious Ascension is completed; and our Jesus is never again to be seen upon this earth, until He comes to judge the living and the dead. We are to see Him only by faith; we are to approach Him only by love. Such is our probation; and if we go well through it, we shall, at last, be permitted to enter within the veil, as a reward for our faith and love.

Let us not complain of our lot; rather let us rejoice in that hope, which, as the apostle says, confoundeth not.¹ And how can we be otherwise than hopeful, when we remember that Jesus has promised to abide with us even to the consummation of the world?² He will not appear visibly; but He will be always really with us. How could He abandon His bride the Church? And are not we the children of this His beloved bride?

But this is not all: Jesus does something more for us. One of His last words was this, which shows us how dearly He loved us: 'I will not leave you or-

¹ Rom. v. 5.

² St. Matth. xxviii. 20.

phans.'¹ When He used those other words, upon which we have been meditating during the last few days, 'It is expedient for you that I go', He added: 'For if I go not, the Paraclete will not come to you.'² This Paraclete, this comforter, is the Holy Ghost, the Spirit of the Father and of the Son; He is to descend upon us a few short hours hence; He will abide with us, making us feel His presence by His works, until Jesus shall again come from heaven that He may take His elect from a world which is to be condemned to eternal torments for its crimes. But the Holy Ghost is not to come until He be sent; and as the sacred text implies, He is not to be sent, until 'Jesus shall have been glorified.'³ He is coming that He may continue the great work, which was to be begun by the Son of God, and carried on by Him as far as the eternal decrees had ordained.⁴

Jesus laboured in this work, and then entered into His rest, taking with Him our human nature, which, by assuming it, He had exalted to the divine. The Holy Ghost is not to assume our humanity; but He is coming to console us during Jesus' absence; He is coming to complete the work of our sanctification. It was He that produced those prodigies which we have been admiring: the faith and love of man in and for Jesus. Yes, it is the Holy Ghost who produces faith in the soul; it is the Holy Ghost who 'pours the charity of God into our hearts.'⁵

So, then, we are about to witness fresh miracles of God's love for man! A few hours hence, the reign of the Holy Ghost will have begun on earth. There is but the interim of this one short day, for to-morrow evening the solemnity of Pentecost will be upon us. Let us then linger in our admiration of our

¹ St. John, xiv. 18.

² *Ibid.* xvi. 7.

³ St. John, vii. 39.

⁴ *Ibid.* xvii. 4.

⁵ Rom. v. 5.

Emmanuel. The holy liturgy has daily gladdened us with His presence, beginning with those happy weeks of Advent, when we were awaiting the day on which the Virgin Mother was to give us the ever blessed Fruit. And now He is gone! O sweet memories of the intimacy we enjoyed with our Jesus, when we were permitted to follow Him day by day, we have you treasured within us! Yea, the holy Spirit Himself is coming to impress you still deeper on our hearts; for Jesus told us that, when the Paraclete should come to us, He would help us to remember all that we have heard, and seen, and felt in the company of the God who deigned to live our life that so He might teach us to live His for all eternity.¹

Neither let us forget how, when quitting this His earthly home,—where He was conceived in Mary's womb, where He was born, where He spent the three and thirty years of His mortal life, where He died, where He rose from the grave, and from which He ascended to the right hand of His Father—He left upon it an outward mark of His love. He left the impress of His sacred feet upon Mount Olivet, as though He felt separating Himself from the earth to which so many years and mysteries had endeared Him. St. Augustine, St. Paulinus of Nola, Saint Optatus, Sulpicius Severus, and the testimony of subsequent ages, assure us of the prodigy.

These venerable authorities tell us that when the Roman army, under Titus, was encamped on Mount Olivet while besieging Jerusalem, divine Providence protected these holy marks, the farewell memorial left by our Lord to His blessed Mother, to His disciples, and to us: it is here that He stood when last seen on earth, it is here that we shall again see Him when He comes to judge mankind. Neither the rude

¹ St. John, xiv. 26.

tramp of the soldiers, nor the ponderous chariots, nor the horses' hoofs, were permitted to efface or injure the sacred footprints. Yes, it was on this very mount, forty years after the Ascension, that the Roman banner was first unfurled, when the time of God's vengeance came upon the city of deicide. Let us call to mind, firstly, how the angels announced that the same Jesus, who had just ascended, would again come to judge us; and secondly, how our Lord Himself had compared the two awful events, the destruction of Jerusalem, and the end of the world. These sacred marks of Jesus' feet are, therefore, the memorial of His affectionate farewell, and the prophecy of His return as our terrible Judge. At the foot of the hill lies the valley of Josaphat, the valley of the judgement; and the prophet Zacharias has said: 'His feet shall stand, in that day, upon the mount of Olives, which is over against Jerusalem, towards the east.'¹

Let us humbly give admission to the feeling of fear, wherewith our Lord thus inspires us, that we may be more solidly grounded in His love; and let us affectionately venerate the spot on which our Emmanuel left the impress of His feet. The holy empress, St. Helen, was entrusted with the sublime mission of finding and honouring the objects and places that our Redeemer had sanctified by His visible presence. Mount Olivet was sure to elicit her devoted zeal. She ordered a magnificent church of circular form to be built upon it; but when the builders came to pave the church with rich marble, they were prevented, by a miraculous power, from covering the spot on which were imprinted the holy footmarks. The marble broke into a thousand pieces, which struck them on the face; and after several attempts, they resolved to leave that part of the rock uncovered.

¹ Zach. xiv. 4.

This fact is attested by many holy and creditable authors, several of whom lived in the fourth century, when it occurred. But our Lord would do more than keep open to our view these His last footprints, which seem to be ever saying to us: 'Your Jesus is but now gone, and will soon return.' He would, moreover, have them teach us that we are to follow Him to heaven. When the time came for roofing the church, the men found that they had not power to do it; the stones fell as often as they attempted to put them up, and the building was left roofless, as though it had to be our reminder that the way opened by Jesus on the summit of Mount Olivet is ever open for us, and that we must be ever aspiring to rejoin our divine master in heaven.

In his first sermon for the feast of the Ascension, St. Bernardine of Siena relates an edifying story, which is in keeping with the reflections we have been making. He tells us that a pious nobleman, desirous of visiting the places that had witnessed the mysteries of our Redemption, passed the seas. Having reached Palestine, he would begin his pilgrimage by visiting Nazareth, and there, on the very spot where the Word was made Flesh, he gave thanks to the infinite love that had drawn our God from heaven to earth, in order that He might save us from perdition. The next visit was to Bethlehem, where our pilgrim venerated the place of our Saviour's birth. As he knelt on the spot where Mary adored her new-born Babe, the tears rolled down his cheeks, and, as St. Francis of Sales says (for he also has related this affecting story), 'he kissed the dust whereon the divine Infant was first laid.'¹

Our devout pilgrim, who bravely travelled the country in every direction, went from Bethlehem to the banks of the Jordan; he stopped near Bethabara,

¹ *Treatise on the Love of God*. Book vii. chap. xii.

at a little place called Bethany, where St. John baptized Christ. The better to honour the mystery, he went down into the bed of the river, and entered with much devotion into the water, thinking within himself how that stream had been sanctified by its contact with Jesus' sacred Body. Thence he passed to the desert, for he would follow, as nearly as might be, the footsteps of the Son of God; he contemplated the scene of our Master's fasting, temptation, and victory. He next went on towards Thabor; he ascended to the top, that he might honour the mystery of the Transfiguration, whereby our Saviour gave to three of His disciples a glimpse of His infinite glory.

At length, the good pilgrim entered Jerusalem. He visited the cenacle; and we can imagine the tender devotion wherewith he meditated on all the great mysteries that had been celebrated there, such as Jesus' washing His disciples' feet, and the institution of the Eucharist. Being resolved to follow his Saviour in each station, he passed the brook Cedron, and came to the garden of Gethsemani, where his heart well-nigh broke at the thought of the bloody sweat endured by the divine Victim of our sins. The remembrance of Jesus' being manacled, fettered, and dragged to Jerusalem, next filled his mind. 'He at once starts off,' says the holy bishop of Geneva, whom we must allow to tell the rest of the story: 'treading in the footsteps of his beloved Jesus; he sees Him dragged to and fro, to Annas, to Caiphas, to Pilate, to Herod: buffeted, scoffed at, spit upon, crowned with thorns, made a show of to the mob, sentenced to death, laden with a cross, and meeting, as He carries it, with His heart-broken Mother and the weeping daughters of Jerusalem.

The good pilgrim mounts to the top of Calvary, where he sees in spirit the cross lying on the ground, and our Saviour stretched upon it, while the execu-

tioners cruelly nail Him to it by His hands and feet. He sees them raise the cross and the Crucified in the air, and the Blood gushing from the wounds of the sacred Body. He looks at the poor Mother, who is pierced through with the sword of sorrow; he raises up his eyes to the Crucified, and listens with most loving attention to His seven words; and, at last, sees Him dying, and dead, and His side opened with a spear, so that the sacred Heart is made visible. He watches how He is taken down from the cross, and carried to the tomb; and as he treads along the path all stained with his Redeemer's Blood, he sheds floods of tears. He enters the sepulchre, and buries his heart side by side with his Jesus' Corpse.

After this, he rises again together with Him; he visits Emmaus, and thinks on all that happened between Jesus and the two disciples. Finally, he returns to Mount Olivet, the scene of the Ascension; and seeing there the last footprints of his dear Lord, he falls down and covers them with untiring kisses. Then, like an archer stretching his bowstring to give his arrow speed, he concentrates into one intense act the whole power of his love, and stands with his eyes and hands lifted up towards heaven: "Jesus!" he says, "O my sweet Jesus! where else am I now to go on earth seeking thee? Ah Jesus! my dearest Jesus, let this heart of mine follow thee yonder!" Saying this, his heart kept darting upwards to heaven, for the brave archer had taken too sure an aim, to miss his divine object.'¹

St. Bernadine of Siena tells us, that the companions and attendants of the noble pilgrim, seeing that he was sinking under the vehemence of his desire, hastened to call a physician, that they might

¹ *Treatise on the Love of God.* Book vii. chap. xii.

bring him to himself again. But it was too late: the soul had fled to her God, leaving us an example of the love that the mere contemplation of the divine mysteries can produce in man's heart. And have not we been following these same mysteries, under the guidance of the holy liturgy? God grant that we may now keep within us the Jesus whom we have had so truly given to us! And may the holy Spirit, by His coming visit, maintain and intensify in our souls the resemblance to our divine King which we have thus received!

In order the more worthily to celebrate the great mystery which closed yesterday, and the equally glorious one which begins to-morrow, we place between the two the sublime canticle, wherein the royal psalmist prophesies both the Ascension and the Christian Pentecost. The sixty-seventh Psalm (composed for the reception of the Ark of the Covenant on Mount Sion) is, as St. Paul himself has interpreted it,¹ a prophecy of Jesus' triumphant Ascension into heaven. It begins by celebrating the victory gained by Christ over His enemies by His Resurrection; it proceeds to speak of the favours bestowed upon the Christian people; it shows us the combats and triumphs of the Church; in a word, it puts before us the commencement of the work by our Emmanuel, and its consummation by the Holy Ghost. With a view to facilitating the understanding of this mysterious psalm, we give a commentary rather than a translation; and in doing so, we offer to our readers the interpretation given by the early fathers.

PSALM 67

Exsurgat Deus, et dissipentur inimici ejus: et fuge- Let God, the Man-God arise, and let his enemies be scat-

¹ Eph. iv. 8.

giant, qui oderunt eum, a facie ejus.

Sicut deficit fumus, deficiant: sicut fluit cera a facie ignis, sic pereant peccatores a facie Dei.

Et justi epulentur, et exsultent in conspectu Dei: et delectentur in lætitia.

Cantate Deo, psalmum dicite nomini ejus: iter facite ei qui ascendit super occasum: Dominus nomen illi.

Exsultate in conspectu ejus, turbabuntur a facie ejus, patris orphanorum et judicis viduarum.

Deus in loco sancto suo: Deus qui inhabitare facit unius moris in domo.

Qui educit vinctos in fortitudine, similiter eos, qui exasperant, qui habitant in sepulchris.

Deus, quum egredereris in conspectu populi tui, quum pertransires in deserto:

tered: and let them that hate him flee from before his face.

As smoke vanisheth, so let them vanish away: as wax melteth before the fire, so let the wicked perish at the presence of God.

And let the just feast, and rejoice before God, and be delighted with gladness.

O ye that have been redeemed, sing to God, sing a psalm to his name! make a way for him who ascendeth upon the west, as on a throne. He is the Son of Man, and yet Jehovah is his name.

Rejoice ye before him: but his enemies, the wicked spirits, shall be troubled at his presence, for he is come that he may be the father of orphans, the judge and defender of the widow, the Redeemer of mankind, which sin had made a slave of satan.

He is God in his holy sanctuary, and he would give them to dwell in his own house, who shall have lived in the unity of one faith and charity.

He delivers, by the strength of his arm, them that were strongly fettered; but them that provoke him by their resistance, he casts into the abyss.

O God! O Christ! when thou didst go forth on this earth, leading thy chosen people: when thou didst pass through the parched desert of this world,

Terra mota est: etenim
cœli distillaverunt a facie
Dei Sinai, a facie Dei Israel.

Pluviam voluntariam se-
gregabis, Deus, hæreditati
tuæ: et infirmata est, tu
vero perfecisti eam.

Animalia tua habitabunt
in ea; parasti in dulcedine
tua pauperi, Deus.

Dominus dabit verbum
evangelizantibus, virtute
multa.

Rex virtutum dilecti di-
lecti: et speciei domus divi-
dere spolia.

Si dormiatis inter medios
cleros, pennæ columbæ de-
argentatæ, et posteriora
dorsi ejus in pallore auri.

Dum discernit cœlestis
reges super eam, nive deal-
babuntur in Selmon: mons

The earth was moved, and
the heavens dropped down a
refreshing dew, at the bidding
of the God of Sinai, the God
of Israel, who had sent thee.

Thou hast reserved for thine
inheritance, thy Church, a rain
of blessings. Thine inheritance
was lost: mankind was a prey
to every misery when thou
camest upon the earth: but
thou didst restore it and make
it perfect.

In it shall henceforth dwell
the flock, of which thou art the
shepherd. In thy sweetness,
O God, thou providest a nou-
rishment that would strengthen
its weakness.

That he may invite his elect
to partake of these blessings,
the Holy Ghost, who is also
God, is about to give a tongue
and voice to them that are to
evangelize the world; they
shall speak with a power that
cannot be resisted.

Kings of mighty armies
shall be subdued by him who
is the dear and beloved one
of the Father: and she that is
the beauty of the house shall
divide their spoils.

During the contest, ye, O
children of the Church, shall
sleep in safety in the enclosure
that protects you; ye shall be
as the silvery-feathered dove,
whose back reflects the rich-
ness of gold.

When he, whose throne is in
heaven, shall execute judge-
ment upon these kings, they

Dei, mons pinguis.

Mons coagulatus, mons pinguis: ut quid suspicamini montes coagulatos?

Mons, in quo beneplacitum est Deo habitare in eo: etenim Dominus habitabit in finem.

Currus Dei decem millibus multiplex, millia lætantium: Dominus in eis in Sina in sancto.

Ascendisti in altum, cepisti captivitatem: accepisti dona in hominibus:

Etenim non credentes, inhabitare Dominum Deum.

Benedictus Dominus die quotidie: prosperum iter faciet nobis Deus salutarium nostrorum.

Deus noster, Deus salvos faciendi: et Domini Domini exitus mortis.

Verumtamen Deus confringet capita inimicorum suorum: verticem capilli

that are under his protection shall be fair as the snow which covers the top of mount Selmon. There is a mountain, the mountain of God.

A fertile, rich, & fat mountain; it is his Church. Where else would you seek for mountains, whose richness can be compared to hers?

She is the mountain on which God is well pleased to dwell; there the Lord shall dwell unto the end.

The chariot of the Son of God, as he ascends into heaven, is grander than ten thousand chariots of war; thousands of angels stand in joy around it. The Lord is in their midst; he takes up his abode in his sanctuary, as heretofore he did on Sina.

O Jesus! thou hast ascended on high; thou hast led with thee them that were captives in limbo. Thou, as Man, receivedst ineffable gifts, and thou hast lavished them upon us.

And even they that hitherto believed not, now confess that God dwells amongst us.

Blessed be the Lord day by day! God, the author of our salvation, will make our journey prosperous.

Yea, our God is the God of salvation. To the Lord, to the Lord doth it belong to deliver us from death.

But this God shall break the heads of his enemies, the proud heads of them that walk

perambulantium in delictis suis.

Dixit Dominus: Ex Basan convertam, convertam in profundum maris:

Ut intingatur pes tuus in sanguine: lingua canum tuorum ex inimicis, ab ipso.

Viderunt ingressus tuos, Deus: ingressus Dei mei: Regis mei qui est in sancto.

Præverunt principes conjuncti psallentibus, in medio juvenicularum tympanistriarum.

In ecclesiis benedicite Deo Domino, de fontibus Israel.

Ibi Benjamin adolescentulus, in mentis excessu.

Principes Juda, duces eorum, principes Zabulon, principes Nephthali.

Manda Deus virtuti tuæ: confirma hoc Deus, quod operatus es in nobis.

A templo tuo in Jerusa-

boastingly in the path of their crimes.

The Lord has said: 'I will snatch them from Basan, I will cast them into the depth of the sea;

And thou, O my chosen people, shalt dip thy foot in their blood; and the tongue of thy dogs shall be red with the same.'

They have seen thine entrance into heaven, thy triumphant entrance, O my God, my king, who hast taken up thine eternal abode in thy sanctuary!

The princes of the angelic host went before; and with them went those that sing; and around them were young maidens playing on timbrels. Such is the retinue worthy of Christ: strength, melody, and purity.

Ye, then, that are on earth, bless the Lord in your assemblies; ye that come from the source of the true Israel, ye that are the children of the Church!

Let there be seen in the choir of the faithful, the young Benjamin, filled with holy enthusiasm;

Let there be seen the princes of Juda, with their leaders; and the princes of Zabulon, and the princes of Nephthali.

O Christ, our God, command in thy strength! send the Spirit of power! confirm, O God, by him, what thou hast wrought in us.

From thy temple in Jeru-

lem, tibi offerent reges muna.
nera.

Increpa feras arundinis:
congregatio taurorum in
vaccis populorum: ut exclu-
dant eos, qui probati sunt
argento.

Dissipa gentes, quæ bella
volunt: venient legati ex
Ægypto: Æthiopia præve-
niet manus ejus Deo.

Regna terræ cantate Deo:
psallite Domino.

Psallite Deo qui ascendit
super cælum cæli, ad ori-
entem.

Ecce dabit voci suæ vo-
cem virtutis: date gloriam
Deo super Israel, magnifi-
centia ejus, et virtus ejus in
nubibus.

Mirabilis Deus in sanctis
suis: Deus Israel ipse dabit
virtutem et fortitudinem
plebi suæ: benedictus Deus.

saalem,—the figure of thy
Church,—kings shall offer
presents to thee.

Repress the wild beasts that
hide in the reeds, the heresies
which, like wild bulls, disturb
the peace of thy flock. They
have conspired to drive from
thine inheritance them whose
faith has been tried as silver.

Scatter thou the nations that
delight in war. Lo! Egypt shall
send ambassadors, praying that
she may be admitted to the
knowledge of the true God;
yea, even Ethiopia shall stretch
forth her hands towards him;
she shall come to him sooner
than other people.

Sing to God, ye kingdoms
of the earth; sing ye to the
Lord.

Sing ye to God, who ascend-
eth above the heaven of heav-
ens; he ascendeth from Mount
Olivet, which is to the east.

Lo! the hour is come, and he
is about to give new power to
his voice by the preaching of
the apostles. Give ye glory to
God for all that he hath done for
the new Israel: his magnificence
and his power are made mani-
fest in the messengers he hath
sent, who are swift in their
passage, as clouds.

God is wonderful in his
holy sanctuary: it is he, the
God of Israel, that will give to
his new people the power and
strength that will make them
last to the end of the world.
Blessed be God!

SATURDAY

THE VIGIL OF PENTECOST

<p>O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos Spiritum veritatis, alleluia.</p>	<p>O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphans, but send upon us the Spirit of truth, promised by the Father, alleluia.</p>
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THE dazzling splendour of to-morrow's solemnity forecasts its beauty on this day of its vigil. The faithful are preparing themselves by fasting to celebrate the glorious mystery. But the Mass of the neophytes, which formerly was said during the night, is now anticipated, as on Easter Eve; so that by to-day's noon, we shall have already begun the praises of the Holy Ghost. The Office of Vespers, in the afternoon, will solemnly open the grand festival. The reign of the holy Spirit is, therefore, proclaimed by the liturgy of this very day. Let us unite ourselves in spirit with the holy ones, who are awaiting the fulfilment of Jesus' promise.

Whilst following the mysteries of the past seasons of the liturgical year, we have been frequently told of the action of the Third Person of the blessed Trinity. The lessons read to us, from both the old and the new Testament, have more than once excited our respectful attention towards this divine Spirit, who seemed to be shrouded in mystery, the time for Him to be made manifest not having yet arrived.

The workings of God in His creatures do not come all at once; there is a succession in their coming, but come they certainly will. The sacred historian describes how the heavenly Father, acting through His Word, employed six days in arranging, into its several parts, this world which He had created; but he also tells us, though under the veil of a mysterious expression, that the Spirit moved over the waters, which the Son of God was about to divide from the earth.

If, then, the Holy Ghost's visible reign on our earth was deferred until such time as the Man-God should be enthroned on the Father's right hand, we must not conclude that this divine Spirit has been inactive. What are the sacred Scriptures, from which the liturgy has selected so many sublime passages for our instruction, but the silent production of Him, who, as the venerable Symbol has it, 'spoke by the prophets?'¹ He gave us the Word, the Wisdom of God, by the Scripture, who gave us, at a later period, this same Word, in the flesh of human nature.

He has never been a moment of all the past ages without working. He prepared the world for the reign of the Incarnate Word; He did so by bringing together the various races of once separate nations, and by keeping up that universal expectation of a Redeemer, which was held alike by the most barbarous and by the most highly civilized. The earth had not as yet heard the name of the Holy Ghost, but He moved over the universe of mankind, as He moved over the dead mass of water at the beginning of the world.

Meanwhile, the prophets spoke of Him in several of the prophecies wherein they foretold the coming

¹ Qui locutus est per prophetas. (*Symbol of Nicæa and Constantinople.*)

of the Son of God. The Lord thus spoke by the lips of Joel: 'I will pour out My Spirit upon all flesh.'¹ He said to us through Ezechiel: 'I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols. And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put My Spirit in the midst of you.'²

But previously to the manifestation of Himself, the Holy Ghost was to effect that of the divine Word. When infinite power called into existence the body and soul of the future Mother of God, it was He that prepared the dwelling for the sovereign Majesty, by sanctifying Mary from the instant of her conception, and taking possession of her as the temple into which the Son of God was soon to enter. When the ever blessed day of the Annunciation came, the archangel declared unto Mary that the Holy Ghost would come upon her, and that the power of the Most High would overshadow her. No sooner did the Virgin consent to the fulfilment of the eternal decree, than the operation of the divine Spirit produced within her the most ineffable of mysteries: the Word was made Flesh, and dwelt among us!

Upon this flower that sprang from the branch of the tree of Jesse, upon this Humanity divinely produced in Mary, there rested complacently the Spirit of the Father and of the Son: He enriched it with His gifts, He fitted it for its glorious and everlasting destiny.³ He that had so filled the Mother with the treasures of His grace, that it seemed to border on infinity, gave incomparably more to her Child. And, as ever, the holy Spirit worked these stupendous wonders silently; for the time of His manifestation had

¹ Joel, ii. 28.

² Ezech. xxxvi. 25-27.

³ Is. xi. 1-3.

not come. The earth is to catch but a glimpse of Him on the day of Jesus' baptism, when He will rest with outstretched wings on the head of the well-beloved Son of the Father. The holy Baptist John will understand the glorious vision, as he had felt, when yet unborn, the presence of the blessed fruit in Mary's womb; but as to the bystanders, they saw but a dove, and the dove revealed not his eternal secrets.

The reign of the Son of God, our Emmanuel, is established upon its predetermined foundations. In Him we have a brother, for He has assumed our weak human nature; a teacher, for He is the Wisdom of the Father, and leads us into all truth; a physician, for He heals all our infirmities; a mediator, for by His sacred Humanity He brings all creation to its Creator. In Him we have our Redeemer, and in His Blood our ransom; for sin had broken the link between God and ourselves, and we needed a divine Redeemer. In Him we have a Head, who is not ashamed of His members, however poor they may be; a King whom we have seen crowned with an everlasting diadem; a Lord, whom the Lord hath made to sit on His right hand.¹

But if He rules over this earth for all ages, it is from His throne in heaven that He is to rule, until the angel's voice is heard proclaiming that 'time is no more';² and then He will return to 'crush the heads'³ of sinners. Meanwhile, long ages are to flow onwards in their course, and these ages are to be the reign of the Holy Ghost. But as we learn from the evangelist, the Spirit was not given until such time as Jesus was glorified.⁴ So that our beautiful mystery of the Ascension stands between the two divine reigns on earth: the visible reign of the Son of God, and the visible

¹ Ps. cix. 1.

² Apoc. x. 6.

³ Ps. cix. 6.

⁴ St. John, vii. 39.

reign of the Holy Ghost. Nor is it only the prophets who announce the succession of the second to the first; it is our Emmanuel Himself, who, during the days of His mortal life, heralded the approaching reign of the divine Spirit.

We have not forgotten His words: 'It is expedient for you that I go; for if I go not, the Paraclete will not come to you.'¹ Oh! how much the world must have needed this divine guest, of whom the very Son of God made Himself the precursor! And that we might understand how great is the majesty of this new master who is to reign over us, Jesus thus speaks of the awful chastisements which are to befall them that offend Him: 'Whosoever shall speak a word against the Son of Man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come.'² This divine Spirit is not, however, to assume our human nature, as did the Son; neither is He to redeem the world, as did the Son; but He is to come among men with a love so immeasurable, that woe to them who despise it! It is to Him that Jesus intends to confide the Church, His bride, during the long term of her widowhood; to Him will He make over His own work, that He may perpetuate and direct it in all its parts.

We, then, who are to receive a few hours hence the visit of this Spirit of love, who is to renew the face of the earth,³ must be all attention, as we were at Bethlehem when we were awaiting the birth of our Emmanuel. The Word and the Holy Ghost are coequal in glory and power, and their coming upon the earth proceeds from the one same eternal and merciful decree of the blessed Trinity, who, by this twofold visit, would 'make us partakers of the divine

¹ St. John, xvi. 7.

² St. Matth. xii. 32.

³ Ps. ciii. 30.

nature.’¹ We, who were once nothingness, are destined to become, by the operation of the Word and the Spirit, children of the heavenly Father. And if we would know what preparation we should make for the visit of the Paraclete, let us return in thought to the cenacle, where we left the disciples assembled, persevering with one mind in prayer, and waiting, as their Master had commanded them, for the power of the Most High to descend upon them, and arm them for their future combat.

The first we look for in this sanctuary of recollection and peace, is Mary, the Mother of Jesus, the master-piece of the Holy Ghost, the Church of the living God, from whom is to be born on the morrow, and by the action of the same divine Spirit, the Church militant; for this second Eve represents and contains it within herself. Well, indeed, does this incomparable creature now deserve our honour! Have we not seen her glorious share in all the mysteries of the Man-God? And is she not to be the dearest and worthiest object of the Paraclete’s visit? Hail, then, O Mary full of grace! Thou art our mother, and we rejoice in being thy children. The holy Church expresses this joy of ours, when she thus comments the words of David’s canticle: ‘Our dwelling in thee, O holy Mother of God! is as of them that are all rejoicers!’² In vain wouldst thou decline the honours that await thee on the morrow! Mother Immaculate! Temple of the Holy Ghost! there is no escape, and receive thou must a new visit of the Spirit, for a new work is entrusted to thee: the care of the infant Church for several years to come!

¹ 2 St. Peter, i. 4.

² *The 2nd Nocturn of the Office of the Blessed Virgin; Antiphon to the 86th Psalm.*

The apostolic college is clustered around the holy Mother; it is such a feast to them to look upon her, for they see the likeness of their Jesus in her face! In the very cenacle where they are now assembled, and in Mary's presence, an event occurs which is of deep importance. As God, when He formed His Israelite people, chose the twelve sons of Jacob that they might be the fathers of that privileged race, so did Jesus choose twelve men, and they, too, were Israelites, that they might be the foundations of the Church, of which He Himself, and Peter together with and in Him, is the chief corner-stone. The terrible fall of Judas has reduced the number to eleven; the mysterious number is broken, and the Holy Ghost is about to descend upon the college of the apostles. Jesus had not thought proper to fill up the vacancy before His Ascension into heaven: and yet the number must be completed, before the coming of the Power from on high. The Church surely could not be less perfect than the Synagogue. Who, then, will take Christ's place in designating the new apostle? Such a right, says St. John Chrysostom, could not belong to any but Peter; but he humbly waived his right, and expressed his wish that there should be an election. The choice fell upon Mathias, who immediately took his place among the apostles, and awaited the promised Comforter.

In the cenacle, and in the blessed Mother's company, there are also the disciples, less honoured, it is true, than the twelve, yet have they been witnesses of the works and mysteries of the Man-God; they, too, are to share in preaching the good tidings. And finally, Magdalene and the other holy women are there, preparing, as the Master had prescribed, for the visit from on high, which is to tell upon them also. Let us honour this fervent assembly of the

hundred and twenty disciples. They are our models. The holy Spirit is to descend first upon them, for they are His first-fruits; but He is to come down upon us also, and it is with a view to prepare us for our Pentecost that the Church imposes on us to-day the obligation of fasting.

Formerly, this vigil was kept like that of Easter. The faithful repaired to the church in the evening, that they might assist at the solemn administration of Baptism. During the night, the Sacrament of regeneration was conferred upon such catechumens as sickness or absence from home had prevented from receiving it on Easter night. Those, also, who had then been thought insufficiently tried or instructed, and had, during the interval, satisfied the conditions required by the Church, now formed part of the group of aspirants to the new birth of the sacred font. Instead of the twelve prophecies, which were read on Easter night while the priests were performing over the catechumens the rites preparatory to Baptism, six only were now read; at least, such was the usual custom, and it would lead us to suppose that the number of those baptized at Pentecost was less than at Easter.

The Paschal Candle was again brought forward during this night of grace, in order to impress the newly baptized with respect and love for the Son of God, who became Man that He might be the light of the world.¹ The rites already described and explained for Holy Saturday were repeated on this occasion, and the Sacrifice of the Mass, at which the neophytes assisted, began before the break of day.

In later times, when the charitable custom of conferring Baptism on children immediately after their birth passed into a general law, the Mass of Whitsun-

¹ St. John, viii. 12.

Eve was said early in the morning, as was done in the case of Easter-Eve. The six prophecies, of which we have just spoken, are now read before the celebration of the holy Sacrifice; after which, the baptismal water is solemnly blessed. The Paschal Candle is used at this ceremony, at which the faithful should consider it a duty to assist.

First Vespers are sung in the afternoon. We do not insert them, because Whitsun-Eve can never occur on a Sunday; whereas, for other feasts, for which we have given the first Vespers, the vigil may be a Sunday. Moreover, the first and second Vespers of Whit-Sunday are almost exactly alike.

We will close this day by inserting one of the finest sequences composed by Adam of Saint Victor on the mystery of Pentecost. This great liturgical poet of the western Church has surpassed himself in what he has written on the Holy Ghost; and more than once, during the octave, we will select from his rich store. But the hymn we give to-day is not merely a composition of poetic worth; it is a sublime and fervent prayer to the Paraclete, whom Jesus has promised to send us, and whom we are now expecting. Let us make these sentiments of the devout poet of the twelfth century our own; let us imitate him in his longings for the holy Spirit, who is coming that He may renew the face of the earth, and dwell within us.

SEQUENCE

Qui procedis ab utroque,
Genitore Genitoque,
Pariter Paraclite,
Redde linguas eloquentes,
Fac ferventes in te mentes
Flamma tua divite.

Amor Patris Filiique,

O Divine Paraclete, who
proceedest equally from the
Father and the Son! with thy
glowing fire, give eloquence to
our tongues, and make our
hearts fervent in their love
for thee.

Love of the Father and the

Par amborum, et utrique
 Compar et consimilis,
 Cuncta reple, cuncta foves,
 Astra regis, cœlum moves,
 Permanens immobilis.

Lumen charum, lumen
 clarum,
 Internarum tenebrarum
 Effugas caliginem;
 Per te mundi sunt mundati;
 Tu peccatum et peccati
 Destruis rubiginem.

Veritatem notam facis,
 Et ostendis viam pacis
 Et iter justitiæ.
 Perversorum corda vitas,
 Et bonorum corda ditas
 Munere scientiæ.

Te docente nil obscurum
 Te præsentem nil impurum;
 Gloriatur mens jucunda;
 Per te læta, per te munda
 Gaudet conscientia.

Tu commutas elementa;
 Per te suam sacramenta
 Habent efficaciam:
 Tu nocivam vim repellis,
 Tu confutas et refellis
 Hostium nequitiam.
 Quando venis
 Corda lenis;
 Quando subis,
 Atræ nubis
 Effugit obscuritas;
 Sacer ignis,
 Pectus uris;
 Non comburis,
 Sed a curis
 Purgas, quando visitas.

Son! equal and coequal with
 them in essence! thou fillest and
 fosterest all things: and though
 in thyself immovable, thou
 governest the stars, and givest
 motion to the heavens.

Light most dear and bright!
 thou puttest to flight the
 gloom of our soul's darkness.
 'Tis thou that purifiest the
 pure, and takest away sin and
 its rust.

Thou teachest us the truth;
 thou showest us the way of
 peace and the path of justice.
 Thou shunnest the hearts of
 perverse sinners; thou en-
 richest the hearts of the good
 with the gift of knowledge.

With thee as teacher, there
 is no obscurity; when thou
 art present, there is no im-
 purity. The soul that possesses
 thee, is cheerful: and her con-
 science is joyful and pure.

Thou changest the elements;
 by thee have the Sacraments
 their efficacy: thou drivest
 away all evil power: thou
 bringest to nought the wick-
 edness of our enemies.

When thou comest to us,
 our hearts are soothed; when
 thou enterest, dark clouds are
 put to flight. O sacred Fire!
 when thou visitest us, thou
 inflamest our souls; not burn-
 ing them, but purging them
 from the dross of care.

Mentes prius imperitas,
 Et sopitas et oblitas
 Erudis et excitas.
 Foves linguas, formas so-
 num,
 Cor ad bonum facit pronum
 A te data charitas.

O juvamen oppressorum,
 O solamen miserorum,
 Pauperum refugium,
 Da contemptum terreno-
 rum:

Ad amorem supernorum
 Trahe desiderium.

Consolator et fundator,
 Habitatore et amator
 Cordium humilium,
 Pelle mala, terge sordes,
 Et discordes fac concordes,
 Et affer præsidium.

Tu qui quondam visitasti,
 Docuisti, confortasti
 Timentes discipulos,
 Visitare nos digneris;
 Nos, si placet, consoleris
 Et credentes populos.

Par majestas personarum,
 Par potestas est earum,
 Et communis deitas:

Tu procedens a duobus
 Cœqualis es ambobus:
 In nullo disparitas.

Quia tantus es et talis,
 Quantus Pater est et qualis;
 Servorum humilitas
 Deo Patri, Filioque
 Redemptori, tibi quoque
 Laudes reddat debitas.
 Amen.

Thou givest wisdom and fervour to souls that once were ignorant and drowsy and heedless. Thou inspirest the tongue, thou formest its speech; and the charity thou givest, makes the heart prompt to all that is good.

O helper of them that are heavily laden! O Comforter of the afflicted! O refuge of the poor! Give us a contempt for earthly things, and draw our affections to the love of what is heavenly.

Consoler and creator, and guest, and lover of humble souls! Drive all evil from us, cleanse our sins, bring concord where now is discord, and support us by thy protection.

O thou that heretofore didst visit, teach, and strengthen the timid disciples, deign to visit us; vouchsafe to console us and the faithful throughout the world.

Equal is the majesty, equal the power, and one the divinity, of the Three Persons. Thou proceedest from the Father and the Son, and art cœqual in all things with them.

Being, therefore, infinite in all perfections as is the Father, accept from us thy poor servants the praise that is due to thee, equally with the Father and the Son. Amen.

WHIT SUNDAY

THE DAY OF PENTECOST

Veni, sancte Spiritus, re-
ple 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.

THE great day, which consummates the work that God had undertaken for the human race, has at last shone upon the world. The days of Pentecost, as St. Luke says, are accomplished.¹ We have had seven weeks since the Pasch; and now comes the day that opens the mysterious number of fifty. This day is the Sunday, already made holy by the creation of the light, and by the Resurrection of Jesus: it is about to receive its final consecration, and bring us the fullness of God.²

In the old and figurative Law, God foreshadowed the glory that was to belong, at a future period, to the fiftieth day. Israel had passed the waters of the Red Sea, thanks to the protecting power of his Paschal Lamb! Seven weeks were spent in the desert, which was to lead to the promised land; and the very morrow of those seven weeks was the day whereon was made the alliance between God and His people. The Pentecost (the fiftieth day) was honoured by the promulgation of the ten commandments of

¹ Acts, ii. 1.

² Eph. iii. 19.—See the chapter on the
'Mystery of Easter', pages 19 and 20.

the divine law ; and every following year, the Israelites celebrated the great event by a solemn festival. But their Pentecost was figurative, like their Pasch: there was to be a second Pentecost for all people, as there was to be a second Pasch, for the Redemption of the whole world. The Pasch, with all its triumphant joys, belongs to the Son of God, the Conqueror of death: Pentecost belongs to the Holy Ghost, for it is the day whereon He began His mission into this world, which, henceforward, was to be under His Law.

But how different are the two Pentecosts! The one, on the rugged rocks of Arabia, amidst thunder and lightning, promulgates a Law that is written on tablets of stone ; the second is in Jerusalem, on which God's anger has not as yet been manifested, because it still contains within its walls the first fruits of that new people, over whom the Spirit of love is to reign. In this second Pentecost, the heavens are not overcast, nor is the roar of thunder heard ; the hearts of men are not stricken with fear, as when God spake on Sinai ; repentance and gratitude are the sentiments now uppermost. A divine fire burns within their souls, and will spread throughout the whole world. Our Lord Jesus had said : ' I am come to cast fire on the earth ; and what will I, but that it be kindled ?'¹ The hour for the fulfilment of this word has come : the Spirit of love, the Holy Ghost, the eternal uncreated Flame, is about to descend from heaven, and realize the merciful design of our Redeemer.

Jerusalem is filled with pilgrims, who have flocked thither from every country of the Gentile world. They feel a strange mysterious expectation working in their souls. They are Jews, and have come from every foreign land where Israel has founded a synagogue ; they have come to keep the feasts of Pasch

¹ St. Luke, xii. '49,

and Pentecost. Asia, Africa, and even Rome, have here their representatives. Amidst these Jews properly so called, are to be seen many Gentiles, who, from a desire to serve God more faithfully, have embraced the Mosaic law and observances; they are called proselytes. This influx of strangers, who have come to Jerusalem out of a desire to observe the Law, gives the city a Babel-like appearance, for each nation has its own language. They are not, however, under the influence of pride and prejudice, as are the inhabitants of Judea; neither have they, like these latter, known and rejected the Messias, nor blasphemed His works whereby He gave testimony of His divine character. It may be that they took part with the other Jews in clamouring for Jesus' death; but they were led to it by the chief priests and magistrates of the Jerusalem which they revered as the holy city of God, and to which nothing but religious motives have brought them.

It is the hour of Tierce, the third hour of the day,¹ fixed from all eternity for the accomplishment of a divine decree. It was at the hour of midnight that the Father sent into this world, that He might take flesh in Mary's womb, the Son eternally begotten of Himself: so now, at this hour of Tierce, the Father and the Son send upon the earth the holy Spirit who proceeds from Them both. He is sent to form the Church, the bride and the kingdom of Christ: He is to assist and maintain her; He is to save and sanctify the souls of men; and this His mission is to continue to the end of time.

Suddenly is heard, coming from heaven, the sound of a violent wind; it startles the people in the city, it fills the cenacle with its mighty breath. A crowd is soon round the house that stands on Mount Sion;

¹ Our nine o'clock. Acts, ii. 15.

the hundred and twenty disciples that are within the building feel that mysterious emotion within them, of which their Master once said: 'The Spirit breatheth where He will, and thou hearest His voice'.¹ Like that strange invisible creature, which probes the very depth of the sea and makes the waves heave mountains high, this Breath from heaven will traverse the world from end to end, breaking down every barrier that would stay its course.

The holy assembly have been days in fervent expectation; the divine Spirit gives them this warning of His coming, and they in the passiveness of ecstatic longing, await His will. As to those who are outside the cenacle, and who have responded to the appeal thus given, let us, for the moment, forget them. A silent shower falls in the house; it is a shower of fire, which, as holy Church says 'burns not but enlightens, consumes not but shines.'² Flakes of fire, in the shape of tongues, rest on the heads of the hundred and twenty disciples; it is the Holy Ghost taking possession of all and each. The Church is now not only in Mary, but also in these hundred and twenty disciples. All belong now to the Spirit that has descended upon them; His kingdom is begun, it is manifested, its conquests will be speedy and glorious.

But let us consider the symbol chosen to designate this divine change. He who showed Himself under the endearing form of a dove, on the occasion of Jesus' baptism in the Jordan, now appears under that of fire. He is the Spirit of love; and love is not only gentle and tender, it is also ardent as fire. Now, therefore, that the world is under the influence of the Holy Ghost, it must needs be on fire, and the fire shall not be checked. And why this form of tongues? To show that the heavenly fire is to be

¹ St. John, iii. 8.

² Responsory for the Thursday within the Octave.

spread by the word, by speech. These hundred and twenty disciples need but to speak of the Son of God, made Man, and our Redeemer; of the Holy Ghost, who renews our souls; of the heavenly Father, who loves and adopts us as His children: their word will find thousands to believe and welcome it. Those that receive it shall all be united in one faith; they shall be called the Catholic Church, that is, universal, existing in all places and times. Josus had said: 'Go, teach all nations!'¹ The Holy Ghost brings from heaven both the tongue that is to teach, and the fire (the love of God and of man kind), which is to give warmth and efficacy to the teaching. The tongue and the fire are now given to these first disciples, who, by the assistance of the holy Spirit, will transmit them to others. So will it be to the end of time.

An obstacle, however, opposes the mission at the very outset. Since the confusion at Babel, there have been as many languages as countries; communication by word has been interrupted. How, then, is the word to become the instrument of the world's conquest, and to make one family out of all these nations that cannot understand each other? Fear not: the holy Spirit is all-powerful, and has provided for this difficulty. With the other gifts, wherewith He has enriched the hundred and twenty disciples, He has given them that of understanding all languages, and of making themselves understood in every language. In a transport of holy enthusiasm, they attempt to speak the languages of all nations; their tongue and their ear take in, not only without effort, but even with charm and joy, this plenitude of word and speech which is to reunite mankind together. The Spirit of love has annulled the separation of Babel; men are once more made brethren by the unity of language.

¹ St. Matth. xxviii. 19.

How beautiful art thou, dear Church of our God! Heretofore, the workings of the Holy Ghost have been limited; but now, He breatheth freely where He willeth; He brings thee forth to the eyes of men by this stupendous prodigy. Thou art the image of what this earth was, when all its inhabitants spoke the same language. The prodigy is not to cease with the day of Pentecost, nor with the disciples who are its first receivers. When the apostles have terminated their lives and preaching, the gift of tongues, at least in its miraculous form, will cease, because no longer needed: but thou O Church of Christ! wilt continue to speak all languages, even to the end of time, for thou art to dwell in every clime. The one same faith is to be expressed in the language of every country; and thus transformed, the miracle of Pentecost is to be kept up for ever within thee, as one of thy characteristic marks.

The great St. Augustine alluded to this, when he spoke the following admirable words: 'The whole body of Christ, the Church, now speaks in all tongues. Nay, I myself speak all tongues, for I am in the body of Christ, I am in the Church of Christ. If the body of Christ now speaks all languages, then am I in all languages. Greek is mine, Syriac is mine, Hebrew is mine, and all are mine, for I am one with all the several nations that speak them.'¹ During the ages of faith, the Church (which is the only source of all true progress), succeeded in giving one common language to all the nations that were in union with her. For centuries, the Latin language was the bond of union between civilized countries. However distant these might be from one another, there was this link of connexion between them; it was the medium of communication for political negotiations, for the spread of science, or for friendly

¹ *Enarratio in Psalmum cxlvii.*, verse 14.

epistolary correspondence. No one was a stranger, in any part of the west, or even beyond it, who could speak this language. The great heresy of the sixteenth century robbed us of this as of so many other blessings; it dismembered that Europe which the Church had united, not only by her faith, but by her language. But let us return to the cenacle, and continue our contemplation of the wondrous workings of the holy Spirit within this still closed sanctuary.

First of all, we look for Mary; for her who now, more than ever, is full of grace. After those measureless gifts lavished upon her in her Immaculate Conception; after the treasures of holiness infused into her by the Incarnate Word during the nine months she bore Him in her womb; after the special graces granted her for acting and suffering in union with her Son, in the work of the world's Redemption; after the favours wherewith this same Jesus loaded her when in the glory of His Resurrection: we should have thought that heaven had given all it could to a mere creature, however sublime the destiny of that creature might be. But no. Here is a new mission opened for Mary. The Church is born; she is born of Mary. Mary has given birth to the bride of her Son; new duties fall upon the Mother of the Church. Jesus has ascended into heaven, leaving Mary upon the earth, that she may nurse the infant Church. Oh! how lovely and yet how dignified, is this infancy of our dear Church, cherished as she is, fed, and strengthened by Mary! But this second Eve, this true Mother of the living,¹ must receive a fresh infusion of grace to fit her for this her new office: therefore it is that she has the first claim to, and the richest portion of, the gifts of the Holy Ghost. Heretofore, He overshadowed her and made her

¹ Gen. iii. 20.

Mother of the Son of God ; now He makes her the Mother of the Christian people. It is the verification of those words of the royal prophet: 'The stream (literally, the impetuosity) of the river maketh the city of God joyful: the Most High hath sanctified His own tabernacle.'¹ The Spirit of love here fulfils the intention expressed by our Redeemer when dying on the cross. 'Woman !' said Jesus to her, 'behold thy son !' St. John was this son, and he represented all mankind. The Holy Ghost now infuses into Mary the plenitude of the grace needful for her maternal mission. From this day forward, she acts as Mother of the infant Church ; and when, at length, the Church no longer needs her visible presence, this Mother quits the earth for heaven, where she is crowned Queen ; but there, too, she exercises her glorious title and office of Mother of men.

Let us contemplate this master-piece of Pentecost, and admire the new loveliness that beams in Mary from this new maternity. She is inflamed by the fire of divine love, and this in a way not felt before. She is all devoted to the office put upon her, and for which she has been left on earth. The grace of the apostolate is granted to her. She has received the tongue of fire ; and although her voice is not to make itself heard in public preaching, yet will she speak to the apostles, directing and consoling them in their labours. She will speak, too, to the faithful, but with a force, a sweetness, and a persuasiveness, becoming one whom God has made the most exalted of His creatures. The primitive Christians, with such a training as this, will have vigour and energy enough to resist all the attacks of hell, and, like Stephen who had often listened to her inspiring words, to die martyrs for the faith.

¹ Ps. xlv. 5.

Let us next look at the apostolic college. The frequent instructions they have been receiving from their Lord, during the forty days after His Resurrection, have changed them into quite other men; but now that they have received the Holy Ghost, the change and conversion is complete. They are filled with the enthusiasm of faith; their souls are on fire with divine love; the conquest of the whole world, this is their ambition, and they know it is their mission. What their Master had told them is fulfilled: they are endued with power from on high,¹ and are ready for the battle. Who would suppose that these are the men who crouched with fear, when their Jesus was in the hands of His enemies? Who would take these to be the men that doubted of His Resurrection? All that this beloved Master has taught them is now so clear to them! They see it all, they understand it all. The Holy Ghost has infused into them, and in a sublime degree, the gift of faith; they are impatient to spread this faith throughout the whole earth. Far from fearing, they even long to suffer persecution in the discharge of the office entrusted to them by Jesus, that of preaching His name and His glory unto all nations.

Look at Peter. You easily recognize him by that majestic bearing, which, though sweetly tempered by deep humility, bespeaks his pre-eminent dignity. A few hours ago, it was the tranquil gravity of the head of the apostolic college; now, his whole face gleams with the flash of enthusiasm, for the Holy Ghost is now sovereign possessor of this vicar of Christ, this prince of the word, this master-teacher of truth. Near him are seated the other apostles: Andrew, his elder brother, who now conceives that ardent passion for the cross, which is to be his grand characteristic; John, whose meek and gentle eye now

¹ St. Luke, xxiv. 49.

glistens with the fire of inspiration, betokening the prophet of Patmos; James, the brother of John, and called, like him, the son of thunder,¹ bears in his whole attitude the appearance of the future chivalrous conqueror of Iberia. The other James, known and loved under the name of the brother of Jesus, feels a fresh and deeper transport of joyousness as the power of the Spirit thrills through his being. Matthew is encircled with a glowing light, which points him out to us as the first writer of the new Testament. Thomas, whose faith was the fruit he took from Jesus' wounds, feels that faith now made perfect; it is generous, free, unreserved, worthy of the brave apostle of the far east. In a word, all twelve are a living hymn to the glory of the almighty Spirit, whose power is thus magnificently evinced even at the outset of His reign.

The disciples, too, are sharers, though in a less degree than the apostles, of the divine gift; they receive the same Spirit, the same sacred fire, for they too, are to go forth, conquer the world, and found Churches. The holy women, also, who form part of the assembly of the cenacle, have received the graces of this wondrous descent of the Holy Ghost. It was love that emboldened them to stand near the cross of Jesus, and be the first to visit His sepulchre on Easter morning; this love is now redoubled. A tongue of fire has stood over each of them, and the time will come when they will speak, with fervid eloquence, of Jesus, to both Jews and Gentiles. The Synagogue will banish Magdalene and her companions: the Gentiles of our western Europe will receive them, and the word of these holy exiles will produce a hundredfold of fruit.

Meanwhile, a large crowd of Jews has collected round the mysterious cenacle. Not only has the

¹ St. Mark, iii. 17.

'mighty wind' excited their curiosity, but, moreover, that same divine Spirit, who is working such wonders upon the holy assembly within, is impelling them to visit the house, wherein is the new-born Church of Christ. They clamour for the apostles, and these are burning with zeal to begin their work; so, too, are all. At once, then, the crowd sees these men standing in its midst, and relating the prodigy that has been wrought by the God of Israel.

What is the surprise of this multitude, composed as it is of people of so many different nations, when these poor uneducated Galileans address them, each in the language of his own country? They have heard them speak before this, and they expected a repetition of the jargon now; when lo! there is the correct accent and diction of every country, and with such eloquence! The symbol of unity is here shown in all its magnificence. Here is the Christian Church; it is one, though consisting of such varied elements: the walls of division, which divine justice had set up between nation and nation, are now removed. Here, also, are the heralds of the faith of Christ; they are ready for their grand mission; they long to traverse the earth, and to save it by the word of their preaching.

But in the crowd there are some who are shocked at witnessing this heavenly enthusiasm of the apostles. 'These men,' say they, 'are full of new wine!' It is the language of rationalism, explaining away mystery by reason. These Galileans, these 'drunken men', are, however, to conquer the whole world to Christ, and to give the Holy Ghost, with His enebriating unction, to all mankind. The holy apostles feel that it is time to proclaim the new Pentecost; yes, this anniversary of the old is a fitting day for the new to be declared. But in this proclamation of the law of mercy and love, which is to supersede the law of justice and fear, who is to be the Moses? Our

Emmanuel, before ascending into heaven, had selected one of the twelve for the glorious office: it is Peter, the rock on whom is built the Church. It is time for the shepherd to show himself and speak, for the flock is now to be formed. Let us hearken to the Holy Ghost, who is about to speak by His chief organ to this wondering and attentive multitude. The apostle, though he speaks in one tongue, is understood by each of his audience, no matter what his country and language may be. The discourse is, of itself, a guarantee of the truth and divine origin of the new law.

The fisherman of Genesareth thus pours forth his wondrous eloquence: 'Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and, with your ears, receive my words! For these are not drunk, as you suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the prophet Joel: "And it shall come to pass in the last days, saith the Lord, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon my servants indeed, and upon my handmaids, will I pour out, in those days of my Spirit, and they shall prophesy." Ye men of Israel, hear these words: Jesus of Nazareth, a Man approved of God among you, by miracles and wonders and signs, which God did by Him in the midst of you, as you also know. This same being delivered up, by the determinate counsel and foreknowledge of God, you, by the hands of wicked men, have crucified and slain. Whom God hath raised up, having loosed the sorrows of hell (the tomb), as it was impossible that He should be holden by it. For David saith concerning Him: "My flesh shall rest in hope, because Thou wilt not

leave my soul in the tomb, nor suffer Thy holy One to see corruption." Ye men, brethren, let me freely speak to you of the patriarch David: that he died and was buried, and his sepulchre is with us to this day. Whereas, therefore, he was a prophet, he spoke of the Resurrection of Christ; for neither was He left in the tomb, neither did His flesh see corruption. This Jesus hath God raised again, whereof all we are witnesses. Being exalted by the right hand of God, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which you see and hear. Therefore, let all the house of Israel know most certainly, that God hath made both Lord and Christ this same Jesus, whom you have crucified.¹

Thus did the second Moses promulgate the new Law. How must his hearers have welcomed the stupendous gift of this new Pentecost, which put them in possession of the divine realities foreshadowed by that figurative one of old! Here again, it was God revealing Himself to His creatures, and, as usual, by miracles. Peter alludes to the wonders wrought by Jesus, who thus bore testimony to His being the Messiah. He tells his audience that the Holy Ghost has been sent from heaven, according to the promise made to this Jesus by His Father: they have proof enough of the great fact, in the gift of tongues of which they themselves are witnesses.

The holy Spirit makes His presence and influence to be felt in the hearts of these favoured listeners. A few moments previously they were disciples of Sinai, who had come from distant lands to celebrate the by-gone Pasch and Pentecost; now they have faith, simple and full faith, in Christ. They repent of the awful crime of His death, of which they have been accomplices; they confess His Resurrection and Ascen-

¹ Acts, ii. 14—36.

sion ; they beseech Peter and the rest of the apostles to put them in the way of salvation : ' Men and brethren ! ' say they , ' what shall we do ? ' ¹ Better dispositions could not be : they desire to know their duty , and are determined to do it . Peter resumes his discourse , saying : ' Do penance , and be baptized , every one of you , in the name of Jesus Christ , for the remission of your sins ; and you shall receive the gift of the Holy Ghost . For the promise is to you , and to your children , and to all that are afar off , whomsoever the Lord our God shall call . ' ²

The Jewish Pentecost pales at each word of the new Moses ; the Christian Pentecost manifests itself with clearer light . The reign of the Holy Ghost is inaugurated in Jerusalem , and under the very shadow of that temple which is doomed to destruction . Peter continued his instructions ; but the sacred Volume has left us only these few words , wherewith , probably , the apostle made his final appeal to his hearers : ' Save yourselves from this perverse generation ! ' ³

These children of Israel had to make this sacrifice , or they never could have shared in the graces of the new Pentecost : they had to cut themselves off from their own people ; they had to leave the Synagogue for the Church . There was a struggle in many a heart at that moment ; but the holy Spirit triumphed ; three thousand declared themselves disciples of Christ , and received the mark of adoption in holy Baptism . Church of the living God ! how lovely art thou in thy first reception of the divine Spirit ! how admirable is thy early progress ! Thy first abode was in the Immaculate Mary , the Virgin full of grace , the Mother of God ; thy second victory gave thee the hundred and twenty disciples of the cenacle ; and now , three thousand elect proclaim thee

¹ Acts, ii. 37.

² *Ibid.* 38, 39.

³ *Ibid.* 40.

as their mother, and, leaving the unhappy Jerusalem, will carry thy name and kingdom to their own countries. To-morrow, Peter is to preach in the temple, and five thousand men will enroll themselves as disciples of Jesus of Nazareth. Hail! then, dear creation of the Holy Ghost! Militant on earth; triumphant in heaven; beautiful, noble, immortal Church, all hail! And thou, bright Pentecost! day of our truest birth! how fair, how glorious, thou makest these first hours of Jesus' bride on earth! The divine Spirit thou givest us, has written, not upon stone, but upon our hearts, the Law that is to govern us. In thee, O Pentecost! we find realized the hopes foreshadowed in the mystery of the Epiphany; for though thou thyself art promulgated in Jerusalem, yet thy graces are to be extended to all that are afar off, that is, to us Gentiles. The Magi came from the east; we watched them as they visited the crib of the divine Babe, for we knew that we, too, were to have our season of grace. It was thou, O holy Spirit! that didst attract them to Bethlehem: and now, in this Pentecost of Thy power, Thou callest all men; the star is changed into tongues of fire, and the face of the earth is to be renewed. Oh! grant that we may be ever faithful to the graces thou offerest us, and carefully treasure the gifts sent us, with Thee and through Thee, by the Father and the Son!

The mystery of Pentecost holds so important a place in the Christian dispensation, that we cannot be surprised at the Church's ranking it, in her liturgy, on an equality with her paschal solemnity. The Pasch is the redemption of man by the victory of Christ; Pentecost is the Holy Ghost taking possession of man redeemed. The Ascension is the intermediate mystery; it consummates the Pasch, by placing the

Man-God, the Conqueror of death, and our **Head**, at the right hand of the Father; it prepares the mission of the Holy Ghost to our earth. This mission could not take place until Jesus had been glorified, as St. John tells us;¹ and several reasons are assigned for this fact by the holy fathers. It was necessary that the Son of God, who, together with the Father, is the principle of the procession of the Holy Ghost in the divine essence, should also personally send this divine Spirit upon the earth. The exterior mission of one of the Three Persons is but the sequel and manifestation of the mysterious and eternal production which is ever going on within the Divinity. Thus the Father is not sent, either by the Son or by the Holy Ghost, because He does not proceed from them. The Son is sent to men by the Father, of whom He is eternally begotten. The Holy Ghost is sent by the Father and the Son, because He proceeds from both. But, in order that the mission of the Holy Ghost might give greater glory to the Son, there was a congruity in its not taking place until such time as the Incarnate Word should be enthroned at the right hand of the Father. How immense the glory of human nature, that it was hypostatically united to the Person of the Son of God when this mission of the Holy Ghost was achieved! and that we can say, in strict truth, the Holy Ghost was sent by the **Man-God!**

This divine mission was not to be given to the Third Person, until men were deprived of the visible presence of Jesus. As we have already said, the hearts of the faithful were henceforward to follow their absent Redeemer by a purer and wholly spiritual love. Now, who was to bring us this new love, if not He who is the link of the eternal love of the Father and the Son?

¹ St. John, vii. 39.

This holy Spirit of love and union is called, in the sacred Scriptures, the 'Gift of God'; and it is on the day of Pentecost that the Father and Son send us this ineffable Gift. Let us call to mind the words spoken by our Emmanuel to the Samaritan woman at the well of Sichar: 'If thou didst know the Gift of God!'¹ He had not yet been given, He had not yet been manifested, otherwise than in a partial way. From this day forward, He inundates the whole earth with His fire, He gives spiritual life to all, He makes His influence felt in every place. We know the Gift of God; so that we have but to open our hearts to receive Him, as did the three thousand who listened to St. Peter's sermon.

Observe, too, the season of the year, in which the Holy Ghost comes to take possession of His earthly kingdom. Our Jesus, the Sun of justice, arose in Bethlehem in the very depth of winter; humble and gradual was His ascent to the zenith of His glory. But the Spirit of the Father and the Son came in the season that harmonizes with His own divine characteristic. He is a consuming Fire;² He comes into the world when summer is in its pride, and sunshine decks our earth with loveliest flowers. Let us welcome the life-giving heat of the Holy Ghost, and earnestly beseech Him that it may ever abide within us. The liturgical year has brought us to the full possession of truth by the Incarnate Word; let us carefully cherish the love, which the Holy Ghost has now enkindled within our hearts.

The Christian Pentecost, prefigured by the ancient one of the Jews, is of the number of the feasts that were instituted by the apostles. As we have already remarked, it formerly shared with Easter the honour of the solemn administration of Baptism. Its octave,

¹ St. John, iv. 10.

² Deut. iv. 24.

like that of Easter, and for the same reason, ended with the Saturday following the feast. The catechumens received Baptism on the night between Saturday and Sunday. So that the Pentecost solemnity began on the vigil, for the neophytes at once put on their white garments: on the eighth day, the Saturday, they laid them aside.

In the middle-ages, the feast of Pentecost was called by the beautiful name of 'The Pasch of roses,' just as the Sunday within the octave of the Ascension was termed the 'Sunday of roses'. The colour and fragrance of this lovely flower were considered by our Catholic forefathers as emblems of the tongues of fire, which rested on the heads of the hundred and twenty disciples, and poured forth the sweet gifts of love and grace on the infant Church. The same idea suggested the red-coloured vestments for the liturgical services during the whole octave. In his *Rational* (a work which abounds in most interesting information regarding the mediæval liturgical usages), Durandus tells us that, in the thirteenth century, a dove was allowed to fly about in the church, and flowers and lighted tow were thrown down from the roof, during the Mass on Whit Sunday; these were allusions to the two mysteries of Jesus' baptism, and of the descent of the Holy Ghost on the day of Pentecost.

At Rome, the station is in the basilica of St. Peter. It was but just that special honour should be paid to the prince of the apostles, for it was on this day that his preaching won three thousand converts to the Church. Though the station, and the indulgences attached to it, are at St. Peter's, yet the sovereign Pontiff and the sacred college of Cardinals solemnize to-day's service in the Lateran basilica, which is the mother-church of the city and of the world.

TIERCE

To-day holy Church celebrates the Hour of Tierce with unusual solemnity, and this in order to honour more markedly the mystery of Pentecost. During the whole year, indeed, she chooses this Hour as the most propitious for the celebration of the holy Sacrifice, wherein the Third Person of the Trinity manifests His almighty power. The Hour of Tierce, which corresponds to our nine o'clock in the morning, begins with a hymn to the Holy Ghost, composed by St. Ambrose; but to-day she uses in its stead the sublime and mystic *Veni Creator*, which was written in the ninth century, and, as tradition says, by Charlemagne.

It was St. Hugh, Abbot of Cluny, in the eleventh century, who conceived the happy thought of introducing it into the Tierce of Whitsuntide; and the Roman Church showed her approbation of the practice, by adopting it in her liturgy. Thence has come the custom of singing the *Veni Creator* before the Mass of Whit Sunday, in churches where Tierce is not sung.

At this solemn Hour, then, and during the chant of this soul-stirring hymn, the faithful should fervently adore the holy Spirit, and invite Him to enter into their hearts. At this very hour, He is filling our churches with His invisible presence, and, if there be no obstacle on our part, He will take possession of our souls. Let us acknowledge to Him the need we have of His visit; let us importune Him to take up His new abode within us, now and for ever. Showing Him how our souls are sealed with Himself, by the indelible characters of Baptism and Confirmation, let us beseech Him to defend His own work. We are His own possession; may He bestow upon us the graces we are now going to pray for! Let us be sincere in our petition: let us remember that, in order

to receive the Holy Ghost and keep Him within us, we must renounce the spirit of the world, for our Saviour has said: 'No man can serve two masters.'¹

After the *Pater Noster* and *Ave* have been said in secret, the celebrant intones the usual invocation as follows:

Ÿ. Deus in adiutorium
meum intende.

Rz. Domine, ad adjuvan-
dum me festina.

Gloria Patri, &c.

Ÿ. Incline unto my aid, O
God.

Rz. O Lord, make haste to
help me.

Glory be to the Father, &c.

Then follows the *Veni Creator*. The first stanza is always sung kneeling; after which the clergy and people rise, and continue the rest of the hymn standing.

HYMN

Veni, Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quæ tu creasti pectora.
Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, caritas,
Et spiritalis unctio.
Tu septiformis munere,
Digitus Paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus:
Ductore sic te prævio

O come, Creator Spirit, visit
our souls; and with thy hea-
venly grace fill the hearts that
were made by thee.

Thou art called the Para-
clete, the Gift of the most high
God, the living Fountain, Fire,
Love, and spiritual Unction.

Thou art sevenfold in thy
gifts: the Finger of the Father's
hand; the Father's solemn
Promise, that enrichest men
with the gift of tongues.

Enkindle thy light in our
minds; infuse thy love into our
hearts; and strengthen the
weakness of our flesh by thine
unfailing power.

Repel the enemy far from
us, and delay not to give us
peace; be thou our guide, that

¹ St. Matth. vi. 24.

Vitemus omne noxium.

we may shun all that could bring us harm.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Grant that, through thee, we may know the Father and the Son; and that we may evermore confess thee the Spirit of them both.

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

ANT. Spiritus Domini.

ANT. The Spirit of the Lord.

DIVISION OF PSALM 118.

Legem pone mihi, Domine, viam justificationum tuarum: et exquiram eam semper.

Set before me for a law the way of thy justifications, O Lord: and I will always seek after it.

Da mihi intellectum, et scrutabor legem tuam: et custodiam illam in toto corde meo.

Give me understanding, and I will search thy law: and I will keep it with my whole heart.

Deduc me in semitam mandatorum tuorum: quia ipsam volui.

Lead me into the path of thy commandments: for this same I have desired.

Inclina cor meum in testimonia tua: et non in avaritiam.

Incline my heart unto thy testimonies, and not to covetousness.

Averte oculos meos ne videant vanitatem: in via tua vivifica me.

Turn away my eyes that they may not behold vanity: quicken me in thy way.

Statue servo tuo eloquium tuum: in timore tuo.

Establish thy word to thy servant, in thy fear.

Amputa opprobrium meum quod suspicatus sum: quia judicia tua jucunda.

Turn away my reproach, which I have apprehended: for thy judgments are delightful.

Ecce concupivi mandata tua: in æquitate tua vivifica me.

Behold I have longed after thy precepts: quicken me in thy justice.

Et veniat super me misericordia tua, Domine: salu-

And let thy mercy also come upon me, O Lord: thy salva-

tare tuum, secundum eloquium tuum.

Et respondebo exprobrantibus mihi verbum: quia speravi in sermonibus tuis.

Et ne auferas de ore meo verbum veritatis usquequaque: quia in judiciis tuis supersperavi.

Et custodiam legem tuam semper: in sæculum et in sæculum sæculi.

Et ambulabam in latitudine: quia mandata tua exquisivi.

Et loquebar de testimoniis tuis in conspectu regum: et non confundebam.

Et meditabar in mandatis tuis: quæ dilexi.

Et levavi manus meas ad mandata tua, quæ dilexi: et exercebam in justificationibus tuis.

Gloria Patri, &c.

MEMOR esto verbi tui servo tuo: in quo mihi spem dedisti.

Hæc me consolata est in humilitate mea: quia eloquium tuum vivificavit me.

Superbi inique agebant usquequaque: a lege autem tua non declinavi.

Memor fui judiciorum tuorum a sæculo, Domine: et consolatus sum.

Defectio tenuit me: pro peccatoribus derelinquentibus legem tuam.

Cantabiles mihi erant ju-

tion, according to thy word.

And I will answer *the enemies of my soul* who reproach me in any thing, that I have trusted in thy words.

And take not thou the word of truth utterly out of my mouth: for in thy words I have hoped exceedingly.

And I will always keep thy law, for ever and ever.

And I walked at large, and *joyously*, because I have sought after thy commandments.

And I spoke of thy testimonies before kings: and I was not ashamed.

And I meditated on thy commandments, which I loved.

And I lifted up my hands to thy commandments, which I loved: and I was exercised in thy justifications.

Glory be to the Father, &c.

BE thou mindful of thy word to thy servant, in which thou hast given me hope.

This hath comforted me in my humiliation: because thy word hath enlivened me.

The proud did iniquitously altogether: but I declined not from thy law.

I remembered, O Lord, thy judgments of old: and I was comforted.

A fainting hath taken hold of me, because of the wicked that forsake thy law.

Thy justifications were the

stificationes tuæ: in loco peregrinationis meæ.

Memor fui nocte nominis tui, Domine: et custodivi legem tuam.

Hæc facta est mihi: quia justificationes tuas exquisivi.

Portio mea, Domine: dixi custodire legem tuam.

Deprecatus sum faciem tuam in toto corde meo: miserere mei secundum eloquium tuum.

Cogitavi vias meas: et converti pedes meos in testimonia tua.

Paratus sum, et non sum turbatus: ut custodiam mandata tua.

Funes peccatorum circumplexi sunt me: et legem tuam non sum oblitus.

Media nocte surgebam ad confitendum tibi: super iudicia justificationis tuæ.

Particeps ego sum omnium timentium te: et custodientium mandata tua.

Misericordia tua, Domine, plena est terra: justificationes tuas doce me.

Gloria Patri, &c.

BONITATEM fecisti cum servo tuo, Domine: secundum verbum tuum.

Bonitatem et disciplinam et scientiam doce me: quia mandatis tuis credidi.

Priusquam humiliarer ego deliqui: propterea eloquium

subject of my song, in the place of my pilgrimage.

In the night I have remembered thy name, O Lord: and have kept thy law.

This happened to me, because I sought after thy justifications.

O Lord, my portion, I have said I would keep thy law.

I entreated thy face with all my heart: have mercy on me according to thy word.

I have thought on my ways: and turned my feet unto thy testimonies.

I am ready, and am not troubled: that I may keep thy commandments.

The cords of the wicked have encompassed me: but I have not forgotten thy law.

I rose at midnight to give praise to thee, for the judgments of thy justifications.

I am a partaker with all them that fear thee, and that keep thy commandments.

The earth, O Lord, is full of thy mercy: teach me thy justifications.

Glory be to the Father, &c.

THOU hast done well with thy servant, O Lord, according to thy word.

Teach me goodness, and discipline, and knowledge: for I have believed thy commandments.

Before I was humbled, I offended: therefore, *now that I*

tuum custodivi.

Bonus es tu: et in bonitate tua doce me justificationes tuas.

Multiplicata est super me iniquitas superbiorum: ego autem in toto corde meo scrutabor mandata tua.

Coagulatum est sicut lac cor eorum: ego vero legem tuam meditatus sum.

Bonum mihi quia humiliasti me: ut discam justificationes tuas.

Bonum mihi lex oris tui: super millia auri et argenti.

Manus tuæ fecerunt me, et plasmaverunt me: da mihi intellectum, et discam mandata tua.

Qui timent te, videbunt me et lætabuntur: quia in verba tua supersperavi.

Cognovi Domine, quia æquitas judicia tua: et in veritate tua humiliasti me.

Fiat misericordia tua ut consoletur me: secundum eloquium tuum servo tuo.

Veniant mihi misericordiae tuæ, et vivam: quia lex tua meditatio mea est.

Confundantur superbi, quia injuste iniquitatem fecerunt in me: ego autem exercebor in mandatis tuis.

Convertantur mihi timentes te: et qui noverunt testimonia tua.

am enlightened, have I kept thy word.

Thou art good: and, in thy goodness, teach me thy justifications.

The iniquity of the proud hath been multiplied over me: but I will seek thy commandments with my whole heart.

Their heart is curdled like milk: but I have meditated on thy law.

It is good for me that thou hast humbled me, that I may learn thy justifications.

Thy word, which is the law of thy mouth, *O heavenly Father*, is good to me above thousands of gold and silver.

Thy hands have made me, and formed me: give me understanding, and I will learn thy commandments.

They that fear thee, shall see me and shall be glad: because I have greatly hoped in thy words.

I know, O Lord, that thy judgments are equity: and in thy truth thou hast humbled me.

Oh! let thy mercy be for my comfort, according to thy word unto thy servant.

Let thy tender mercies come unto me and I shall live: for thy law is my meditation.

Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in thy commandments.

Let them that fear thee turn to me: and they that know thy testimonies,

Fiat cor meum immaculatum in justificationibus tuis: ut non confundar.

ANT. Spiritus Domini replevit orbem terrarum, alleluia.

Let my heart be undefiled in thy justifications, that I may not be confounded, *on the day when thou comest to judge me*

ANT. The Spirit of the Lord hath filled the whole world, alleluia.

CAPITULUM

Acts, ii.

Quum complerentur dies Pentecostes, erant omnes discipuli pariter in eodem loco: et factus est repente de cœlo sonus tamquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes.

Ry. *breve.* Spiritus Domini replevit orbem terrarum, ° Alleluia, alleluia. Spiritus.

Ÿ. Et hoc quod continet omnia scientiam habet vocis, ° Alleluia, alleluia. Gloria. Spiritus Domini.

Ÿ. Spiritus Paraclitus, alleluia.

Ry. Docebit vos omnia, alleluia.

When the days of Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.

Ry. *breve.* The Spirit of the Lord hath filled the whole world, ° Alleluia, alleluia. The Spirit.

Ÿ. And that which containeth all things, hath knowledge of the voice. ° Alleluia, alleluia. Glory, &c. The Spirit &c.

Ÿ. The Holy Ghost, the Paraclete, alleluia.

Ry. Will teach you all things, alleluia.

The prayer is the Collect of the Mass, and is given on the next page.

MASS

The holy Sacrifice is now to be celebrated. Filled with the Holy Ghost, the Church is about to pay the solemn tribute of her gratitude, by offering the divine Victim, who, by His immolation, merited for us the great Gift, the Spirit. The Introit has been begun by the choir, and with an unusual joy and enthusiasm. The Gregorian chant has few finer pieces than this. As

to the words, they give us a prophecy, which receives its fulfilment to-day: it is taken from the Book of Wisdom. The holy *Spirit* fills the whole earth with His presence; and as a pledge of His being with us, He gives to the apostles the gift of tongues.

INTROIT

Spiritus Domini replevit orbem terrarum, alleluia: et hoc quod continet omnia, scientiam habet vocis. Alleluia, alleluia, alleluia.

Ps. Exurgat Deus, et dissipentur inimici ejus: et fugiant qui oderunt eum a facie ejus. *V.* Gloria Patri. Spiritus Domini.

The Spirit of the Lord hath filled the whole world, alleluia: and that which containeth all things hath knowledge of the voice. Alleluia, alleluia, alleluia.

Ps. Let God arise, and his enemies be dispersed: and let them that hate him flee before his face. *V.* Glory, &c. The Spirit, &c.

The Collect tells us what favours we should petition for from our heavenly Father on such a day as this. It also tells us that the Holy Ghost brings us two principal graces: a *relish* for the things of God, and *consolation* of heart. Let us pray that we may receive both the one and the other, that we may thus become perfect Christians.

COLLECT

Deus, qui hodierna die corda fidelium sancti Spiritus illustratione docuisti; da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Dominum.

O God, who, by the light of the Holy Ghost, didst this day instruct the hearts of the faithful: grant that, by the same Spirit, we may relish what is right, and ever rejoice in his consolation. Through, &c.

EPISTLE

Lectio Actuum Apostolorum.
Cap. ii.

Cum complerentur dies Pentecostes, erant omnes discipuli pariter in eodem loco: et factus est repente

Lesson from the Acts of the Apostles.
Ch. ii.

When the days of Pentecost were accomplished, they were all together in one place: and suddenly there came a sound

de cœlo sonus, tamquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes. Et apparuerunt illis dispersitæ lingue tamquam ignis, seditque supra singulos eorum: et repleti sunt omnes Spiritu Sancto, et cœperunt loqui variis linguis, prout Spiritus Sanctus dabat eloqui illis. Erant autem in Jerusalem habitantes Judæi, viri religiosi ex omni natione, quæ sub cœlo est. Facta autem hac voce, convenit multitudo, et mente confusa est, quoniam audiebat unusquisque lingua sua illos loquentes. Stupebant autem omnes, et mirabantur dicentes: Nonne ecce omnes isti, qui loquuntur, Galilæi sunt? et quomodo nos audivimus unusquisque linguam nostram, in qua nati sumus? Parthi et Medi, et Ælamitæ, et qui habitant Mesopotamiam, Judæam et Cappadociam, Pontum et Asiam, Phrygiam et Pamphyliam, Ægyptum, et partes Libyæ quæ est circa Cyrenen, et advenæ Romani, Judæi, quoque, et Proselyti, Cretes et Arabes: audivimus eos loquentes nostris linguis magna lingua Dei.

from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying: Behold, are not all these, that speak, Galileans? and how have we heard, every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and Proselytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God.

Four greats event mark the sojourn of man on earth; and each of them is a proof of God's infinite goodness towards us. The first is the creation of man and his vocation to a supernatural state, which

gives him, as his last end, the eternal vision and possession of God. The second is the Incarnation of the divine Word, who, by uniting the human to the divine Nature, raises a created being to a participation of the Divinity, and, at the same time, provides the Victim needed for redeeming Adam and his race from the state of perdition into which they fell by sin. The third event is that which we celebrate to-day, the descent of the Holy Ghost. The fourth is the second coming of the Son of God, when He will free His bride, the Church, from the shackles of mortality, and lead her to heaven, there to celebrate His eternal nuptials with her. In these four divine acts, the last of which has not yet been accomplished, is included the whole history of mankind; all other events bear, more or less, upon them. Of course, 'the sensual man perceiveth not these things;'¹ he never gives them a thought. The light shineth in darkness, and darkness doth not comprehend it.²

Blessed, then, be the God of mercy, who hath called us out of darkness, into His marvellous light, the light of faith!³ He has made us children of that generation, which is not of flesh, nor of blood, nor of the will of man, but of God.⁴ It is by this grace that we are now all attention to the third of God's great works, the descent of the Holy Ghost. We have been listening to the thrilling account given us of His coming. That mysterious storm, that fire, those *tongues*, that sacred enthusiasm of the disciples, have told us so much of God's plans upon this our world! We could not but say within ourselves: 'Has God loved the world so much as this?' When our Redeemer was living with us on the earth, He said to one of His disciples: 'God hath so loved the world as to give it His only-begotten Son.'⁵ The mystery

¹ 1 Cor. ii. 14.

² St. John, i. 5.

³ 1 St. Pet. ii 9.

⁴ St. John, i. 13.

⁵ *Ibid.* iii. 16.

achieved to-day forces us to complete these words, and say: 'The Father and the Son have so loved the world, as to give it their own divine Spirit!' Let us gratefully accept the Gift, and learn what man is. Rationalism and naturalism will have it that man's true happiness consists in following their principles, which are principles of pride and sensuality. Faith, on the contrary, teaches us humility and mortification, and these bring us to union with our infinite Good.

The first Alleluia-versicle is formed from the words of one of the psalms, where David shows us the Holy Ghost as the Author of a new *creation*; as the *renewer* of the earth. The second is the fervent prayer, whereby the Church invokes the Spirit of love upon her children: it is always said kneeling.

Alleluia, alleluia.

Ÿ. Emitte Spiritum tuum, et creabuntur: et renovabis faciem terræ.

Alleluia, alleluia.

Ÿ. Send forth thy Spirit, and they shall be created: and thou shalt renew the face of the earth.

Here all kneel.

Alleluia.

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

Alleluia.

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

Then is immediately added the sequence. It was composed about the end of the twelfth century; its authorship has been ascribed, and not without reasonable probability, to the great Pope Innocent III. It is a hymn of exquisite beauty, and is replete with tenderest love for Him who is coequal God with the Father and the Son, and who is now about to establish His empire in our hearts.

SEQUENCE

Veni, sancte Spiritus,

Come, O holy Spirit! and

Et emitte coelitus
Lucis tuæ radium.

Veni pater pauperum,
Veni dator munerum,
Veni lumen cordium.

Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium.

In labore requies,
In æstu temperies,
In fletu solatium.

O Lux beatissima,
Reple cordis intima
Tuorum fidelium.

Sine tuo numine,
Nihil est in homine,
Nihil est innoxium.

Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium.

Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium.

Da tuis fidelibus,
In te confidentibus,
Sacrum septenarium.

Da virtutis meritum,
Da salutis exitum,
Da perenne gaudium.

Amen. Alleluia.

send from heaven a ray of thy
light.

Come, Father of the poor!
Come, giver of gifts! Come,
thou light of our hearts!

Thou best of comforters!
The soul's sweet guest and
refreshment!

Her rest in toil; her shelter
in heat: her solace in her
woe!

O most blessed Light! fill
the inmost soul of thy faith-
ful.

Without the divine assist-
ance, there is nought in man,
there is nought but evil.

Cleanse our defilements;
water our dryness; heal our
wounds.

Bend our stubborn will;
warm up our cold hearts:
guide our straying steps.

Give to thy faithful, who
hope in thee, thy holy seven
gifts.

Give them the merit of vir-
tue; give them the happy issue
of salvation; give them endless
joy. Amen. Alleluia.

GOSPEL

Sequentia sancti Evangelii
secundum Joannem.

Cap. xiv.

In illo tempore: Dixit
Jesus discipulis suis: Si quis
diligit me, sermonem meum
servabit, et Pater meus dili-
get eum, et ad eum venie-
mus, et mansionem apud
eum faciemus: qui non
diligit me, sermones meos

Sequel of the holy Gospel
according to John.

Ch. xiv.

At that time: Jesus said to
his disciples: If any one love
me, he will keep my word,
and my Father will love him,
and we will come to him, and
will make our abode with
him: he that loveth me not,
keepeth not my words. And

non servat. Et sermonem quem audistis, non est meus: sed ejus qui misit me, Patris. Hæc locutus sum vobis, apud vos manens. Paraclitus autem Spiritus Sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, et suggeret vobis omnia quæcumque dixero vobis. Pacem relinquo vobis, pacem meam do vobis: non quomodo mundus dat ego do vobis. Non turbetur cor vestrum, neque formidet. Audistis quia ego dixi vobis: Vado et venio ad vos. Si diligeretis me, gauderetis utique, quia vado ad Patrem: quia Pater major me est. Et nunc dixi vobis priusquam fiat: ut quum factum fuerit, credatis. Jam non multa loquar vobiscum. Venit enim princeps mundi hujus, et in me non habet quidquam. Sed ut cognoscat mundus quia diligo Patrem, et sicut mandatum dedit mihi Pater, sic facio.

the word which you have heard, is not mine: but the Father's who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled nor let it be afraid. You have heard that I said to you: I go away, and I come unto you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not anything. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I.

The coming of the Holy Ghost is not only an event, which concerns mankind at large: each individual of the human race is invited to receive this same visit, which to-day *renews the face of the earth*.¹ The merciful design of the sovereign Lord of all things is to contract a close alliance with each one of us. Jesus asks but one thing of us: that we *love Him* and

¹ Ps. ciii. 30.

keep *His word*. If we do this, He promises us that the Father will love us, and will take up His *abode* in our soul. He tells us that the Holy Ghost is to come; and He is coming that He may, by His presence, complete the habitation of God within us. The sacred Trinity will turn this poor dwelling into a new heaven, until such time as we shall be taken, after this life, to the abode where we shall see our infinitely dear Guest, Father, Son, and Holy Ghost, whose love of us is so incomprehensibly great.

In this same passage of the Gospel, which is taken from His sermon at the last Supper, Jesus teaches us that the holy Spirit, who this day descends upon us, is sent, indeed, by the Father, but sent *in the name of the Son*. A little further on, in the same sermon, Jesus says that it is He Himself who sends the Paraclete.¹ These modes of expression show us the relations which exist, in the Trinity, between the first two Persons and the Holy Ghost. This divine Spirit is the Spirit of the Father, but He is also the Spirit of the Son; it is the Father who sends Him, but the Son also sends Him; for He proceeds from the Two as from one principle. On this great day of Pentecost, our gratitude should, therefore, be the same to the Son who is Wisdom, as to the Father who is Power; for the Gift that is sent to us from heaven, comes from both. From all eternity, the Father has begotten His Son; and, when the fulness of time came, He gave Him to men, that He might assume our human nature, and be our Mediator and Saviour. From all eternity, the Father and the Son have produced the Holy Ghost; and, when the time marked in the divine decree came, they *sent* Him here upon our earth, that He might be to us, as He is between the Father and the Son, the principle of love. Jesus teaches us that the mission of the Holy

¹ St. John, xvi. 7.

Ghost followed His own, because men required to be initiated into truth by Him who is Wisdom; for how could they love what they did not know? But no sooner had Jesus consummated His work, and exalted His human Nature to the throne of God His Father, than He, together with the Father, sends the Holy Ghost, in order that He may maintain within us that word which is spirit and life,¹ and which leads us on to love.

The Offertory is taken from Psalm LXVII, where David foretells the coming of the divine Spirit, whose mission it is to *confirm* what Jesus has wrought. The cenacle is grander than the *temple* of Jerusalem. Henceforth, the Church is to take the place of the Synagogue, and *kings* and people will become her submissive children.

OFFERTORY

<p>Confirma hoc Deus, quod operatus es in nobis: a templo tuo, quod est in Jerusalem, tibi offerent reges munera, 'alleluia.</p>	<p>Confirm, O God, what thou hast wrought in us, from thy temple which is in Jerusalem kings shall offer presents to thee, alleluia.</p>
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Having before her, on the altar, the sacred gifts which have been presented to the divine Majesty, the Church prays, in the Secret, that the coming of

Holy Ghost may be to the faithful a fire which may consume all their dross, and a light which may give them a more perfect understanding of the teachings of the Son of God.

SECRET

<p>Munera, quæsumus Domine, oblata sanctifica: et corda nostra Sancti Spiritus illustratione emunda. Per Dominum.</p>	<p>Sanctify, we beseech thee, O Lord, these oblations, and purify our hearts by the light of the Holy Ghost. Through, &c.</p>
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¹ St. John, vi. 64.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æternæ Deus: per Christum Dominum nostrum, qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum Sanctum hodierna die in filios adoptionis effudit. Quapropter profusis gaudiis, totus in orbe terrarum mundus exultat. Sed et supernæ Virtutes, atque angelicæ Potestates, hymnum gloriæ tuæ concinunt, sine fine 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, through Christ our Lord: who ascending above all the heavens, and sitting at thy right hand, sent down the promised holy Spirit, this day, upon the children of adoption. Wherefore the whole world displays its exceeding great joy. The heavenly Virtues, also, and the angelic Powers, sing in concert a hymn to thy glory, saying unceasingly: Holy, Holy, Holy!

The words of the Communion-anthem are from the Epistle; they celebrate the solemn moment of the descent of the Holy Ghost. Jesus has given Himself to the faithful in the blessed Sacrament: but it was the holy Spirit who prepared them for such a favour; who changed the bread and wine into the Body and Blood of the divine Victim; and who will assist the faithful to co-operate with the grace of this holy Communion, which nourishes and strengthens their souls unto life everlasting.

COMMUNION

Factus est repente de cœlo sonus, tamquam advenientis spiritus vehementis, ubi erant sedentes, alleluia: et repleti sunt omnes Spiritu Sancto, loquentes magnalia Dei, alleluia, alleluia.

Suddenly there came a noise from heaven, as of a strong rushing wind, where they were sitting, alleluia: and they were all filled with the Holy Ghost, and published the wonderful works of God, alleluia, alleluia.

Put, by the sacred mysteries, in possession of her Spouse, the Church prays, in the Postcommunion, that the Holy Ghost may abide for ever in our souls. She also speaks of that prerogative of the divine Spirit, whereby He turns our *hearts* from being dry and barren of good, into very Edens of fruitfulness. How consoling the thought, that our hearts are to be *sprinkled with the dew of the Paraclete!*

POSTCOMMUNION

Sancti Spiritus, Domine,
corda nostra mundet infu-
sio: et sui roris intima asper-
sione fœcundet. Per Domi-
num.

May the pouring forth of
the Holy Ghost into our hearts
cleanse them, O Lord, and
render them fruitful by the
inward sprinkling of the dew
of his grace. Through &c.

 VESPERS

The great day is far spent: but the holy Spirit, whom we received this morning at the hour of Tierce, gives us the irresistible desire to prolong our study of the sublime mystery. Let us, then, return to Jerusalem. The flame enkindled in the hearts of the apostles has spread among the admiring crowd. The Jewish pride of these men, who, but a few weeks back, had followed the divine Victim up the hill of Calvary, hooting Him with their blasphemies, is now changed into contrition; they are heart-broken at the thought of having crucified the Lord of glory.¹ They only require to know the truth, to believe it, and to be baptized, and they will be true Christians. Whilst the holy Spirit is working within them, Peter and his fellow-apostles continue their instructions: He that died upon the cross, and rose again from the grave, is the very Son of God, born of the Father

¹ 1 Cor. ii. 8.

from all eternity; the Spirit, that is now sent among them, is the Third Person, one with the Father and Son in the unity of the divine Nature. The Trinity, the Incarnation, the Redemption, are revealed, in all their magnificence, to these disciples of Moses; the shadows of the ancient figures give place to the light and realities of the new Covenant. The time has come for the fulfilment of the prophecy uttered by St. John the Baptist on the banks of the Jordan, a prophecy which many of the present audience heard him speak: 'There hath stood One in the midst of you whom ye know not. The same is He that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose. I baptize with water, but He shall baptize with the Holy Ghost.'¹

And yet, this Baptism of fire is to be administered by water. The Spirit who is fire, works by water and and is called the 'Fountain of living water.' The Prophet Ezechiel foresaw this great day, when he spoke these words: 'I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols. And I will give you a new heart, and put a new Spirit within you. And I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my Spirit in the midst of you, and I will cause you to walk in my commandments, and to keep my judgments, and do them. And you shall be my people, and I will be your God.'²

Nothing could be clearer than this prophecy; when the Spirit came, there was to be a fount of water poured out upon men. We have already seen this divine Spirit brooding over the waters at the creation. At the Epiphany, when celebrating the mystery of Jesus baptism in the Jordan, we saw the heavenly

¹ St. John. i. 26, 27, 33.

² Ezechiel, xxxvi. 25-28.

Dove uniting with the Word Incarnate in imparting a sanctifying power to the favoured element of water. On Holy Saturday, at the blessing of the font, the pontiff plunged the Paschal Candle (the symbol of Christ) into the water, and prayed thus: 'May the virtue of the Holy Ghost descend into all the water of this font!' And now, on this day of Pentecost, the cleansing stream is poured out in Jerusalem: Peter and his brethren plunge these children of Israel beneath the life-giving element, and lo! three thousand children are regenerated in Christ! How admirable are these ancestors of our faith, in whom were first fulfilled the prophecies! We rejoiced at seeing the Magi dismount from their camels, enter the stable, and offer their mystic gifts at the feet of the King of the Jews; but oh! how much gladder and grander is our summer day of Pentecost! for now the mysteries are complete; we are redeemed, Jesus is sitting at the right hand of the Father, the Holy Ghost has been sent to us, and is to abide with us for ever. Those rich sources of grace, the Sacraments, which our Jesus instituted during His stay among us, must now be thrown open. Baptism is the first: the Spirit of the Father and the Son has opened it by His coming, nor will the sacred stream cease to flow, till time be swallowed up in eternity. But this same divine Spirit is the 'Gift of the most high God'; the apostles have received it, but they have received it in order to impart it to mankind. A second source is therefore opened, and the Sacrament of Confirmation gives the Holy Ghost to the three thousand neophytes. It is administered by Peter and his fellow-apostles, the bishops of the new Law: by the power that is in them, they communicate to the newly-baptized the heavenly strength they will henceforth need for confessing the name of Jesus of Nazareth.

Even this is not dignity enough for these favoured Christians: they have been regenerated to a life of grace, they are doubly crowned by a twofold character, and now they are to have union with Christ, the Institutor of the Sacraments, the Mediator and Redeemer of mankind. A third source must be opened: the new priesthood, exercised for the first time by the apostles, must produce the Bread of life, that is, Jesus Himself, and feed the neophytes with this manna, which giveth life to the world.¹ The upper chamber, still fragrant with the sweet institution of the Eucharist, is the scene of its second celebration. Peter, surrounded by his brethren, consecrates the bread and wine; and, by the operation of the Holy Ghost, the Body and Blood of Jesus are on the altar. The new Sacrifice is inaugurated, and henceforth it shall be daily offered up to the end of time. The neophytes approach, and receive from the hands of the apostles the heavenly food which consummates their union with God, through Jesus, the Priest for ever, according to the order of Melchisedech.²

But among those who communicate at this first celebration of the holy Sacrifice, there is the blessed Mother of Jesus, in whose virginal womb He took Flesh. The Holy Ghost has, by His coming, given a new consecration to the office entrusted to her by Jesus, when, dying upon the cross, He made her Mother of men; and now she is united, by the mystery of love, to that same dearest Jesus of hers, who has ascended into heaven, leaving her to foster His infant Church. Henceforward, the Bread of life will daily give her this her beloved Son, until, at length, she herself shall be assumed into heaven, there to see and embrace Him for endless ages.

What a happiness for those neophytes who were

¹ St. John, vi. 33.

² Ps. cix. 4; Heb. v. 6; vii. 17.

privileged, above the rest, in being brought to the Queen of heaven, the Virgin-Mother of Him who was the hope of Israel! They saw this second Eve, they conversed with her, they felt for her that filial affection wherewith she inspired all the disciples of Jesus. The liturgy will speak to us, at another season, of these favoured ones; we only allude to the incident now, to show how full and complete was the great day, on which began our holy mother Church. The sacred hierarchy was seen in Peter, the vicar of Christ, in the other apostles, and in the disciples chosen by Jesus Himself. The seed of the word was sown in good soil, Baptism was administered to three thousand Israelites, the Holy Ghost was given to them to make them perfect Christians, the Son of God fed them with His own Flesh and Blood, and Mary adopted them as her spiritual children.

Let us now unite our voices with that of the Church; let us sing, with her, the praises of that holy Spirit, who made this first day of His mission to be so rich in grace.

The Office of Vespers begins with the proclamation of the number fifty, the same for both the Jewish and the Christian solemnity. The same antiphon describes the disciples as being in the cenacle, awaiting the arrival of the promised GIFT.

ANT. Quum complerentur dies Pentecostes, erant omnes pariter in eodem loco, alleluia.

ANT. When the days of Pentecost were accomplished, they were all together in one place, alleluia.

The psalm which the Church sings under this antiphon represents the triumph of Christ in His Ascension. He is seated at His Father's *right hand*; it is from that high throne, that He, God and Man, consolidates His kingdom on earth by sending us, this day, His holy Spirit, who is to dwell with us, until

He Himself comes a second time; then will He avenge His Church, set her free from her enemies, and lead her in triumph to eternal glory.

Ps. Dixit Dominus, page 92.

The expectation of the disciples has been fulfilled, the holy Spirit has come down upon them; but He did more than visit the souls of these His loving servants: He, on this very day, began His conquest of the *whole earth*.

ANT. Spiritus Domini replevit orbem terrarum, alleluia.

ANT. The Spirit of the Lord hath filled the whole earth, alleluia.

The second psalm commemorates the mercies of God to His people; the promised Covenant, which is fulfilled to-day; the Redemption; His fidelity to His word. The mission of the Holy Ghost had been foretold by the prophets, and by Jesus Himself: God executes His promise on this day.

Ps. Confitebor tibi, page 93.

The divine Spirit takes possession of the disciples; He gives them the power of the *word*, for it is by that they are to conquer the world.

ANT. Repleti sunt omnes Spiritu Sancto, et cœperunt loqui. Alleluia, alleluia.

ANT. They were all filled with the Holy Ghost, and they began to speak. Alleluia, alleluia.

The third psalm sings the happiness and hopes of the just man. The *light that rises up in the darkness*, is Jesus, the Son of God; it is also the Holy Ghost, who this day bursts upon the world. The *sinner who sees* the gifts of God, and is *angry*, is the unbelieving Jew, who shuts his eyes to the light, and rejects the holy Spirit, as he rejected the Son of the eternal Father.

Ps. Beatus vir, page 94.

Joyful at the thought of the three thousand converts made to-day, holy Church sings of the *fountains* of living water, wherein the divine Spirit gave them regeneration; she speaks of these happy neophytes as of the *fishes* of Christ, who *move in the waters* of Baptism.

ANT. Fontes et omnia, ANT. O ye fountains, and
quæ moventur in aquis, hy- all ye that move in the waters,
mnium dicite Deo, alleluia. sing a hymn to God, alleluia.

The fourth psalm is a canticle of praise to our Creator, who, from His *high heaven* has looked with pity on our fallen nature; and who, that He might *raise* us from our misery, sent us first His own Son, and afterwards, that is, to-day, has given us His divine Spirit.

Ps. Laudate pueri, page 95.

On this glorious day, the Holy Ghost began His conquest of the world. It was by the *word* of the apostles that He made Himself its Master; but it was He that *gave them to speak*; He gave them a miraculous eloquence, and made it partake of His own omnipotence.

ANT. Loquebantur variis ANT. The apostles spoke,
linguis apostoli magnalia with divers tongues, the won-
Dei. Alleluia, alleluia, al- drous works of God. Alleluia,
leluia. alleluia, alleluia.

The fifth psalm of our Vespers begins with commemorating the first Pasch, the Exodus from Egypt and the prodigies that accompanied and followed it. The psalmist then goes on to tell us how the Gentiles became the slaves of their *idols*; but to-day the Holy Ghost raises up men who are to destroy these false gods. The *houses of Israel and Aaron* are not to be the only ones to serve the true God. All nations are to be taught by the apostles, whose *tongues of fire* are to lead them to *fear and hope* in

the Lord. We are no longer of the number of *the dead who praise not their God*; we are made to *live the supernatural life, which the Son of the eternal Father merited for us by His Passion and Resurrection, and which the Holy Ghost infuses into us by the divine mystery of this day.*

Ps. In exitu Israel, page 96.

CAPITULUM

Acts, ii.

<p>Quum complerentur dies Pentecostes, erant omnes discipuli pariter in eodem loco: et factus est repente de cœlo sonus tamquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes.</p>	<p>When the days of Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.</p>
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The hymn is the one we sang at Tierce, that is, at the very hour when the Holy Ghost descended upon the cenacle. Sublimity and unction are the characteristics of this beautiful hymn, which is ever new and inexhaustible.

HYMN *

<p>Veni, Creator Spiritus, Mentes tuorum visita, Imple superna gratia Quæ tu creasti pectora. Qui diceris Paraclitus, Altissimi donum Dei, Fons vivus, ignis, caritas, Et spiritalis unctio. Tu septiformis munere, Digitus Paternæ dexteræ, Tu rite promissum Patris,</p>	<p>O come, Creator Spirit, visit our souls; and with thy heavenly grace fill the hearts that were made by thee. Thou art called the Paraclete, the Gift of the most high God, the living Fountain, Fire, Love, and spiritual Unction. Thou art sevenfold in thy gifts: the Finger of the Father's hand; the Father's solemn</p>
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* In the monastic rite, it is preceded by this responsory:

R. breve. Spiritus Paraclitus, Alleluia, alleluia. *V.* Docebit vos omnia. * Alleluia. Gloria Patri. Spiritus.

Sermone ditans guttura.

Promise, that enrichest men
with the gift of tongues.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

Enkindle thy light in our
minds; infuse thy love into our
hearts; and strengthen the
weakness of our flesh by thine
unfailing power.

Hostem repellas longius,
Pacemque dones protinus:
Ductore sic te prævio
Vitemus omne noxium.

Repel the enemy far from
us, and delay not to give us
peace; be thou our guide, that
we may shun all that could
bring us harm.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Grant that, through thee, we
may know the Father and the
Son; and that we may evermore
confess thee the Spirit of them
both.

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

Ÿ. Loquebantur variis
linguis apostoli, alleluia.

Ÿ. The apostles spoke in
divers tongues, alleluia.

R̄. Magnalia Dei, alle-
luia.

R̄. The wondrous works
of God, alleluia.

Then follows the canticle of our blessed Lady, which is an essential part of the evening Office; and while it is being chanted the celebrant censes the altar. The mystery of this great day lends an additional meaning to this exquisite canticle. It is not only the Virgin thanking and *magnifying the Lord* for having made her the Mother of His own Son; it is the same blessed Mother of God now filled with the Holy Ghost, and prepared by His visit for the new ministry that awaits her. The following beautiful antiphon is sung before and after the canticle, and thus puts it into harmony with our glorious solemnity.

ANT. Hodie completi sunt
dies Pentecostes, alleluia:

ANT. To-day were the days
of Pentecost accomplished,

hodie Spiritus Sanctus in igne discipulis apparuit, et tribuit eis charismatum dona: misit eos in universum mundum prædicare et testificari: qui crediderit et baptizatus fuerit, salvus erit, alleluia.

alleluia: to-day the Holy Ghost appeared, in the form of fire, to the disciples, and gave them the gifts of his graces: he sent them throughout the whole world to preach and testify, that he who shall believe and be baptized shall be saved, alleluia.

Cant. Magnificat, page 100.

COLLECT

Deus, qui hodierna die corda fidelium sancti Spiritus illustratione docuisti; da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Dominum.

O God, who, by the light of the Holy Ghost, didst this day instruct the hearts of the faithful: grant that, by the same Spirit, we may relish what is right, and ever rejoice in his consolation. Through, &c.

Agreeably to our usual practice, we will conclude the festival with a selection of liturgical pieces taken from the several Churches. We have been joining in the prayers of the holy Roman Church; now let us listen to the Greek Church. The following hymn, which was composed by St. John Damascene, is taken from the *Pentecostarion*.

HYMN

Divina tectus tardilinguis
nebula,
Eloquentus a Deo scriptam
legem:
Materia enim abjecta, oculis
mentis
Videre eum qui est discit,
Spiritus
Cognitionem laudans divi-
nis cantibus.

Coming forth from the mysterious cloud that covered him, the tongue-tied Moses promulgated the Law written by God; for, closing his eyes to material things, he learned to see Him WHO IS: and praised, in sacred songs the Spirit he had been taught to know.

Dixit severum et venerandum os:
 Divisio vobis non fiet, o amici:
 Ego enim ad paternum excelsum thronum
 Considerans, effundam Spiritus
 Splendere desiderantibus gratiam infinitam.

Terminus perfectus verissimum Verbum
 Tranquillæ formæ implet cor:
 Opere enim expleto, lætificavit amicos
 Flatu violento, et ignis glossæ
 Dato Spiritu, Christus ut pollicitus est.

Incomprehensibilis est divinissimus principatus.
 Rhetores enim demonstravit illitteratos,
 Satis sophistas mutire faciendū sermone,
 Et a profunda nocte extrahendo
 Populos infinitos fulgur Spiritus.

Erat procedens ex ingenta luce
 Omnipotenter lucificus incorruptusque splendor,
 Cujus per Filii paternam substantiam,
 Nunc manifestat cognatam facem
 Ignita vox in Sion gentibus.
 Balneum divinum regenerationis

The venerable lips, whose words were ever grave, said to his apostles: 'Depart not from Jerusalem, my friends! for when I shall be seated on my Father's high throne, I will pour forth, on you who desire the light, the infinite grace of the Spirit.'

Having consummated his course, the Word, ever faithful to his promise, fills their hearts with sweet peace; for, having accomplished his work, Christ, as he had promised, gladdened his dear disciples, filling the cenacle with a mighty wind, and giving them the Spirit in the form of fiery tongues.

How incomprehensible is the power of our most holy God! Of illiterate men he made orators, whose words silenced philosophers, and, by the bright Spirit that was within them, rescued countless people from the thick night of error.

This almighty Spirit, the illuminating and incorruptible brightness, proceeds from the uncreated Light, from the Father and the Son. To the whole earth, this day, and on Mount Sion, is he made known in all his effulgence, by a voice of fire.

And thou, O Son of God, one Person in two Natures,

Verbo miscens compositæ
 naturæ,
 Suppeditas mihi aquam ex
 incorrupto
 Vulnerato tuo latere, o Dei
 Verbum,

Sigillans fervore Spiritus.
 Servitis omnes divinissi-
 mo principatui,

Quot servi estis triluminis
 substantiæ:

Supernaturaliter enim per-
 ficit ut benefactor,

Et igneam formant Christus
 dat in salutem,

Totam porrigens gratiam
 Spiritus.

Solubilem purgationem
 criminum,

Ignitum accipite Spiritus
 rorem,

O filii luciformes Ecclesiæ:
 Nunc enim ex Sion exivit
 lex,

Ignis linguæ forma, Spiritus
 gratia.

Concors clamavit instru-
 mentorum cantus,

Adorare auream inanimam
 imaginem:

Paracleti autem lucifera gra-
 tiâ

Dignos facit ut clament: O
 Trinitas sola,

Æquipotens, sine principio,
 benedicta es.

Vocem a Propheta dictam
 qui ignorarunt,

Dicebant stulti, factam a
 vino ebrietatem,

Loquelæ peregrinæ auditæ
 sunt ut apostolorum,

hast prepared the divine laver
 of regeneration; whose water
 flowed from the wound of thy
 divine side, O Word of God!
 The Holy Ghost gives fruit-
 fulness to the font by his
 own glowing flame.

You who adore the triple-
 lighted Essence, you are the
 true servants of the sovereign
 God! This day did Christ,
 our benefactor, accomplish his
 divine work: he gave us, for
 our salvation's sake, the whole
 grace of the Spirit, and he
 gave it in the form of fire.

O children of the Church!
 children of light! receive the
 dew of the holy Spirit, the
 dew that burns away the dross
 of sin. Now hath a law gone
 forth from Sion, the grace of
 the Spirit, in the form of a
 fiery tongue.

There was a time, when the
 shrill voice of many instru-
 ments bade the multitude
 adore a lifeless statue of gold:
 but now, by the life-giving
 grace of the Paraclete, men
 are made worthy to sing: 'O
 one, coequal, and unbegin-
 ning Trinity! we bless thee!'

The senseless crowd, when
 they heard the apostles speak-
 ing in divers tongues, forgot
 the prophecy of Joel, and said:
 'These men are drunk
 with wine!' But we, instruct-

Pii autem tibi clamamus di-
vinitus:

Novifice universi, benedi-
ctus es.

Tertia quidem nacta est
horarum gratiam,

Ut demonstraret, tres sub-
stantias

Adorare in simplicitate po-
testatis:

Sed in prima nunc dierum
Dominica

Filius, Pater et Spiritus,
benedictus es.

ed by our God, cry out with
fervent hearts: 'O thou, the
Renewer of the world! we
bless thee!'

The hour of Tierce was
chosen for this effusion of
grace, showing us that we
should adore three Persons in
the oneness of power. Bless-
ed art thou, Father, Son, and
Spirit, on this the now first of
days, the Sunday.

The Armenian Church offers us the following stanzas, which are well worthy of our admiration. They were written about the fifth century, and their authorship has been assigned, by some, to Moses of Khorene; by others, to John Matagouni.

Missa columba descen-
dens magnæ vocis sonitu de
excelsis ad similitudinem
lucis, fulgoris igne armavit
sine combustura discipulos,
dum adhuc sederent in sacro
coenaculo.

Immaterialis columba, in-
scrutabilis, quæ scrutatur
profunda Dei, quæ accipiens
a Patre, renunciat terribilem
alterum adventum, quam-
que prædicarunt consub-
stantialiam.

Laus in altissimis proce-
denti a Patre Spiritui San-
cto, per quem apostoli in-
ebriati sunt immortali ca-

The Dove, sent unto men,
has descended from heaven,
amidst a mighty sound; it
came in the form of light,
which, with its bright fire,
burned not but strengthened
the disciples, as they sat in
the sacred cenacle.

The dove is the Spirit, the
Unsearchable that searcheth
the deep things of God. He
proceeds from the Father:
he announces the second and
dread coming. We are taught
to believe him consubstantial
with the Father.

Praise in the highest heavens
to him that proceeds from the
Father—the Holy Ghost! The
apostles were inebriated with

lice, et invitarunt terram ad cælum.

Vivificator Deus, humane Spiritus, congregatos unanimi amore illuminasti igneis linguis; quapropter nos quoque hodie celebramus adventum tuum sanctum.

Delectati sunt tuo adventu sancti apostoli, accersitis insimul dispersis ab invicem multisonis linguis; quapropter nos quoque hodie celebramus adventum tuum sanctum.

Spirituali sancto baptisate, exornasti per eos terrarum orbem in vestibus pelucidis ac in novis amictibus; quapropter nos quoque hodie celebramus adventum tuum sanctum.

Qui in cherubico curru quiescis, hodie descendisti de cœlis in chorum apostolorum, sancte Spiritus: benedictus es, rex immortalis.

Qui graderis super penas ventorum, hodie in igneis linguis divisus quievisti in apostolis, sancte Spiritus: benedictus es, rex immortalis.

Qui curam habes in providentia tuarum creaturarum, hodie venisti ad firmandam Ecclesiam tuam, sancte Spiritus: benedictus es, rex immortalis.

his immortal chalice, and they invited earth to heaven.

O divine and life-giving Spirit! O Lover of mankind! thou didst illumine, with tongues of fire, the apostles who were assembled together in the bond of love. Wherefore do we also, this day, celebrate thy holy coming.

The holy apostles were gladdened by thy coming, and people of divers tongues were united together, who before were strangers to each other. Wherefore do we also, this day, celebrate thy holy coming.

By them thou didst, by holy and spiritual baptism, beautify the whole earth with a bright and new garment. Wherefore do we also, this day, celebrate thy holy coming.

Thou, O holy Spirit, who sittest on the chariot of the Cherubim, didst this day descend upon the choir of the apostles. Be thou blessed, O immortal King!

Thou, O holy Spirit, that walkest on the wings of the winds, didst this day rest, in divided tongues of fire, on the apostles. Be thou blessed O immortal King!

Thou, O holy Spirit, that carest, in thy providence, for thy creatures, didst this day come to strengthen thy Church. Be thou blessed, O immortal King!

The Ambrosian liturgy contains this fine Preface, which, though short, expresses the whole mystery of Pentecost.

PREFACE

Æquum et salutare, nos in hac præcipua festivitate gaudere, qua sacratissimum Pascha quinquaginta dierum mysteriis tegitur, et mysticus numerus adimpletur, et dispersio linguarum, quæ dum per superbiam in confusione facta fuerat, nunc per Spiritum sanctum adunatur. Hodie enim de cœlis repente sonum audientes apostoli unius fidei symbolum exceperunt, et linguis variis Evangelii tui gloriam cunctis gentibus tradiderunt. Per Christum Dominum nostrum.

It is just and available to salvation, that we rejoice on this great solemnity, whereon the most holy Pasch is veiled with the mystery of the fifty days, and the mystic number is completed, and the division of tongues, caused in times long past by pride, is now remedied by the unity produced by the Holy Ghost. For, on this day, a sound was suddenly heard by the apostles, and, receiving the symbol of one faith, they, in divers tongues, taught all nations the glory of thy Gospel. Through Christ our Lord.

ILLATION

The Gothic Church of Spain celebrates the glorious mystery of Pentecost with its wonted eloquence and enthusiasm. The Mozarabic missal gives us this magnificent Illation or Preface.

Dignum et justum est, omnipotens Deus, pro possibilitate carnali munerum tuorum beneficia confiteri, et indultum hodierno die donum salutis æternæ anniversaria semper commemoratione celebrare. Etenim pro adventu Spiritus tui sancti tacere quis audeat? cum omnis per apostolos

It is meet and just, O almighty God, that we acknowledge, to the best of human power, the blessing of thy gifts, and celebrate, by a yearly commemoration, the eternal salvation that was this day granted to mankind. For which of us would dare to be silent concerning the coming of thy holy Spirit, when, through thine

tuos etiam gentium barbararum lingua non taceat. Quis enim enarrare valet hujus hodierno die ignis il-lapsum, sic distributa discipulis genera universa linguarum; ut nec Latinus Hebræo, nec Græcus Ægyptio, nec Scythia Indo, propria dum quisque et peregrina audiens loquitur lingua, detrimentum vel alienigeni fecerit, vel sui senserit intellectus? Quaque virtute sit actum, quod dicentis veritatis præconibus per spatia immensa terrarum unius atque indivisibilis donum doctrinæ celestis pro potestate voluntaria partiretur? Nihil agens unitati fidei dissonum, quamvis multiplicis scientiæ distributione pulcherrimum, et multimoda mirificum existerit varietate sermonum. Ostendens quod confessioni dominicæ non impedit diversitas linguæ, nec interest quod vario quis sermone fateatur, dummodo unus sit ille qui creditur.

Obsecramus, igitur, Domine, ut hæc nostra confessio de cordibus filiorum promissionis emissa, tibi Pater gloriæ, semper accepta sit, et ad speranda ac promerenda ea quæ tuis fidelibus

apostles, not a tongue of even barbarous nations was silent? But who can narrate the descent of the fire which this day fell, giving to the disciples the divers tongues of all nations, in such wise that, when the Latin spoke to the Hebrew, or Greek to the Egyptian, or the Scythian to the Indian, and used his own language or heard the foreigner's, neither he that listened nor he that spoke failed to understand? Who could describe the power, that by its own free strength, imparted the gift of one and the same heavenly doctrine to them that were to preach the word of truth throughout the whole world? And though the distribution of manifold knowledge was beautiful beyond measure, and the gift of tongues was made admirable by its multiplied variety, yet was there nothing in all this that jarred with the unity of faith. From this we learn that diversity of tongues is no hindrance to men's praising their Lord, and that it matters not that different men profess their faith in different languages provided all believe in the same God.

We therefore beseech thee, O Lord, to accept this our homage of praise, which comes from the hearts of the children of promise. By the infusion of thy divine Spirit, bless and sanctify our souls, that thus we may

promisisti, sensus nostros divini Spiritus infusione benedicas atque sanctifices. Effusa etenim ad nostram indulgentiam tuæ gloriæ largitate inter innumera dona atque opera sancti Spiritus, nihil sublimius Ecclesiæ exordiis collatum fuisse cognoscimus, quam ut præconium Evangelii tui ora linguis universarum gentium loquerentur. Et hoc non nisi sancti Spiritus tui gratia revelante, qui nobis post resurrectionis Filii tui gloriam, transactis septem hebdomadibus venit: ostendens quod etsi septiformis est, tamen in uno gradu omnium concordantium sibi virtutum summa consistit. Ac sicut septem unum in numeris est, sic septem inveniuntur in singulis. Hi sunt sine dubio septem gradus templi tui, per quos ad cælorum regna conscenditur. Hic est quinquagesimus remissionis annus olim in legis tropologiis prædicatus. Hic est fructus messis novæ, qui hodie mandatur offerri. Qui licet ante omnia sæcula semper æternus sit: tamen nobis quum innotuit, tunc novus effectus est.

Nec illud sine mysterio esse significans, quod post

hope for and receive the favours thou hast promised to thy faithful people. Among the numberless gifts and operations of the Holy Ghost, which were the generous outpouring of thy glory for our salvation's sake, nothing was grander at the beginning of the Church, than that a few men should speak the languages of all nations, and in the same preach thy Gospel. Such a prodigy as this could only have been by the inspiring grace of the Holy Ghost, who came to us after the seven weeks of thy Son's glorious Resurrection; hereby showing us, that although he be sevenfold in his gifts, yet that he is the perfection of all the virtues blended into one whole; just as seven is a separate number in itself, yet is it found in each of the other numbers. These, without doubt, are the seven steps of thy temple, whereby man is to mount to the kingdom of heaven. This is the fiftieth year of remission, that celebrated mysterious type of the old Law. This is the harvest of the first-fruits, which we are commanded to offer up on this day: they are fruits which, though eternal and existing before all ages, yet are new because now first made known to us.

Neither was it without a mysterious meaning, that this

Ascensionem Filii tui decima nobis die hoc munus infunditur, ostendens quod cultoribus vineæ hic esset a patrefamilias denarius repromissus. Magnum autem et præ omnibus necessarium fuit hoc tibi divini muneris signum, quod quum super capita discipulorum ignea conscendisset forma linguarum, de cordibus credentium nec dissonum aliquid faceret prodire nec tepidum; sed prædicatores Verbi tui et intelligentia essent unanimes, et charitate ferventes. O ignis exurendo fœcundans! Hunc igitur omnipotentem esse Dominum omnis intellectualis creatura vivificatione fateatur, cujus etiam Cherubin et Seraphin, ferventes copiosius igne, speciali ejus vocabulo sanctitatis divinæ magnificantes æqualitatem atque omnipotentiam Trinitatis, requiem non habentes, nec tali unquam officio lascescentes, cœlestium exercituum præcinentibus choris, perenni jubilatione decantant, adorant atque magnificant, ita dicentes: Sanctus! Sanctus! Sanctus!

Gift was poured out upon us on the tenth day after the Ascension of thy Son; it showed us that this was the coin of ten, (the *denarius*) promised by the Father of the family to the labourers in the vineyard. Great, indeed, and exceedingly necessary was this sign of thy divine Gift, that when the fiery tongues rested on the heads of the disciples, there should be produced nothing in the hearts of believers that was discordant or tepid, but that the preachers of thy Word should be unanimous in the truth, and fervent in charity. O blessed Fire, that burns yet gives fruitfulness! Every intellectual being confesses, by the principle of life that is in it, that this Fire is the omnipotent God. The Cherubim and Seraphim,—thus called because of their burning more ardently with this Fire—praise the blessed Three, confessing them to be coequal in holiness and almighty power. Together with the hymning choirs of the heavenly hosts, they rest not nor grow tired of their office, but with unceasing jubilation, sing, adore, and praise; saying: Holy! Holy! Holy!

The mystery of Pentecost was celebrated, by the Latin Churches of the middle-ages, in the most admirable sequences. We will offer some of these to

our readers during the octave. The one we select for to-day, was composed by the good king Robert of France.

SEQUENCE

Sancti Spiritus
Adsit nobis gratia.

Quæ corda nostra
Sibi faciat
Habitaculum.

Expulsis inde
Cunctis vitiis
Spiritalibus.

Spiritus alme,
Illustrator hominum.

Horridas
Nostræ mentis
Purga tenebras.

Amator sancte
Sensatorum

Semper cogitatum.

Infunde unctionem tuam
Clemens nostris sensibus.

Tu purificator
Omnium flagitiorum,
Spiritus.

Purifica nostri oculum
Interioris hominis.

Ut videri

Supremus Genitor
Possit a nobis.

Mundi cordis,
Quem soli cernere
Possunt oculi.

Prophetas tu inspirasti,
Ut præconia Christi
Præcিনিissent inclyta.

Apostolos confortasti,
Uti tropæum Christi
Per totum orbem veherent.

May the grace of the holy
Spirit descend upon us,
And make our hearts a
dwelling for himself,

By driving away from them
all their spiritual vices.

O dear Spirit, thou en-
lightener of man!

Dispel from our souls the
horrid darkness that is in
them.

O divine lover of holy
thoughts!

Mercifully infuse thine
unction into our minds.

O Spirit, purifier of all our
sins!

Purify the eye of our in-
ward man,

That we may be enabled to
see the sovereign Father,

Whom none can see, save
them that are clean of heart.

'Twas thou that inspiredst
the prophets, and gavest them
to foretell the grand glories
of Christ.

'Twas thou that strengthen-
edst the apostles, that they
might carry the trophy of
Christ throughout the whole
world.

Quando machinam
 Per Verbum suum
 Fecit Deus
 Coeli, terræ, marium.
 Tu super aquas,
 Foturus eas,
 Numen tuum expandisti,
 Spiritus.
 Tu animabus
 Vivificandis
 Aquas fœcundas.
 Tu aspirando,
 Das spiritales
 Esse homines.
 Tu divisum
 Per linguas mundum
 et ritus
 Adunasti, Domine.
 Idololatrias
 Ad cultum Dei revocas,
 Magistrorum optime.
 Ergo nos
 Supplicantes tibi
 Exaudi propitius,
 Sancte Spiritus.
 Sine quo preces omnes
 Cassæ creduntur,
 Et indignæ Dei auribus.
 Tu qui
 Omnium sæculorum sanctos
 Tui numinis docuisti in-
 stinctu
 Amplexendo,
 Spiritus.
 Ipse hodie
 Apostolos Christi
 Donans munere insolito,
 Et cunctis inaudito
 Sæculis,
 Hunc diem
 Gloriosum fecisti
 Amen.

When God, by his Word,
 created the heavens, earth,
 and seas,

Thou, O holy Spirit, didst
 stretch thy divine and foster-
 ing influence upon the waters,

Making them fruitful with
 living beings.

By thine inspiration, thou
 makest men to be spiritual.

Thou, O Lord, didst give
 unity to the world, which here-
 tofore, was divided in language
 and religion.

O best of masters! thou
 bringest idolaters to the wor-
 ship of the true God.

Therefore, mercifully hear
 us who offer thee our prayers,
 O holy Spirit.

Without whom, all our
 prayers are vain, and unworthy
 to be presented to God.

'Twas thou, O divine Spirit!
 that, by thy divine attractive
 instinct, didst teach the saints
 of every age.

'Twas thou, that by enrich-
 ing the apostles of Christ with
 the incomparable gift, the gift
 unheard of in previous ages,

Didst make this day so glo-
 rious. Amen,

THE GIFTS OF THE HOLY GHOST

It is our intention to explain, during this week, the workings of the Holy Ghost, both in the Church, and in the faithful soul. These seven days are given to us, that we may know and appreciate the great Gift sent us by the Father and the Son. Moreover the Spirit who proceeds from the Father and the Son, has seven different ways whereby He manifests His presence in our souls. It behoves us, therefore, to devote this happy week to the study and love of the sevenfold gift, whereby are to be wrought our salvation and sanctification.

The seven gifts of the Holy Ghost are seven energies, which He graciously infuses into the soul, when He enters there by sanctifying grace. Actual graces put these divinely infused powers into motion, either all at once or separately; and hereby, acts supernatural and meritorious of life everlasting are produced by the free consent of our will.

The prophet Isaias, guided by divine inspiration, has told us of these seven gifts. He is foretelling the workings of the Holy Ghost upon the Soul of the Son of God made Man, whom he calls the Flower of a virginal root of Jesse. He says: 'And the Spirit of the Lord shall rest upon Him: the Spirit of wisdom, and of understanding, the Spirit of counsel and of fortitude, the Spirit of knowledge, and of godliness, and He shall be filled with the Spirit of the fear of the Lord.'¹ These mysterious words not only express the qualities of the Holy Ghost; they also describe the effects He produces in the soul of man; and it is in this sense that they have been interpreted by the holy fathers and theologians.

The sacred Humanity of the Incarnate Son of

¹ Is. xi. 2, 3.

God is the supernatural type of our own ; and what the Holy Ghost operated in the former for its sanctification, that same, in proportion, He wills to do in the latter. He infused into the Son of Mary the seven energies mentioned by the prophet ; the same seven gifts are prepared for regenerated man. But let us notice the order in which they come. Isaias begins with the Spirit of wisdom, and ends with the Spirit of the fear of the Lord. Wisdom, as we shall see further on, is the noblest prerogative of which man is capable ; whereas the fear of the Lord is but the beginning of wisdom, as the royal psalmist assures us.¹ The soul of Jesus was created for a personal union with the divine Word, and was therefore treated with exceptional honour ; the first and foremost gift infused into it was that of wisdom, and the gift of the fear of the Lord followed, necessarily indeed (because a creature is not perfect unless it have this quality), but still as a sequel and completion. With us, on the contrary, frail and inconstant as we are, the fear of God is the foundation of our whole spiritual building, and by it we raise ourselves gradually to that wisdom which brings union with God. It is by means of the gifts of the Holy Ghost that man attains to perfection ; but they are bestowed upon him in the order inverse of that wherein Isaias names them when speaking of the Son of God. We receive them at the time of our Baptism ; and, when we have the misfortune to lose them (as we do when we lose sanctifying grace, that is, when we commit a mortal sin), they are restored to us by the sacrament of Penance.

Let us respectfully consider how the whole work of our salvation and sanctification is marked with the mysterious number seven. There are seven

¹ Ps. cx. 10.

principal virtues which render us dear to our Maker ; it is by seven gifts that the Holy Ghost leads us to our last end ; the seven sacraments apply to us the merits of the Incarnation and redemption ; it is after seven weeks from the Pasch, that the holy Spirit is sent upon the earth, there to establish and maintain the kingdom of God. Can we wonder, after this, that satan should have sacrilegiously mimicked the work of God, striving to destroy, by the seven deadly sins, the creatures whom God would save ?

THE GIFT OF FEAR.

Pride is the obstacle to man's virtue and well-being. It is pride that leads us to resist God, to make self our last end, in a word, to work our own ruin. Humility alone can save us from this terrible danger. Who will give us humility ? The Holy Ghost ; and this by infusing into us the gift of the fear of God.

This holy sentiment is based on the following truths, which are taught us by faith : the sovereign majesty of God, in comparison with whom we are mere nothingness ; the infinite sanctity of that God, in whose presence we are but unworthiness and sin ; the severe and just judgment we are to go through after death ; the danger of falling into sin, which may be our misfortune at any time, if we do not correspond to grace, for although grace be never wanting, yet we have it in our power to resist it.

Man, as the apostle tells us, must work out his salvation with fear and trembling ;¹ but this fear, which is a gift of the Holy Ghost, is not the base sentiment which goes no further than the dread of eternal punishments. It keeps alive within us an

¹ Philipp. ii. 12.

abiding compunction of heart, even though we hope that our sins have long ago been forgiven. It prevents our forgetting that we are sinners, that we are wholly dependent upon God's mercy, and that we are not as yet safe, except in hope.¹

This fear of God, therefore, is not a servile fear; on the contrary, it is the source of the noblest sentiments. Inasmuch as it is a filial dread of offending God by sin, it may go hand-in-hand with love. Arising as it does from a reverence for God's infinite majesty and holiness, it puts the creature in his right place, and, as St. Paul says, it contributes to the perfecting of sanctification.² Hence this great apostle, who had been rapt up to the third heaven, assures us that he was severe in his treatment of himself, lest he should become a cast-away.³

The spirit of independence and of false liberty, which is nowadays so rife amongst us, is a great enemy to the fear of God; and one of the miseries of our age is, that there is little fear of God. Familiarity with God but too frequently usurps the place of that essential basis of the Christian life. The result is, that there is no progress in virtue, such people are a prey to illusion; and the sacraments, which previously worked so powerfully in their souls, are now well-nigh unproductive. The reason is, that the gift of fear has been superseded by a conceited self-complacency. Humility has no further sway; a secret and habitual pride has paralysed the soul; and seeing that these people scout the very idea of their ever trembling before the great God of heaven, we may well ask them if they know who God is.

Therefore we beseech thee, O holy Spirit! keep up within us the fear of God, which Thou didst infuse into our hearts at our Baptism. This saving

¹ Rom. viii. 24.

² II. Cor. vii. 1.

³ I. Cor. ix. 27.

fear will ensure our perseverance in virtue, for it will oppose the growth of pride. Let it pierce our soul through and through, and ever abide with us as our safeguard. Let it bring down our haughtiness, and rouse us from tepidity, by ceaselessly reminding us of the greatness and holiness of Him who is our Creator and our Judge.

This holy fear does not stifle the sentiment of love; on the contrary, it removes what would be a hindrance to its growth. The heavenly Powers see and ardently love their God, their infinite and eternal good; and yet, they tremble before His dread Majesty: *Tremunt Potestates*. And shall we, covered as we are with the wounds of our sins, disfigured by countless imperfections, exposed on every side to snares, obliged to fight with so many enemies—shall we flatter ourselves that we can do without this strong and filial fear? and that we need nothing to stimulate us, when we are in those frequent trials—a want of fervour in our will, or of light in our mind? O holy Spirit! watch over us! Preserve within us Thy precious gift! Teach us how to combine peace and joy of heart with the fear of our Lord and God, according to those words of the psalmist: Serve ye the Lord with fear, and rejoice unto Him with trembling!¹

¹ Ps. ii. 11.

MONDAY IN WHITSUN WEEK

<p>Veni, sancte Spiritus, re- ple tuorum corda fidelium, et tui amoris in eis ignem accende.</p>	<p>Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.</p>
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YESTERDAY, the Holy Ghost took possession of the world: His commencement of the mission given Him by the Father and the Son was such as to indicate His power over the human heart, and prepare us for His future triumphs. The days of this solemn octave are a fitting occasion for our respectfully considering the progress of His workings in the Church and in the souls of men.

Jesus, our Emmanuel, is the King of the whole earth; His Father gave Him all nations for His inheritance.¹ He Himself tells us that all power is given to Him in heaven and in earth.² But He ascended into heaven before establishing His kingdom here below. The very Israelites—to whom He preached His Gospel, and under whose eyes He wrought such stupendous miracles in attestation of His being the Messiah—have refused to acknowledge Him, and have ceased to be His people.³ A few have been faithful, and others will follow their example: but the mass of the people of Israel have impiously resolved not to have this Man to reign over them.⁴

As to the Gentiles, what likelihood is there of their accepting the Son of Mary for their Master? They know nothing whatsoever of Him, of His teaching, or

¹ Ps. ii. 8.

² St. Matth. xxviii. 18.

³ Dan. ix. 26.

⁴ St. Luke, xix. 14.

His mission. They have lost all their primitive religious traditions. Materialism reigns supreme in every country, whether civilized or barbarian; and every creature is made an object for adoration. The very first principles of morality have been corrupted. The insignificant minority, who proudly call themselves philosophers, have the strangest theories: they became vain in their thoughts, as St. Paul says of them, and their foolish heart was darkened.¹ Races, once distinct, have been gradually fused into each other by conquest. Revolution after revolution has habituated mankind to respect no power but that of might. The colossal Roman empire, with despotic Cæsars at its head, crushes the whole earth beneath its sway. And this is the time chosen by the heavenly Father for sending His Son into the world! Jesus is to reign over men, and His reign must be accepted: but there seems to be little chance of any welcome being given to a King who claims to rule the minds and hearts of His subjects.

During these long sad ages, another master has presented himself to the nations, and they have enthusiastically hailed him as their king. It is satan. So firmly, indeed, has he established his rule, that our Lord calls him the prince of this world. He must be cast out;² that is, he must be driven from the temples men have built to him, from society, from the soul, from literature, from art, from political life, all of which are under his sway. There will be resistance from the world he has corrupted; nay, he himself the strong armed one³ will resist, and so powerfully that no mere created power shall ever make him yield.

So, then, everything is against the kingdom of Christ, and nothing is favourable. And yet, if we

¹ Rom. i. 21.

² St. John, xii. 31.

³ St. Luke, xi. 21.

are to believe certain modern writers, the world was in a fit state for a total and complete reformation! Impious and absurd assertion! Are we to deny the evidence of facts? Or must we admit that error and vice are the best preparation for truth and virtue? Man may know that he is in a state of wretchedness, and yet not know that his wretchedness comes from sin, still less be resolved to become, at once, and at every sacrifice, a hero in virtue.

No: in order that Jesus might reign over a world such as ours was, there was need of a miracle; nay, of a miracle, as Bossuet observes, comparable to that of creation, whereby God draws being out of nothingness. Now, it was the Holy Ghost who worked this miracle. He willed that we, who have never seen the Lord Jesus, should be as certain of His being our Messiah and God, as though we had witnessed His wonderful works, and heard His divine teachings. For this end, He achieved the master-miracle of the conversion of the world, wherein God chose the weak things of the world, that He might confound the strong; and the things that are not, that He might bring to nought the things that are.¹ By this stupendous fact, which was evident to men as the noon-day sun, the Holy Ghost made His presence known and felt by the world.

Let us consider the means He took for establishing the kingdom of Jesus upon the earth. And first, let us return to the cenacle. Look at these men now 'endued with power from on high'²: what were they a while ago? Men without influence, poor, ignorant, and, as we all know, easily intimidated. But now, the Holy Ghost has changed them into other men: they have an eloquence which it is hard to resist; they are heedless of every threat or peril; they are

¹ I Cor. i. 27, 28.

² St. Luke, xxiv. 49.

soon to stand before the world, yea, and conquer it with a victory such as no monarch ever won or fancied. The fact is too evident for the blindest incredulity to deny: the world has been transformed, and transformed by these poor Jews of the cenacle. They received the Holy Ghost on the day of Pentecost, and He has done through them the work He came to do.

He gave them three things on that day: the power to preach the word, which was signified by the tongues that sat upon them; the ardour of love, expressed by the fire; and the gift of miracles, which they exercised that very morning. The word is the sword wherewith they are armed; love is the source of their dauntless courage; miracles win man's attention to their teachings. These are the means used for driving satan from the world, and for establishing the kingdom of Jesus; and these means are all provided by the Holy Ghost.

But He does not confine His action to this. It is not enough for men to hear the word, and admire the courage, and witness the miracles, of the apostles. Neither is it sufficient that they should see the force of truth and the beauty of virtue, or acknowledge the disgrace and sinfulness of their own manner of life. In order to a conversion of heart—to confess that the Jesus who is preached to them is God, to love Him, be baptized, promise fidelity to Him, even to martyrdom if required—for all this there is need of the grace of the Holy Ghost. He alone can take away the stony heart, as the prophet expresses it, and give a heart of flesh,¹ filled with supernatural faith and love. Hence, He will accompany His ministers wheresoever they preach the Gospel; the visible working is theirs, the invisible is His; man's salvation is

¹ Ezechiel, xxxvi. 26.

to be the result of the two united. They must be applied to each individual, and each individual must freely yield his assent to the exterior preaching of the apostle, and to the interior action of the holy Spirit. Truly it is an undertaking of extreme difficulty, to bring mankind to receive Jesus as its Lord and King: but after three centuries of contest, the cross of our Redeemer will be the standard round which the whole civilized world will be rallied.

It was just that the holy Spirit and the apostles should first turn to the Israelites. They were the people to whom were committed the words of God;¹ and the Messiah was born of their race. Jesus had said that He was not sent but to the sheep that were lost of the house of Israel.² Peter, His vicar, inherited the glory of being the apostle of the Jews;³ although it was also by his ministry that the Gentiles, in the person of Cornelius the centurion, were first admitted into the Church; and again, it was by him, at the Council of Jerusalem, that the baptized Gentiles were declared emancipated from the Jewish Law. We repeat it: the first preaching of the Christian Law was an honour due to the children of Abraham, Isaac, and Jacob: hence, our first Pentecost is a Jewish one, and the first to celebrate it are Jews. It is upon the people of Israel that the holy Spirit first pours forth His divine gifts.

As soon as the solemnity was over, these men, who have received the faith, and are now truly children of Abraham by holy Baptism, return to the several provinces of the Gentile world whence they came; they return, bearing in their hearts that Jesus whom they have acknowledged to be the Messiah, their God and their Saviour. Let us honour these first-fruits of holy Church, these trophies of the Pa-

¹ Rom. iii. 2.

² St. Matth. xv. 24.

³ Gal. ii. 7.

raelete Spirit, these messengers of the good tidings. They will soon be followed by the disciples of the cenacle, who, after using in vain every means that zeal could devise for the conversion of the proud and ungrateful Jerusalem, will turn to the Gentiles.

So that, of the Jewish nation a very small minority has acknowledged the Son of David as the heir of the Father of the family; the body of the people has rebelled against Him, and is running headlong to destruction. By what name are we to call their crime? The Protomartyr St. Stephen, speaking to these unworthy children of Abraham, says: 'O stiff-necked and uncircumcized in heart and ears! ye always resist the Holy Ghost!'¹ Resistance, then, to the Spirit of God is their crime; and the apostles, finding the favoured people determined to refuse the truth, turn to them that are sitting in darkness and in the shadow of death.² These are the Gentiles; and upon them the apostles are henceforward to lavish the torrents of grace, which Jesus has merited for mankind by His sacrifice on the cross.

These messengers of the word of life carry the treasure to pagan lands. Every opposition in man's power is made against them, but they triumph over all. The holy Spirit gives efficacy to His own indwelling within them; He acts Himself on the souls of their hearers; and rapid is the spread of faith in Jesus. A Christian colony is soon formed at Antioch, then at Rome, and then at Alexandria. The tongue of fire runs through the world, beyond even the farthest limits of the Roman empire, which, as the prophets had foretold, was to serve as an instrument for establishing the kingdom of Christ. India, China, Ethiopia, and a hundred other distant countries, hear the word of the heralds of the Gospel of peace.

¹ Acts, vii. 51.

² St. Luke, i. 79.

But they have another testimony, besides their word, to give to Jesus, their King: they owe Him the testimony of their blood, and they give it. The fire that was enkindled within them on the day of Pentecost, consumes them in the holocaust of martyrdom.

And yet, observe the power and fruitfulness of the holy Spirit! To these first apostles He raises up successors, in whom He continues His influence and work. So will it be to the end of time; for Jesus is to be acknowledged as Lord and Saviour by all generations, and the Holy Ghost has been sent into the world in order to effect this.

The prince of this world, the old serpent,¹ makes use of the most violent means for staying the conquests of these messengers of the holy Spirit. He has had Peter crucified, and Paul beheaded: he spared not one of the glorious chieftains. They are gone, and yet his defeat is terrible to his pride. The mystery of Pentecost has created a new people; the seed sown by the apostles has produced an immense harvest. Nero's persecution has swept away the Jewish leaders of the Christian host; but they had done their grand work, they had established the Church among the Gentiles. We sang their triumph in our yesterday's Introit: 'The Spirit of the Lord hath filled the whole earth! Alleluia!'² Towards the close of the first century, Domitian finds Christians even in the imperial family; he makes them martyrs. Trajan, Adrian, Antoninus, Marcus Aurelius, all are jealous of the growing power of Jesus of Nazareth; they persecute His flock, and yet they see it multiply. Their master, the prince of this world, gives them political influence and philosophy; but the Holy Ghost brings both to nought, and the truth spreads through the universe. Other emperors, such as Seve-

¹ Apoc. xii. 9.

² Wisd. i. 7.

rus, Decius, Gallus, Valerian, and Maximian, with the sterner course of cruelty unrefined by sophistry, order a universal massacre of the Christians, for the empire is filled with them. And when this, too, fails, satan brings all his power to bear in the last persecution, which is decreed by Dioclesian and his fellow-Cæsars. It is to be the extermination of the Christian name. It deluges the empire with the blood of martyrs; but the victory is for the Church, and her enemies die, despairing and baffled.

How magnificent, O holy Spirit, is Thy triumph! How divine is this kingdom of Jesus, which Thou thus foundest in spite of human folly and malice, or of satan's power, strong as it then was upon the earth! Thou infusest into millions of souls the love of a religion which demands the most heroic sacrifices from its followers. Thou answerest the specious objections of man's reason by the eloquence of miracles: and hearts, that once were slaves to concupiscence and pride, are inflamed by Thee with such a love of Jesus, that they cheerfully suffer every torture, yea and death itself, for His dear sake!

Then was fulfilled the promise made by our Saviour to His disciples: 'When they shall deliver you up, take no thought how or what to speak, for it shall be given to you, in that hour, what to speak; for it is not you that speak, but the Spirit of your Father that speaketh in you.'¹ We have a proof of it in the 'Acts of the martyrs', where we read their simple and sublime answers, when questioned by their persecutors, and this frequently in the midst of the most excruciating torments. It is the word of the Spirit, combating and conquering the world. The bystanders would frequently exclaim: 'Great is the God of the Christians!' At times, the executioners,

¹ St. Matth. x. 19, 20.

incited by the heavenly eloquence of the victims they were torturing, cried out that they too would be disciples of such a God. We are told by authors who lived in those times, that the arena of martyrdom was the forum of faith, and that the blood and testimony of the martyrs was the seed of Christians.

For three centuries did these prodigies of the holy Spirit continue, and then the victory was complete. Jesus was acknowledged as the King and Saviour of the world, as the Teacher and Redeemer of mankind; satan was driven from the kingdom he had usurped; and idolatry was either abolished by the faith in the one true God, or they that still kept it up were looked upon as ignorant and depraved beings. Now, this victory—which was gained first over the Roman empire, and since then over so many other infidel nations—is the work of the Holy Ghost. The miraculous manner of its accomplishment, is one of the chief arguments whereon our faith rests. We have not seen or heard Jesus; and yet we confess Him to be our God, because of the evident testimony given of Him by the Spirit whom He sent to us. May all creatures, then, give glory, thanks, and love to this holy Paraclete, who has thus put us in possession of the salvation brought us by our Emmanuel!

MASS

The Station for to-day is in the basilica of Saint Peter *ad vincula*. This church, which is also called, after the name of the empress who built it, the basilica of Eudoxia, possesses the precious relic of the chains (*vincula*) wherewith St. Peter was bound at Jerusalem by order of Herod, and at Rome by order of Nero. The faithful would be reminded, on being assembled in this church, of the fortitude wherewith

the apostles were endowed by the Holy Ghost, on the day of Pentecost. Peter was bound with chains, because he laboured in the service of his divine Master ; he felt it an honour to be thus fettered. He that once trembled at being questioned about Jesus by a woman, rejoices, now that he has received the gift of the Holy Ghost, at being loaded with chains for Jesus' sake. The prince of this world thought he might enchain the word of God ; but no, this word is free, even under the shackles forged by a Nero.

The Introit is taken from the Psalms, and is an allusion to the newly baptized, who are present at the holy Sacrifice, vested in their white garments. After their Baptism, they were *fed with the fat of wheat*, the Bread of life. They received *honey out of the rock*: the *rock* is Christ, as St. Paul tells us,¹ and Christ permitted Simon, the son of Jonas, to share with Him the honour ; He made him the *rock*, when He said to him: *Thou art PETER!* Would we have a proof of Simon's staunch fidelity to his Master? Look at these *chains!* Now, the same holy Spirit who manned Peter for the combat, is now resting on the neophytes of Pentecost.

INTROIT

Cibavit eos ex adipe frumenti, alleluia ; et de petra melle saturavit eos. Alleluia, alleluia.

Ps. Exsultate Deo adiutori nostro: jubilate Deo Jacob. *Ÿ.* Gloria Patri. Cibavit.

He fed them with the fat of wheat, alleluia ; and filled them with honey out of the rock. Alleluia, alleluia.

Ps. Rejoice in God, our helper ; sing aloud to the God of Jacob. *Ÿ.* Glory, &c. He fed them, &c.

In the Collect, holy Church commemorates the

¹ 1 Cor. x. 4.

descent of the Holy Ghost upon the apostles; and whilst thanking God for the gift of *faith*, which He has bestowed on the newly baptized, she beseeches Him to bless them with that *peace* which our risen Jesus gave His disciples.

COLLECT

Deus, qui apostolis tuis sanctum dedisti Spiritum: concede plebi tuæ piæ petitionis effectum; ut quibus dedisti fidem largiaris et pacem. Per Dominum.

O God, who didst give the Holy Ghost to thine apostles, hear the prayers of thy people, that they may enjoy a happy peace, who, by thy grace, have received the gift of faith. Through, &c.

EPISTLE

Lectio Actuum Apostolorum.

Cap. x.

In diebus illis: Aperiens Petrus os suum dixit: Viri fratres, nobis præcepit Dominus 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. Adhuc loquente Petro verba hæc, cecidit Spiritus sanctus super omnes qui audiebant verbum. Et obstupuerunt ex circumcissione fideles qui venerant cum Petro: quia et in nationes gratia Spiritus sancti effusa est. Audiebant enim illos loquentes linguis, et ma-

Lesson from the Acts of the Apostles.

Ch. x.

In those days: Peter opening his mouth, said: Brethren, the Lord 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 by his name all receive remission of sins, who believe in him. While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word. And the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also. For they heard them speaking with tongues, and magnifying God,

gnificantes Deum. Tunc respondit Petrus: Numquid aquam quis prohibere potest, ut non baptizentur hi, qui Spiritum sanctum acceperunt sicut et nos? Et iussit eos baptizari in nomine Domini Jesu Christi.

Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ.

This passage from the Acts of the Apostles, read on such a day as this, and in such a place, is most appropriate. Peter, the vicar of Christ, is accompanied by some Jews, who have been converted to the Christian faith. In their presence, several Gentiles, who have been touched by grace, on hearing Peter preaching profess themselves believers in Jesus, the Son of God: the moment has come for the apostle to throw the Church open to the Gentile world. Knowing that the Jewish converts would be tempted to jealousy, he appeals to the prophets. What say these prophets? That all without distinction, who shall believe in Jesus, shall receive forgiveness of their sins in His name. While Peter is thus arguing with his audience, the Holy Ghost removes every objection, by *falling*, as He did at Pentecost, on these humble and believing Gentiles. As soon as the Jewish converts perceive the miracle, they are astonished, and exclaim: 'What! is the grace of the Holy Ghost poured out on the Gentiles also?' Peter replies: 'Who dares to refuse Baptism to these men, who have received the Holy Ghost as well as we?' And without waiting for an answer, he gives the order, as head of the Church, that Baptism be immediately conferred upon these privileged catechumens.

Nothing, then, could be more appropriate than this passage of sacred Scripture, read in Rome, the centre of the Gentile world, in a basilica dedicated to St. Peter, and in the presence of the newly bap-

tized, who had so recently received the gifts of the Holy Ghost. We, also, have our lesson to learn from this Epistle: we must fervently thank our heavenly Father for having vouchsafed to call our ancestors to the true faith, and make us also partakers of the graces of the Holy Ghost.

Alleluia, alleluia.

Ÿ. Loquebantur variis
linguis apostoli magna
Dei.

Alleluia, alleluia.

Ÿ. The apostles spoke in
divers tongues, the wondrous
works of God.

Here all kneel.

Alleluia.

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

Alleluia.

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

Then follows the Sequence, *Veni, sancte Spiritus*; page 305.

GOSPEL

Sequentia sancti Evangelii
secundum Joannem.

Cap. iii.

In illo tempore: Dixit
Jesus Nicodemo: Sic Deus
dilexit mundum, ut Filium
suum unigenitum daret: ut
omnis qui credit in eum,
non pereat, sed habeat vi-
tam æternam. Non enim
misit Deus Filium suum
in mundum, ut judicet
mundum, sed ut salvetur
mundus per ipsum. Qui
credit in eum, non judica-
tur: qui autem non credit,
jam judicatus est: quia non
credit in nomine unigeniti

Sequel of the holy Gospel
according to John.

Ch. iii.

At that time, Jesus said to
Nicodemus: God so loved the
world, as to give his only-
begotten Son; that whosoever
believeth in him, may not
perish, but may have life ever-
lasting. For God sent not his
Son into the world, to judge
the world, but that the world
may be saved by him. He
that believeth in him is not
judged. But he that doth not
believe, is already judged:
because he believeth not in
the name of the only-begotten

Filii Dei. Hoc est autem iudicium: quia lux venit in mundum, et dilexerunt homines magis tenebras quam lucem: erant enim eorum mala opera. Omnis enim qui male agit, odit lucem, et non venit ad lucem, ut non arguantur opera ejus: qui autem facit veritatem, venit ad lucem, ut manifestentur opera ejus, quia in Deo sunt facta.

Son of God. And this is the judgment: because the light is come into the world, and men loved darkness rather than the light: for their works were evil. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reprov'd. But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

The Holy Ghost creates faith within our souls, and by faith we obtain *life everlasting*; for faith is not the intellect's assent to a proposition logically demonstrated, but a virtue which proceeds from the will vivified by grace. Nowadays, faith is rare. Pride of intellect is at its height, and docility to the Church's teachings is far from being general. A man calls himself a Christian and a Catholic, and yet he has his own views upon certain subjects, which he would very reluctantly give up, were they to be condemned by the only authority on earth which has power to guide us in what we are to hold or reject in matters pertaining to faith. He reads dangerous, sometimes even bad, books, without thinking of inquiring if the laws of the Church forbid such books. His religious instruction has been of a very meagre kind, and he seems to wish it to remain so, for he takes no pains to come to a solid and perfect knowledge of his religion; the result is, that his mind is filled with the fashionable prejudices of the world he lives in, and, on more than one point, he may depend upon his having imbibed heretical notions. He is looked upon as a Catholic; he satisfies the exterior obligations of his religion, either because of his early training, or because the rest of his family

do so, or because he feels more satisfied to do than to omit them: and yet—how sad it is to say it!—he is not a Catholic, for his faith is gone.

Faith is the first link that unites us to God; for, as the apostle says, he that cometh to God, must believe.¹ It brings us to God, and keeps us there. Our Saviour here tells us that *he who believeth is not judged*: and the reason is, that he, whose faith is what our Gospel implies it to be, does not only assent to a doctrine, but he embraces it with his whole heart and mind; he believes it, because he wishes to love what he believes. Faith works, and is perfected, by charity; but it is itself a foretaste of charity. Therefore does our Lord promise salvation to him that *believeth*. This faith meets with obstacles, because of our fallen nature. As we have just been told, *light is come into the world, and men loved darkness rather than the light*. In this our age, *darkness* is prevalent. Even false lights are seen to rise up, and mislead thousands. We repeat it: faith—that faith which brings us to God and saves us from His judgments—is now rare. O divine Spirit! deliver us from the *darkness* of the times in which our lot has been cast. Humble the pride of our minds. Save us from that false religious liberty, which is one of the idols of our generation, and which keeps men from the true faith. We wish to love, and possess, and keep up within us, the glorious light: we wish to merit, by the docility and child-like simplicity of our faith, to enjoy the full cloudless vision of this divine light in heaven.

The Offertory is taken from one of the sublimest of the psalms. It speaks of the tempest, which heralded the coming of the holy Spirit; and of the fountains of the living waters of Baptism, which sprang up and covered the earth with spiritual verdure.

¹ Heb. xi. 6.

OFFERTORY

Intonuit de cœlo Dominus, et Altissimus dedit vocem suam: et apparuerunt fontes aquarum, alleluia. The Lord thundered from heaven, and the Most High gave forth his voice: then the fountains of waters appeared, alleluia.

In the Secret the Church prays that, by the operation of the holy Spirit, our hearts, as well as the sacred elements on the altar, may be an offering well pleasing to God.

SECRET

Propitius, Domine quæsumus, hæc dona sanctifica: et hostiæ spiritalis oblatione suscepta, nosmetipsos tibi perface munus æternum. Per Dominum. Mercifully sanctify, we beseech thee, O Lord, these offerings; and having accepted the oblation of our spiritual victim, make us also an offering pleasing to thee. Through &c.

The Preface is given *page* 310.

The Communion-anthem is formed of the words spoken by Jesus to His disciples, wherein He explains to them the ministry which the Holy Ghost has come to fulfil: He will provide for the *teaching* of the truths which Jesus has revealed.

COMMUNION

Spiritus sanctus docebit vos, alleluia: quæcumque dixerit vobis. Alleluia, alleluia. The Holy Ghost shall teach you, alleluia, whatever I shall say to you. Alleluia, alleluia.

In the Postcommunion, the Church prays for us all, but in a special manner for her dear neophytes. They have just been receiving the *sacred mysteries*; but their virtue and constancy will soon be put to the test: Satan, the world, and persecution, await them. The holy mother asks of God that He would have pity on these tender plants, and shelter them under the cover of His fostering care.

POSTCOMMUNION

Adesto, quæsumus Domine, populo tuo : et quem mysteriis cœlestibus imbuisti, ab hostium furore defende. Per Dominum.

Help, we beseech thee, O Lord, thy people, and defend from the fury of their enemies those whom thou hast fed with thy sacred mysteries. Through &c.

VESPERS

They are the same as yesterday's *page 311*, with the exception of the *Magnificat* antiphon and the Prayer.

ANTIPHON OF THE MAGNIFICAT

Si quis diligit me, sermonem meum servabit: et Pater meus diliget eum, et ad eum veniemus, et mansionem apud eum faciemus, alleluia.

If anyone love me, he will keep my word: and my Father will love him, and we will come to him, and will make our abode with him, alleluia.

The Prayer is the Collect of the Mass, given above, *page 346*.

The Armenian Church gives us, for the Monday within the octave, the following beautiful hymn, wherein is celebrated the mission of the Holy Ghost.

HYMN

(*Canon secundæ diei*)

Idem ac similis Patri et Filio, Spiritus tu non facte, et coexistens, procedens a Patre inscrutabiliter, accipiens a Filio inenarrabiliter, in cœnaculum hodie descendisti, spiritu gratiæ tuæ potasti: pota nos quoque per misericordiam calice sapientiæ.

O uncreated Spirit! one and the same and coexisting with the Father and the Son; who proceedest inscrutably from the Father, and receivest of the Son ineffably; thou this day descendedst into the cœnacle, and gavest the disciples to drink of the spirit of grace. Oh! give us also in thy mercy, to drink of the chalice of wisdom.

Exstantium Creator effectorum, qui ferebaris super aquas, pariter in aquis lavacri concessi nobis a tibi coexistente, blandiris amore columbæ instar, homines generas Deiformes: pota nos quoque per misericordiam calice sapientiæ.

Magister supernorum intellectualium, ac imorum horum sensibilium; qui prophetas das de pastoribus, et apostolos de piscatoribus, evangelistas publicanos, prædicatores verbi tui persecutores: pota nos quoque per misericordiam calice sapientiæ.

Formidabilis venti instar, horrisono vehementi sonitu, apparuisti in coenaculo, Spiritus tu, choro duodecim, qui a te baptizati, velut aurum igne purgati sunt, expurga a nobis caliginem peccati, et indue nos lumine gloriæ.

Amor ex amore te amorem misit, sibi membra sua junxit, Ecclesiam suam quam ædificavit, septem columnis tuis firmavit, œconomos in ea posuit apostolos septem charismatibus tuis exornatos: expurga a nobis caliginem peccati, et indue nos lumine gloriæ.

O Creator of all things, who movedst over the waters! thou, in the form of a Dove, lovingly broodest over the water of the font given to us by him who is God together with thee; and thus thou givest birth to a race of God-like men. Oh! give us also, in thy mercy, to drink of the chalice of wisdom.

O Master of the heavenly spirits, and of us men who live on earth; who turnest shepherds into prophets, and fishermen into apostles, and publicans into evangelists, and persecutors into preachers of thy word; oh! give us also, in thy mercy, to drink of the chalice of wisdom.

O divine Spirit, who, as a mighty wind, whose rushing sound fills men with fear, appearedst in the cenacle to the choir of the twelve apostles, baptizing them with fire, as gold is cleansed of its dross; oh! drive from us the darkness of sin, and clothe us with the light of glory.

He that is love, out of love for man, sent thee that art love; by thee he united his members (that is, his Church), to himself; he, by thee, built this Church, and set it upon seven pillars, and entrusted her to the stewardship of the apostles, who were adorned with thy seven gifts; oh! drive from us the darkness of sin, and clothe us with the light of glory.

The following sequence was composed in the eleventh century, by the pious and learned Hildebert, bishop of Le Mans, and afterwards archbishop of Tours. It will show us what an enlightened appreciation of the mystery of the Holy Ghost was possessed by the Christians of the ages of faith, and how fervently they celebrated it.

SEQUENCE

Spiritus sancte,
Pie Paraclite,
Amor Patris et Filii,
Nexus Gignentis et Geniti.

Utriusque bonitas et charitas,
Et amborum essentiae puritas;
Benignitas, suavitas,
Jocunditas.

Vinculum nectens
Deum homini,
Virtus adunans
Hominem Numini.

Tibi soli digno coli
Cum Patre Filioque
Jugis cultus,
Honor multus
Sit semper

Procedenti ab utroque.

Tu mitis et hilaris,
Amabilis, laudabilis,
Vanitatis mundator,
Munditiae amator.

Vox suavis exsulum
Mœrentium,
Melodiae civium
Gaudentium.

Istis solamen,
Ne desperent de te,
Istis juvamen,

O holy Spirit! merciful Paraclite!

Love of the Father and Son!
Link of the Begetting and the Begotten!

Their goodness and charity:
the purity of their essence;
benignity, sweetness, joy!

The bond that joineest God
to man; the power that uniteest
man to God!

To thee, who, with the Father
and the Son, art alone
worthy of adoration; to thee
that proceedest from both, be
worship and honour for ever!

Thou art gentle and joyous,
worthy of love and praise.
Thou cleanseest the soul from
vanity. Thou art the lover
of purity.

Thou art music to them who
mourn in exile; thou art the
melody of them that are in
joy.

To the former thou art a
comforter, lest they should
despair of thy help; to the

Ut suspirent ad te.

Consolator piorum,
Inspirator bonorum,
Consiliator mœstorum,
Purificator errorum,
Eruditor ignotorum,
Declarator perplexorum.

Debilem erigens,
Devium colligens,
Errantem corrigens,
Suetines labantem.
Promoves conantem,
Perficis amantem.

Perfectum educis
De lacu fœcis,
Et miserïæ.

Deducis per semitam
Pacis et lætitiæ:
Inducis sub nube
In aulam sapientiæ.

Fundamentum sanctitatis,
Alimentum castitatis,
Ornamentum lenitatis,
Lenimentum paupertatis,
Supplementum largitatis,
Munimentum probitatis.

Miserorum refugium,
Captivorum suffragium.

Illis aptissimus,
Istis promptissimus.
Spiritus veritatis,
Nodus fraternitatis,
Ab eodem missus
A quo et promissus.

Tu crederis
Omnium iudex,
Qui crederis
Omnium opifex.

latter, a helper, that they may
long to behold thee.

The consoler of the pious,
the inspirer of the good, the
counseller of the afflicted!

The remover of errors, the
teacher of the ignorant, the
solver of doubts!

Thou supportest the weak,
guidest the wanderer, bringest
back him that is astray, holdest
him that is falling, encouragest
him that strives, perfectest
him that loves.

'Twas thou that broughtest
from the pit of corruption
and misery him that is now
perfect.

'Tis thou that leadest him
through the path of peace and
joy, and admittest him, under
the cloud (of faith), into the
sanctuary of wisdom.

Thou art the foundation of
sanctity, the nourishment of
chastity, the beauty of meek-
ness, the solace of poverty,
the treasury of munificence,
the bulwark of honesty.

Thou art the refuge of the
miserable, and the deliverer of
captives;

To the first, most seasonable;
to the second, most prompt.

Thou art the Spirit of truth,
and the bond of brotherly love.
He that sent thee, is the same
that gave us the promise.

We believe thee to be the
Judge of all men, as we be-
lieve thee to be their Creator.

Honestans bene meritos
 Præmio,
 Onustans immeritos
 Supplicio.
 Spiras ubi vis
 Et quando vis;
 Doces quos vis
 Et quantum vis.
 Imples et instruis
 Certos in dubiis,
 Firmas in subitis,
 Regis in licitis.

Tu ordo decorans
 Omnia,
 Decor ordinans et ornans
 Omnia,
 Dicta, facta, cogitata,
 Dicta veritate,
 Facta honestate,
 Cogitata puritate.
 Donum bonum,
 Bonum perfectum,
 Dans intellectum,
 Dans et affectum.
 Dirigens rectum,
 Formans affectum,
 Firmans propectum,
 Et ad portas Paradisi
 Coronans dilectum.
 Amen.

Thou givest reward to them
 that merit it; thou inflictest
 chastisement on them that
 have no merit.

Thou breathest where and
 when thou wilt; thou teachest
 whom thou wilt, and as much
 as thou wilt.

Thou givest light and
 knowledge to thy faithful ser-
 vants when in doubt; thou
 strengthenest them when taken
 unawares; thou guidest them
 when doing what is right.

Thou art order that beau-
 tifiest all things; thou art
 beauty, that ordainest all
 things, said, done, or thought;
 giving truth to what is said,
 honesty to what is done, purity
 to what is thought.

Thou art the good and per-
 fect Gift, giving both under-
 standing and love.

Thou guidest man to truth,
 thou formest his love. Thou
 confirmest him in good, and,
 having made him deserving of
 thy love, thou crownest him
 at heaven's gate. Amen.

THE GIFT OF GODLINESS

The gift of the fear of God is intended as a cure
 for our pride; the gift of godliness is infused into
 our souls by the Holy Ghost, in order that we may
 resist self-love, which is one of the passions of our
 fallen nature, and the second hindrance to our union
 with God. The heart of a Christian is not made to
 be either cold or indifferent; it must be affectionate

and devoted ; otherwise, it can never attain the perfection for which God, who is love, has graciously created it.

The Holy Ghost, therefore, puts the gift of godliness into the soul, by inspiring her with a filial affection for her Creator. 'You have received', says the apostle, 'the Spirit of adoption of sons, whereby we cry to our God, *Abba!* Father!'¹ This disposition makes the soul alive to whatsoever regards God's honour. It enables man to nourish within him a sorrow for his sins, in consideration of the divine mercy which has borne with and forgiven him, and of the sufferings and death of his Redeemer. It makes him thirst for God's glory to be ever spreading ; he would, if he could, bring all his fellow-creatures to adore this God ; he feels most keenly every insult that is offered to so dear a King. His greatest joy is to see others growing in their love and devotedness in the service of the sovereign Good. He is filled with filial submission to his heavenly Father, whose every will he is most ready to do, cheerfully resigned to whatsoever He may appoint.

His faith is unhesitating and fervent. Affectionately docile to the Church, he is always in the disposition of mind to abandon his most cherished ideas the moment he discovers them to be, in any way, out of harmony with her teaching or practice ; for he has an instinctive horror of novelties and insubordination.

This devotedness to God, which results from the gift of godliness, and unites the soul to her Creator by filial love, makes her love all God's creatures, inasmuch as they are the work of His hands, and belong to Him.

The blessed in heaven hold the first place in the fraternal affection of such a Christian. He has a

¹ Rom. viii, 15.

most tender love for the holy Mother of God, and is zealous for her honour; he venerates the saints; he is a warm admirer of the courage of the martyrs, and of the heroic actions of the servants of God; he delights in reading of their miracles, and has a devotion to their sacred relics.

But his love is not limited to the citizens of heaven; it is extended also to his fellow-creatures here on earth, for the gift of godliness makes him find Jesus in them. He is kind to every one, without exception. He forgives injuries, bears with the imperfections of others, and, where an excuse is possible for his neighbour, he makes it. He has compassion on the poor, and is attentive to the sick. His whole conduct is the index of a sterling warm-heartedness, that weeps with them that weep, and rejoices with them that rejoice.

All this is found in those, who use Thy gift of godliness, O holy Spirit! By infusing it into our souls, Thou enablest us to withstand the workings of our self-love, which would corrupt the heart; Thou preservest us from that odious indifference to every one around us, which dries up all feeling; Thou drivest from us the sentiments of jealousy and hatred. Yes, godliness inspired us with a filial love for our Creator, that softened the heart; and every creature of God became dear to us. O blessed Paraclete, grant that this gift may produce its rich fruits in us! Never permit us to stifle it by the love of self. Our Jesus has told us that His heavenly Father maketh His sun to rise upon the good and bad:¹ He would have us take this divine generosity as our model: do Thou, therefore, foster within us that germ of devotedness, kindness, and sympathy, which we received from Thee on the day of our Baptism, when Thou first tookest possession of our souls!

¹ St. Matth. v. 45,

TUESDAY IN WHITSUN WEEK

Veni, sancte Spiritus, re- Come, O holy Spirit, fill
ple tuorum corda fidelium, the hearts of thy faithful, and
et tui amoris in eis ignem enkindle within them the fire
accende. of thy love.

YESTERDAY, we were admiring the work of the Holy Ghost, whereby He drew mankind to the faith and the name of Jesus, to whom 'all power was given in heaven and in earth.'¹ The instruments used for this conquest were the apostles and their immediate successors. The tongue of fire was victorious, and the prince of this world was defeated. Let us continue our reflections, and see the further workings of the holy Spirit for the glory of the Son of God, who had sent Him into this world.

Our Emmanuel came down from heaven, that He might effect the union He had desired from all eternity. He began it by uniting our human nature to His own divine Person; but this personal union did not satisfy His love. He mercifully deigned to invite the whole human race to a spiritual union with Himself, by giving her to become His Church, His own dearest one,² as He calls her; His 'glorious Church, not having spot or wrinkle, but holy and without blemish.'³ But how could mankind, deformed as it was by sin, be worthy of such an honour? His love would make it worthy. He tells us that this Church is His bride.⁴ Having chosen her, He beautified her

¹ St. Matth. xxviii. 18.² Cant. vi. 8.³ Eph. v. 27.⁴ St. Matth. ix. 15; xxv. 6.

St. Mark, ii. 19.

St. Luke, v. 34.

St. John, iii. 29.

in the laver of His own precious Blood, and gave her, in dowry, the infinite merits He had acquired.

Thus prepared, her union with Him was to be of the closest. Jesus and His Church are one body; He is the Head, she is the aggregate of the members united together under this one Head. Such is the teaching of the apostle: 'Christ is the Head of the Church; we are members of His body, of His flesh, and of His bones'.¹ This body is to be formed of all who shall, in each successive age, be faithful to the call of divine grace, and enroll themselves as children of the Church. The world we inhabit is to be preserved, till the last elect required to complete the mystic body of Jesus, be added to the Church triumphant: then all will be consummated; the divine mystery of the Incarnation will have achieved its whole work.

But as in the Incarnate Word there was the invisible Soul and the visible Body, so also the Church was to have a soul and a body: a soul, whose hidden beauty no eye but God's can fully see, at least during her earthly sojourn; and a body, which is to be visible to men: an ever-living proof of God's power, and of His love for the human race. Up to the day of Pentecost, the just, who had been united under Jesus, their Head, had belonged only to the soul of the Church, for the body was not then in existence. The heavenly Father had adopted them as His children; the Son of God had accepted them as His members; and the Holy Ghost, who is now about to work exteriorly, had interiorly wrought their election and sanctification. The new order of things is to begin in Mary's person. As we have already explained, the Church in its entirety, that is both soul and body, resided first in her. It was but fitting that she who was as truly the Mother of the Son of

¹ Eph. v. 23, 30,

God, according to His human Nature, as the heavenly Father was His Father according to the divine Nature, should be superior to all other members of the Church, and this not only in the high degree of grace, but also in the precedence of time.

When our Saviour gave His Church an existence outside the loved sanctuary of His Mother's heart, He, with His own hands, set the foundation stone, Peter, the rock; He raised up the pillars, and we have seen how He spent the forty days before His Ascension in organizing this Church, which was then so small, but which was afterwards to cover the whole earth. He told His apostles that He would be with them all days even to the consummation of the world;¹ it was the same as telling them that, even after His Ascension into heaven, His Church was to continue on earth, even to the end of time.

He left the plan, thus begun by Himself, to be perfected by the Holy Ghost. It was necessary that this holy Spirit should come down from heaven, in order to strengthen those whom Jesus had chosen as His apostles. He was to be their Paraclete; their comforter, in the absence of their Master; He was to be the power from on high, who was to serve them as armour in their future combats; He was to remind them of all the words spoken to them by Christ; He was to give fruitfulness, by His own action, to the Sacraments, which Jesus had instituted, and over which the apostles had power because of the character impressed upon them by this holy Spirit. It is on this account that Jesus said to His apostles: 'It is expedient to you that I go; for if I go not, the Paraclete will not come to you.'² We have seen this divine Spirit, on the day of Pentecost, producing His effects on the apostles and disciples; let us now see His action in the creation, maintenance, and perfect-

¹ St. Matth., xxviii. 20,

² St. John, xvi. 7.

ing of this Church, which Jesus has promised to assist, by His mysterious presence, even to the consummation of the world.

The first operation of the Holy Ghost in the Church is the election of its members. This right of election is so especially His prerogative, that, as we learn from the Scriptures, it was by the Holy Ghost¹ that Jesus chose the apostles, who were to be the pillars of His Church. We have seen how this holy Spirit began His mission on the day of Pentecost, by the election of three thousand Jews. A few days after, five thousand were added to the number, being converted by the preaching of Peter and John.² The Gentiles, also, were called to the Church; and the Holy Ghost, having led Peter to Cornelius the centurion, descended upon this Roman and his household, thus declaring them to be elected as candidates for holy Baptism. The liturgy put this history before us, in the Mass of yesterday.

We seem able to keep pace with these first workings of the holy Spirit; but the sequel is all impetuosity, divine rapidity of action, irresistible conquest. He sends forth His messengers: their sound goeth forth into all the earth, and their words unto the ends of the world.³ He goes before them; He goes with them; He works the victory, while they speak. We come to the commencement of the third century, and we find a Christian writer addressing the magistrates of the Roman empire in these words: 'We are but of yesterday, and we abound everywhere; in your cities, in your towns, in your camps; in the palace, the senate, the forum.'⁴ Nothing can withstand the Spirit of God; and in less than three hundred years from the day of His first mani-

¹ Acts, i. 2.

² *Ibid.* iii. & iv. 4

³ Ps. xviii. 5.

⁴ Tertullian, *Apologet.* xxxvii.

festation, He calls the very emperors of Rome to be members of the Church.

Thus does the bride of Jesus advance in her beauty and strength; He looks upon her from His throne in heaven, and tenderly loves her. In the early part of the fourth century, she exceeds the limits of the Roman empire. Here and there, within this vast empire, there are men who still cling to paganism; but they all know what the Church is, and the very hatred they bear her is a proof that they are aware of her progress.

But let us not suppose that the mission of the Holy Ghost is limited to founding the Church on the ruins of the great pagan empire. No; the bride of Jesus is to be immortal; she is to exist in every place and age; she is to be superior, both by the extent of her dominions and the number of her subjects, to every other human power.

The divine Spirit could not, therefore, suspend His mission. The Roman empire has merited, by her crimes, to be swept away by the inundation of barbarous nations: it is the preparation of a new triumph for the Spirit. He comes and works, invisibly and silently, amidst this huge mass: He has His elect there, and by millions. He has renewed the face of the pagan world; He renews the face of the world, now that the barbarians rule it. He chooses His co-operators, and right faithful are they. He creates new apostles, and He selects them from all classes, for He is Master to do as He wills. Queens such as Clotilda, Bertha, Theodolind, or Hedwiges, are ready to do His biddings; they deck the bride of Jesus with their royal hands, and she comes forth to the world once more, younger and lovelier than ever.

There are, indeed, immense tracts of country in Europe not yet in the Church; it was necessary first to give stability to the work in those that had pre-

viously been Christian, and had been well-nigh submerged beneath the deluge of invasion. But, at the close of the sixth century, the holy Spirit visits Britain, Germany, Scandinavia and Sclavonia; He sends them apostles, such as Augustine, Boniface, Ansharius, Adalbert, Cyril, Methodius, Otho. By the labours of missionaries like these, the bride is compensated for the losses she has sustained in the east, where schism and heresy have encroached upon her primitive inheritance. That holy Spirit, who is God together with the Father and the Son, and has been sent by Them to defend the honour of the bride, is ever faithful to His trust.

Thus, when the so-called Reformation was preparing for Europe the great apostasy of the sixteenth century, the Paraclete was extending the glories of the Church in other continents. The East Indies became the conquest of the *most faithful* nation; and, in the west, a new world was discovered by and made subject to the *Catholic* kingdom. The divine Spirit, who is ever jealous to maintain the honour and entirety of the deposit entrusted to Him by the Incarnate Word, then raised up new apostles to go and carry the name of Jesus to these immense tracts of country, which were to be added to the kingdom of His bride. St. Francis Xavier was sent to the East Indies; his brethren, together with the sons of St. Dominic and St. Francis of Assisi, laboured most perseveringly in preaching the Gospel to the people of the West Indies.

If, later on again, our Europe be misled by false theories and break with the Church; if this beloved bride of Jesus be betrayed and pillaged, calumniated and deprived of her rights, by those very nations which she had protected for so many ages, as the most loving of mothers—fear not; the Holy Ghost will add to her glories in some other way. Look at

His present workings in the Church. Whence, if not from Him, are those ever increasing vocations to the apostolic ministry? Moreover, whilst conversions from heresy are more numerous than at any previous period, there is not an infidel country where the Gospel is not being preached. Our century has had its martyrs for the faith; it has heard the authorities of China and Cochin China, like the proconsuls of old, putting the Christians through an examination; it has heard the sublime answers, suggested by the Holy Ghost to these brave confessors, as Christ had promised.¹ The farthest east produces its elect; the negroes of Africa are evangelized; and the most recently discovered portion of the world already counts its faithful by thousands, flourishing under a hierarchy of lawfully appointed pastors.

Be Thou blessed, then, O holy Spirit! who thus watchest over the dear bride of Jesus! Thanks to Thy ceaseless and untiring action, she has never once failed. In every age, Thou hast raised up apostles to enrich her by their conquests: Thy grace has been uninterruptedly inviting men to give themselves to her; in every nation and period, Thou Thyself hast chosen the members of her happy and countless family. She is our mother and we are her children; she is the bride of our divine Master, to whom we hope to be united through her: so that, by working for the glory of the Son of God who sent Thee, O holy Spirit! Thou hast deigned to work for us poor sinful creatures. We offer Thee our feeble tribute of thanks for all these Thy benefits to us.

Our Emmanuel has revealed to us that Thou art to abide with us to the end of the world; and we now understand how necessary is Thy presence. It is Thou that presidest over the formation of the bride; that maintainest her; that renderest her victorious

¹ St. Matth. x. 20.

over her enemies; that carriest her from one country to another, when a people becomes unworthy to possess her; that avengest her when she is insulted; and all this Thou wilt continue to do to the end of time.

But this noble bride of our God is not to remain for ever an exile from her Lord. As Mary was left for several years upon the earth, in order that she might labour for the glory of her Son, and was then taken up to heaven, there to reign eternally with Him; so likewise the Church is to remain militant here below as long as God sees her to be needed for completing the number of His elect. But the time will come of which it is written: 'The marriage of the Lamb is come, and His wife hath prepared herself. And it is granted to her that she should clothe herself with fine linen glittering and white; for the fine linen are the justifications of the saints,'¹ that is, the virtues of the saints she has formed. In those days, the bride ever comely and worthy of her Jesus, will grow no more, nay, she will decrease on earth in proportion as her triumphant glory is perfect in heaven. The revolt, spoken of by St. Paul,² will show itself; men will abandon her, side with the prince of this world, who is to be let loose for a little while,³ and serve the beast, to whom it shall be given to make war with the saints, yea, and to overcome them.⁴ The bride herself will not be degenerate, during these her last days on earth, for Thou O holy Spirit! wilt still be with her, supporting her. But as soon as the last of the elect shall have been born, the Spirit and the bride will say 'Come!'⁵ Then will Jesus appear upon the clouds of heaven; the mission of the Spirit will be accomplished; and the bride leaning upon her Beloved,⁶ will ascend from

¹ Apoc. xix. 7, 8.

² II Thes. ii. 3.

³ Apoc. xx. 3.

⁴ *Ibid.* xiii. 7.

⁵ *Ibid.* xxii. 17.

⁶ Cant. viii. 5.

this ungrateful barren earth to heaven, where the eternal nuptials with the Lamb await her.

MASS

The station for to-day is in the church of Saint Anastasia, where we assisted at the Mass of the Aurora on the birthday of our Emmanuel. We revisit it now that we have celebrated all the grand mysteries of our Redemption. Let us bless our God for having so magnificently completed what He began so humbly and so sweetly. The neophytes, clothed in their white garments, are present, bearing testimony both to the love of the Son of God who has cleansed them by His Blood, and to the power of the Holy Ghost who has rescued them from the tyranny of satan, the prince of this world.

The Introit is addressed to the neophytes, inviting them to appreciate the *glory* they have received, and to *give thanks* to the God who has *called them to a heavenly kingdom*. The words of this Introit, which has been used almost from the very commencement of the Church, are taken from the fourth Book of Esdras, which, although not received by the Church as part of the sacred Scriptures, was frequently read by the early Christians on account of the admirable instructions it contains.

INTROIT

Accipite	jucunditatem	Receive your glory with joy,
gloriæ vestræ, alleluia:	gratias agentes Deo, alleluia:	alleluia: giving thanks to
qui vos ad cœlestia regna	vocavit. Alleluia, alleluia,	God, alleluia: who hath called
alleluia.		you to a heavenly kingdom.
		Alleluia, alleluia, alleluia.

<i>Ps.</i> Attendite, popule	<i>Ps.</i> Attend, O my people,
meus, legem meam: incli-	to my law: incline your ears

nate aurem vestram in verba to the words of my mouth.
 oris mei. ʒ. Gloria Patri. ʒ. Glory, &c. Receive, &c.
 Accipite.

In the Collect, the Church teaches us that the action of the Holy Ghost in our souls is one of mercy and power combined. This divine action *purifies* our souls from all their stains, and *defends* them from the attacks of the crafty and jealous enemy, who is ever lying in wait for us.

COLLECT

Adsit nobis, quæsumus
 Domine, virtus Spiritus
 sancti, quæ et corda nostra
 clementer expurget, et ab
 omnibus tueatur adversis.
 Per Dominum.

Assist us, O Lord, we beseech
 thee, with the power of thy
 holy Spirit, that our hearts may
 be purified, according to thy
 mercy, and we may be de-
 fended from all adversities.
 Through, &c.

EPISTLE

Lectio Actuum Apostolo-
 rum.
Cap. viii.

Lesson from the Acts of the
 Apostles.
Ch. viii.

In diebus illis: Quum au-
 dissent apostoli, qui erant
 Jerosolymis, quod recepisset
 Samaria verbum Dei,
 miserunt ad eos Petrum et
 Joannem, qui quum venis-
 sent, oraverunt pro ipsis ut
 acciperent Spiritum sanctum;
 nondum enim in quemquam
 illorum venerat, sed baptizati
 tantum erant in nomine
 Domini Jesu. Tunc imponebant
 manus super illos, et accipiebant
 Spiritum sanctum.

In those days: When the
 apostles, who were in Jerusa-
 lem, had heard that Samaria
 had received the word of God,
 they sent unto them Peter and
 John. Who when they were
 come, prayed for them, that
 they might receive the Holy
 Ghost. For he was not as yet
 come upon any of them; but
 they were only baptized in the
 name of the Lord Jesus. Then
 they laid their hands upon
 them, and they received the
 Holy Ghost.

The inhabitants of Samaria had received the word

of God through the preaching of Philip the deacon. They had received, at his hands, the Sacrament of Baptism, which made them Christians. This reminds us of the dialogue between Jesus and the woman at Jacob's well, and of the three days that He spent in the city. Their faith is rewarded: Baptism has made them children of God and members of Christ their Redeemer. But they must also receive the Holy Ghost, in the Sacrament that gives perfection to the Christian character. The deacon Philip has not power to confer it upon them: Peter and John, who are invested with episcopal authority, visit them, and complete their happiness. This event makes us think of the grace bestowed on us by the Holy Ghost, when He strengthened our souls by the Sacrament of Confirmation. Let us thank Him for this favour, which brought us into closer union with Himself, and gave us the courage needed for confessing our faith before heretics or tyrants.

Alleluia, alleluia.

Ÿ. Spiritus sanctus docebit vos quæcumque dixero vobis.

Alleluia, alleluia.

Ÿ. The Holy Ghost will teach you all things whatsoever I have said to you.

Here all kneel.

Alleluia.

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

Alleluia.

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

Then follows the Sequence, *Veni, sancte Spiritus*; page 305.

GOSPEL

Sequentia sancti Evangelii Sequel of the holy Gospel
secundum Joannem. according to John.

Cap. x.

Ch. x.

In illo tempore: Dixit

At that time: Jesus said to

Jesus Pharisæis: Amen, amen dico vobis, qui non intrat per ostium in ovile ovium, sed ascendit aliunde, ille fur est, et latro. Qui autem intrat per ostium, pastor est ovium. Huic ostiarius aperit, et oves vocem ejus audiunt, et proprias oves vocat nominatim, et educit eas. Et quum proprias oves emiseric, ante eas vadit: et oves illum sequuntur, quia sciunt vocem ejus. Alienum autem non sequuntur, sed fugiunt ab eo: quia non noverunt vocem alienorum. Hoc proverbium dixit eis Jesus. Illi autem non cognoverunt quid loqueretur eis. Dixit ergo eis iterum Jesus: Amen, amen dico vobis, quia ego sum ostium ovium. Omnes quotquot venerunt, fures sunt et latrones, et non audierunt eos oves. Ego sum ostium. Per me si quis introierit, salvabitur: et ingredietur, et egredietur, et pascua inveniet. Fur non venit nisi ut furetur, et mactet et perdat. Ego veni ut vitam habeant, et abundantius habeant.

the Pharisees: Amen, amen, I say to you: he that entereth not by the door into the sheep-fold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers. This proverb Jesus spoke to them. But they understood not what he spoke to them. Jesus therefore said to them again: Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers: and the sheep heard them not. I am the door. By me if any man enter in, he shall be saved; and he shall go in, and go out, and shall find pastures. The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

The Church's motive for putting this passage of the Gospel before the neophytes of Pentecost was, to put them on their guard against a danger which might probably occur in after years. At present,

they are the favoured *sheep* of the good Shepherd Jesus, represented by men to whom He Himself has given the charge to feed His lambs. These men have received their mission from Peter; and he who is with Peter, is with Jesus. But it has not unfrequently happened that false shepherds have got into the fold; our Saviour calls them *thieves and robbers*. He tells us that He Himself is the *door*, through which they must pass who can claim the right to feed His sheep. Every shepherd, if he would avoid the imputation of being a *robber*, must have received his mission from Jesus; and this mission cannot be given save by him whom Jesus has appointed to be His vicar and representative until He Himself return.

The Holy Ghost has poured forth His divine gifts upon these new Christians; but the virtues that are in them cannot be meritorious of eternal life, unless they continue to be members of the true Church. If, instead of following the lawful pastor, they were to be so unhappy as to go after false pastors, all these virtues would become barren. They should, therefore, flee, as they would from a *stranger*, from any guide who has not received his mission from the Master, who alone can lead them to the *pastures* of life. During the past centuries, schismatical pastors have risen up from time to time: the faithful were bound to shun them. We, who are living now, should take seriously to heart the admonition here given us by our Redeemer. The Church He has founded, and which He guides by His holy Spirit, is apostolic. The mission of those pastors alone is lawful who are sent by apostolic authority; and whereas Peter lives in his successors, the successor of Peter is the source whence alone can come pastoral power. He who is with Peter, is with Christ.

In the Offertory, the Church excites our devotion

to the holy Sacrifice at which we are assisting, by speaking to us, in the words of the psalmist, the praises of the sacred nourishment which is to be given to us ; it is a *manna from heaven*, it is the very *Bread of the angels*.

OFFERTORY

<p>Portas cœli aperuit Dominus, et pluit illis manna, ut ederent: panem cœli dedit eis, panem angelorum manducavit homo, alleluia.</p>	<p>The Lord opened for them the gates of heaven, and rained down manna for them to eat: he gave them the bread of heaven ; men eat the bread of angels, alleluia.</p>
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The Victim that is about to be offered, has the power to *purify*, by His immolation, those who are to feed upon His sacred Flesh. The Church prays in the Secret, that it may be thus with them that are assisting at this holy sacrifice.

SECRET

<p>Purificet nos, quæsumus Domine, muneris præsentis oblatio: et dignos sacra participatione efficiat. Per Dominum.</p>	<p>May the oblation of this sacrifice purify us, O Lord, we beseech thee, and make us worthy to partake thereof. Through &c.</p>
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The Preface is given *page 310*.

In the Communion-anthem, the Church puts before us the words wherein Jesus told His disciples that the Holy Ghost would *glorify* Him. We, who have seen the workings of this holy Spirit throughout the whole earth, can testify to the most perfect fulfilment of the prophecy.

COMMUNION

<p>Spiritus, qui a Patre procedit, alleluia: ille me clarificabit. Alleluia, alleluia.</p>	<p>The Spirit who proceedeth from the Father, alleluia, shall glorify me. Alleluia, alleluia.</p>
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The faithful people have partaken of the sacred mysteries; and the Church comes immediately after, telling them that the Holy Ghost has actively co-operated in what has taken place. It is He that achieved the change of the bread and wine into the Body and Blood of our Redeemer; it is He also that prepared our souls for their union with the Son of God, by purifying them from their sins.

POSTCOMMUNION

<p>Mentes nostras, quæsumus Domine, Spiritus sanctus divinis reparat sacramentis, quia ipse est remissio om- nium peccatorum. Per Do- minum.</p>	<p>Grant, we beseech thee, O Lord, that the Holy Ghost may renew our souls by these divine mysteries, since he is the remission of sin. Through &c.</p>
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VESPERS

They are the same as on Sunday *page* 311, with the exception of the *Magnificat* antiphon and the Prayer.

ANTIPHON OF THE MAGNIFICAT

<p>Pacem relinquo vobis, pa- cem meam do vobis; non quomodo mundus dat, ego do vobis. Alleluia.</p>	<p>Peace I leave with you, my peace I give unto you; not as the world giveth do I give unto you. Alleluia.</p>
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The Prayer is the Collect of the Mass, given above, *page* 368.

Again let us give ear to the Armenian Church celebrating the coming of the Holy Ghost, and that with all the dignity of sentiment and diction which characterizes its *hymnarium*.

HYMN

(Canon tertiæ diei)

Hodie cœlestes lætati sunt de terrestrium renovatione: namque innovator existentium Spiritus descendit ad sacrum cœnaculum, quo renovati sunt chori apostolorum.

Hodie humea natura nostra exsultat reconciliatione cum Patre; quia qui abstulit spiritum ab hominibus caro effectis, iterum donat.

Hodie pueri Ecclesiæ celebrant in exultatione adventum sancti Spiritus, per quem exornati sunt vestibus pellucidis et clarissimis, cantantes cum Seraphim trisagium.

Qui unitos turris, divisione linguarum sejunxit, hodie divisas linguas nationum univit rursum in sacro cœnaculo: omnes spiritus, benedicite Spiritum Dei.

Qui descendit, Spiritus Domini, et ductor fuit duodecim tribuum Israel in deserto, hodie duodecim apostolos perducit ad Evangelium; omnes spiritus, benedicite Spiritum Dei.

Qui implevit, Spiritus Domini, Beseleel architectorem tabernaculi, hodie efficit homines taberna-

To-day, the heavenly hosts rejoiced at the earth's being renewed; for the Spirit, the renewer of all things, descended into the sacred cenacle, and the apostolic choir was renewed.

To-day, our lowly nature rejoices at her reconciliation with the Father; for he that took away his Spirit from men when they became carnal, now restores it to them.

To-day, the children of the Church celebrate in gladness the coming of the Holy Ghost, by whom they were clothed in garments of exquisite beauty and richness: and uniting their voices with the Seraphim, they sing the *Holy, Holy, Holy*.

To-day, he that scattered the people of the tower by the division of tongues, again united the divided tongues of nations, in the sacred cenacle. O all ye spirits, bless the Spirit of God!

To-day the Spirit of the Lord, who came down and led the twelve tribes of Israel through the desert, led the twelve apostles to the Gospel. O all ye spirits, bless the Spirit of God!

To-day, the Spirit of the Lord, who filled Beseleel with wisdom as architect of the tabernacle, made men become

naaculum sanctæ Trinitati; the tabernacle of the holy
omnes spiritus, benedicite Trinity. O all ye spirits, bless
Spiratum Dei. the Spirit of God!

The beautiful sequence we select for this day, is taken from the ancient missals of Liège.

SEQUENCE

Amor Patris et Filii,
Veri splendor auxilii,
Totius spes solatii.

O indeficiens piorum lux,
Et præmium justorum:
Sublevator perditorum.

Omnis fortitudinis,
Ac omnis sanctitudinis
Ac beatitudinis

Donator,
Omnis rectitudinis amator.

Omnipotens, propitius;
Omnitenens, innoxius.

Justius, carius
Honestius,
Sanctius, fortius,

Subtilius:
Quo nihil est potentius,
Quo nihil est vel melius.

Illuminator cordium,
Per quem ad Patrem omnium
Venitur, et ad Filium.

Fons ingenii,
Dator gaudii:
Medicina vitii,
Spiritus consilii.

Humilis, docilis,
Et invariabilis;
Habilis, nobilis,
Et insuperabilis,
Promptus et amabilis.

Donum electum,
Dans intellectum,

O Love of the Father and
the Son! thou art our true and
brightest aid, in whom alone
we hope for solace.

O never-failing light of the
good! the reward of the just,
the resuscitator of sinners!

Giver of all strength, and
holiness, and blessing! Lover
of all righteousness.

Almighty, and so bounteous!
All-governing, and so merciful!
Infinitely just, and dear,
and glorious, and holy, and
strong, and spiritual! No, no-
thing is so mighty, nothing
so good!

Thou enlightener of hearts!
by whom we come to the Fa-
ther of all, and to the Son.

Fount of knowledge; giver
of joy; remedy for sin; Spirit
of counsel!

Humble, docile, and un-
changeable; prudent, noble,
and invincible; prompt and
endearing!

Choicest of gifts! 'tis thou
that givest us understanding

Dans et affectum,
Diligens rectum.

Patris ac Nati Spiritus,
Vivificans Paraclitus:
Divinæ dextræ digitus.

Sublimitas, jucunditas,
Pietas et bonitas,
Benignitas et largitas:

Qui prout vult,
Quando vult,
Et ubi vult,
Quousque vult,
Et quantum vult,
Spirat et erudit,
Replet et erigit,
Ditat et instruit.

Spiritus scientiæ,
Ad consolandum hodie
Apostolis donatur:
Et eis plenarie
Fons veræ sapientiæ
Per hunc administratur.
Amen.

and love, and that lovest what
is right.

Thou art the Spirit of the
Father and Son; the life-
giving Paraclete; the Finger
of God's right hand!

He is grandeur and joy,
mercy and goodness, benig-
nity and munificence;

Who, as he wills, and when
he wills, and where he wills,
and as long as he wills, and as
much as he wills, inspires
and teaches, fills and exalts,
enriches and guides.

He, the Spirit of knowledge,
is given to the apostles, on
this day, that he may console
them. By him is opened to
them, in all its fullness, the
fount of true wisdom.

Amen.

THE GIFT OF KNOWLEDGE

Detached from evil by the fear of the Lord, and ennobled with holy love by the gift of godliness, the soul feels the want of knowing how she is to avoid what she must fear, and how to find what she must love. The Holy Ghost comes to her assistance, and brings her what she needs, by infusing into her the gift of knowledge. By means of this precious gift, truth is made evident to her; she knows what God asks of her and what He condemns, she knows what to seek and what to shun. Without this holy knowledge, we are in danger of going astray, because of the frequent darkness which, more or less, clouds our understanding. This darkness arises, in the first place, from our own nature, which bears upon itself

the but too visible proofs of the fall. It is added to by the false maxims and judgments of the world, which so often warp even those whose upright minds seemed to make them safe. And lastly, the action of satan, who is the prince of darkness, has this for one of its chief aims: to obscure our mind, or to mislead it by false lights.

The light of our soul is faith, which was infused into us at our Baptism. By the gift of knowledge, the Holy Ghost empowers our faith to elicit rays of light strong enough to dispel all darkness. Doubts are then cleared up, error is exposed and put to flight, truth beams upon us in all its beauty. Everything is viewed in its true light, the light of faith. We see how false are the principles which sway the world, which ruin so many souls, and of which we ourselves were once, perhaps, victims.

The gift of knowledge reveals to us the end which God had in creation, and out of which creatures can never find either happiness or rest. It teaches us what use we are to make of creatures, for they were not given us to be a hindrance, but a help whereby to reach our God. The secret of life thus possessed, we walk on in safety, we halt not, and we are resolved to shun every path which would not lead us to our end.

The apostle had this gift in view, when, speaking to the converts of Ephesus, he said: 'Ye were heretofore darkness, but now light in the Lord: walk then as children of the light.'¹ Hence comes that unhesitatingness, that confidence of the Christian life. There may be a want of experience now and then; so much so, indeed, that the little world around talks feelingly about the indiscretions and scandals which are almost sure to arise; but they forget that there is the gift of knowledge, of which the sacred Scripture

¹ Eph. v. 8.

thus speaks: 'She conducted the just through the right ways, and gave him the knowledge of holy things,' or, as some render it, 'the science of the saints.'¹ We have daily proofs of this truth: a Christian, by means of supernatural light, is found to escape every danger; he has no experience of his own, but he has the experience of God.

We give thee thanks, O holy Paraclete! for this Thy gift of light, which Thou so lovingly maintainest within us! Oh! never permit us to seek any other. It alone is sufficient; without it, there is nought but darkness. Preserve us from those sad inconsistencies, of which so many are guilty, who follow Thy guidance to-day, and the maxims of the world to-morrow; wretched double-dealing, which displeases Thee, and does not please the world! Make us love that knowledge, which Thou gavest us in order to our salvation. The enemy of our souls is jealous of our having such a gift, and is ever studying to make us exchange it for his lying principles. O divine Spirit! suffer not his treachery to triumph. Be Thou ever within us, aiding us to distinguish truth from falsity, and right from wrong. May our eye be single and simple, as our Jesus bids it be; that so our body, that is, our actions, desires, and thoughts, may be lightsome; and preserve us from that evil eye, which makes the whole body to be darkness.²

¹ Wisd. x. 10.

² St. Matth. vi. 22, 23,

WEDNESDAY IN WHITSUN WEEK

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.

WE have seen with what fidelity the Holy Ghost has fulfilled, during all these past ages, the mission He received from our Emmanuel, of forming, protecting, and maintaining His bride the Church. This trust given by a God has been executed with all the power of a God, and it is the sublimest and most wonderful spectacle the world has witnessed during the eighteen hundred years of the new Covenant. This continuance of a social body, the same in all times and places; promulgating a precise Symbol of faith which each of its members is bound to accept; producing by its decisions the strictest unity of religious belief throughout the countless individuals who compose the society: this, and the wonderful propagation of Christianity, are the master facts of history. These two facts are not, as certain modern writers would have it, results of the ordinary laws of Providence; but miracles of the highest order, worked directly by the Holy Ghost, and intended to serve as the basis of our faith in the truth of the Christian religion. The Holy Ghost was not, in the exercise of His mission, to assume a visible form; but He has made His presence visible to the understanding of man, and thereby He has sufficiently proved His own personal action in the work of man's salvation.

Let us now follow this divine action, not in its

carrying out the merciful designs of the Son of God, who deigned to take to Himself a bride here below, but in the relations of this bride with mankind. Our Emmanuel willed that she should be the mother of men; and that all, whom He calls to the honour of becoming His own members, should acknowledge that it is she who gives them this glorious birth. The Holy Ghost, therefore, was to secure to this bride of Jesus what would make her evident and known to the world, leaving it, however, in the power of each individual to disown and reject her.

It was necessary that this Church should last for all ages, and that she should traverse the earth in such wise that her name and mission might be known to all nations; in a word, she was to be Catholic, that is, universal, taking in all times and all places. Accordingly, the Holy Ghost made her Catholic. He began by showing her, on the day of Pentecost, to the Jews who had flocked to Jerusalem from the various nations; and when these returned to their respective countries, they took the good tidings with them. He then sent the apostles and disciples into the whole world; and we learn from the writers of those early times, that a century had scarcely elapsed before there were Christians in every portion of the known earth. Since then, the visibility of this holy Church has gone on increasing gradually more and more. If the divine Spirit, in the designs of His justice, permitted her to lose her influence in a nation that had made itself unworthy of the grace, He transferred her to another where she would be obeyed. If, at times, there have been whole countries where she had no footing, it was either because she had previously offered herself to them and they had rejected her, or because the time marked by Providence for her reigning there had not yet come. The history of the Church's propagation is one long

proof of her perpetuity, and of her frequent migrations. Times and places, all are hers; if there be one wherein she is not acknowledged as supreme, she is at least represented by her members; and this prerogative, which has given her the name of Catholic, is one of the grandest of the workings of the Holy Ghost.

But His action does not stop here: the mission given Him by the Emmanuel in reference to His bride obliges Him to something beyond this; and here we enter into the whole mystery of the Holy Ghost in the Church. We have seen His outward influence, whereby He gives her perpetuity and increase; now we must attentively consider the inward direction she receives from Him, which gives her unity, infallibility, and holiness—prerogatives which, together with Catholicity, designate the true bride of Christ.

The union of the Holy Ghost with the Humanity of Jesus is one of the fundamental truths of the mystery of the Incarnation. Our divine mediator is called Christ because of the anointing which He received;¹ and His anointing results from the union of His Humanity with the Holy Ghost.² This union is indissoluble; eternally will the Word be united to His Humanity; eternally, also, will the holy Spirit give to this Humanity the anointing which makes Christ. Hence it follows, that the Church, being the body of Christ, shares in the union existing between its divine Head and the Holy Ghost. The Christian, too, receives in Baptism an anointing by the Holy Ghost, who, from that time forward, dwells in him as the pledge of his eternal inheritance:³ but, whilst the Christian may by sin forfeit this union, which is the principle of his supernatural life, the Church herself never can lose it. The Holy Ghost is united

¹ Ps. xliv. 8.

² Acts, x. 38.

³ Eph. i. 14.

to the Church for ever; it is by Him she exists, acts, and triumphs over all those difficulties, to which by the divine permission she is exposed while militant on earth.

St. Augustine thus admirably expresses this doctrine in one of his sermons for the feast of Pentecost: 'The spirit, by which every man lives, is called the soul. Now, observe what it is that our soul does in the body. It is the soul that gives life to all the members; it sees by the eye, it hears by the ear, it smells by the nose, it speaks by the tongue, it works by the hands, it walks by the feet. It is present to each member, giving life to them all, and to each one its office. It is not the eye that hears, nor the ear and tongue that see, nor the ear and eye that speak; and yet they all live; their functions are varied, their life is one and the same. So it is in the Church of God. In some saints she works miracles; in other saints she teaches the truth; in others she practises virginity; in others she maintains conjugal chastity. She does one thing in one class, and another in another: each individual has his distinct work to do; but there is one and the same life in them all. Now, what the soul is to the body of man, that the Holy Ghost is to the body of Christ, which is the Church: the Holy Ghost does in the whole Church what the soul does in all the members of one body.'¹

Here we have a clear exposition, by means of which we can fully understand the life and workings of the Church. The Church is the body of Christ, and the Holy Ghost is the principle which gives her life. He is her soul—not only in that limited sense in which we have already spoken of the soul of the Church, that is, of her inward existence, and which, after all, is the result of the holy Spirit's action within

¹ *Serm.* cclxvii. In die Pentecostes.

her—but He is also her soul, in that her whole interior and exterior life, and all her workings, proceed from Him. The Church is undying, because the love, which has led the Holy Ghost to dwell within her, will last for ever: and here we have the reason of that perpetuity of the Church, which is the most wonderful spectacle witnessed by the world.

Let us now pass on, and consider that other marvel, which consists in the preservation of unity in the Church. It is said of her in the Canticle: ‘One is my dove; my perfect one is One.’¹ Jesus would have but one, and not many, to be His Church, His bride: the Holy Ghost will, therefore, see to the accomplishment of His wish. Let us respectfully follow Him in His workings here also. And firstly, is it possible, viewing the thing humanly, that a society should exist for eighteen hundred years, and never change? Nay, could it have continued all that time, even allowing it to have changed as often as you will? And during these long ages, this society has necessarily had to encounter, and from its own members, the tempests of human passions, which are ever showing themselves, and which not unfrequently play havoc with the grandest institutions. It has always been composed of nations differing from each other in language, character, and customs; either so far apart as not to know each other, or, when neighbours, estranged one from the other by national jealousies and antipathies. And yet, notwithstanding all this—notwithstanding, too, the political revolutions which have made up the history of the world—the Catholic Church has maintained her changeless unity: one faith, one visible head, one worship (at least in the essentials), one mode of deciding every question, namely, by tradition and authority. Sects have risen up in every age, each

¹ Cant. vi. 8.

sect giving itself out as the true Church: they lasted for a while, short or long according to circumstances, and then were forgotten. Where are now the Arians with their strong political party? Where are the Nestorians, and Eutychians, and Monothelites, with their interminable cavillings? Could anything be imagined more powerless and effete than the Greek schism, slave either to Sultan or Czar? What is there left of Jansenism, which wore itself away in striving to keep in the Church in spite of the Church? As to Protestantism, the produce of the principle of negation, was it not broken up into sections from its very beginning, so as never to be able to form one society? And is it not now reduced to such straits, that it can with difficulty retain dogmas, which, at first, it looked upon as fundamental, such as the inspiration of the Scriptures, or the Divinity of Christ?

Whilst all else is change and ruin, our mother the holy Catholic Church, the one bride of the Emmanuel, stands forth grand and beautiful in her unity. But how are we to account for it? Is it, that Catholics are of one nature, and sectarians of another? Orthodox or heterodox, are we not all members of the same human race, subject to the same passions and errors? Whence do the children of the Catholic Church derive that stability, which is not affected by time, nor influenced by the variety of national character, nor shaken by those revolutions that have changed dynasties and countries? Only one reasonable explanation can be given: there is a divine element in all this. The Holy Ghost, who is the soul of the Church, acts upon all the members; and as He Himself is One, He produces unity in the body He animates. He cannot contradict Himself: nothing, therefore, subsists by Him, which is not in union with Him.

To-morrow, we will speak of what the Holy Ghost

does for maintaining faith, one and unvarying, in the whole body of the Church; let us, to-day, limit our considerations to this single point, namely, that the holy Spirit is the source of external union by voluntary submission to one centre of unity. Jesus had said: 'Thou art Peter, and upon this rock I will build my Church:'¹ now, Peter was to die; the promise, therefore, could not refer to his person alone, but to the whole line of his successors, even to the end of the world. How stupendous is the action of the Holy Ghost, who thus produces a dynasty of spiritual princes, which has reached its two hundred and fiftieth Pontiff, and is to continue to the last day! No violence is offered to man's free will; the holy Spirit permits him to attempt what opposition he lists; but the work of God must go forward. A Decius may succeed in causing a four years' vacancy in the See of Rome; antipopes may arise, supported by popular favour, or upheld by the policy of emperors; a long schism may render it difficult to know the real Pontiff among the several who claim it: the holy Spirit will allow the trial to have its course, and, while it lasts, will keep up the faith of His children; the day will come when He will declare the lawful Pastor of the flock, and the whole Church will enthusiastically acknowledge him as such.

In order to understand the whole marvel of this supernatural influence, it is not enough to know the extrinsic results as told us by history; we must study it in its own divine reality. The unity of the Church is not like that which a conqueror forces upon a people that has become tributary to him. The members of the Church are united in oneness of faith and submission, because they love the yoke she imposes on their freedom and their reason. But who is it, that

¹ St. Matth. xvi. 18.

thus brings human pride to obey? Who is it, that makes joy and contentment be felt in a life-long practice of subordination? Who is it that brings man to put his security and happiness in having no individual views of his own, and in conforming his judgment to one supreme teaching, even in matters where the world chafes at control? It is the Holy Ghost who works this manifold and permanent miracle, for He it is who gives soul and harmony to the vast aggregate of the Church, and sweetly infuses into all these millions a union of heart and mind which forms for our Lord Jesus Christ His one dear bride.

During the days of His mortal life, Jesus prayed His eternal Father to bless us with unity: 'May they be one, as we also are.'¹ He prepares us for it, when He calls us to become His members; but, in order to achieve this union, He sends His Spirit into the world, that Spirit, who is the eternal link between the Father and the Son, and who deigns to accept a temporal mission among men, in order to create on the earth a union formed after the type of the union which is in God Himself.

We give Thee thanks, O blessed Spirit! who, by dwelling thus within the Church of Christ, inspirest us to love and practise unity, and suffer every evil rather than break it. Strengthen it within us, and never permit us to deviate from it by even the slightest want of submission. Thou art the soul of the Church; oh! give us to be members ever docile to Thy inspirations, for we could not belong to Jesus who sent Thee, unless we belong to the Church, His bride and our mother, whom He redeemed with His Blood, and gave to Thee to form and guide.

Next Saturday, the ordination of priests and

¹ St. John, xvii. 11.

sacred ministers is to take place throughout the whole Church. The Sacrament of *Orders* is one of the principal workings of the Holy Ghost, who comes into the souls of those who are presented for ordination, and impresses upon them, by the bishop's hands, the character of priesthood or deaconship. The Church prescribes a three days' fast and abstinence; with the intention of obtaining from God's mercy, that the grace thus given may fructify in those who receive it, and bring a blessing upon the faithful. This is the first of the three days.

At Rome, the station is in the basilica of Saint Mary Major. It was but right that on one of the days of this great octave the faithful should meet together under the protection of the Mother of God, whose participation in the mystery of Pentecost, was a glory and a blessing to the infant Church.

We will close this day with one of the finest of Adam of Saint Victor's sequences on the mystery of the Holy Ghost.

SEQUENCE

Lux jocunda, lux insignis,
 Qua de throno missus ignis
 In Christi discipulos
 Corda replet, linguas ditat,
 Ad concordem nos invitat
 Linguæ cordis modulos.

Christus misit quod promisit
 Pignus sponsæ, quam revisit
 Die quinquagesima;
 Post dulcorem melleum
 Petra fudit oleum,
 Petra jam firmissima.

The glad and glorious light—wherewith the heaven-sent Fire filled the hearts of Jesus' disciples and gave them to speak in divers tongues—invites us now to sing our hymns with hearts in concord with the voice.

On the fiftieth day, Christ revisited his bride, by sending her the pledge he had promised. After tasting the honeyed sweetness, Peter, now the firmest of rocks, pours forth the unction of his preaching.

In tabellis saxeis,
 Non in linguis igneis,
 Lex de monte populo ;
 Paucis cordis novitas
 Et linguarum unitas,
 Datur in cœnaculo.

O quam felix, quam festiva
 Dies, in qua primitiva
 Fundatur Ecclesia !
 Vivæ sunt primitiæ
 Nascentis Ecclesiæ,
 Tria primum millia.
 Panes legis primitivi,
 Sub una sunt adoptivi
 Fide duo populi:
 Se duobus interjecit
 Sicque duos unum fecit
 Lapis, caput anguli.

Utres novi, non vetusti,
 Sunt capaces novi musti:
 Vasa parat vidua:
 Liquorem dat Eliseus:
 Nobis sacrum rorem Deus,
 Si corda sint congrua.

Non hoc musto vel li-
 quore,
 Non hoc sumus digni rore,
 Si discordes moribus.
 In obscuris vel divisus,
 Non potest hæc Paraclisis
 Habitare cordibus.

Consolator alme veni:
 Linguas rege, corda leni:
 Nihil fellis aut veneni
 Sub tua præsentia.
 Nil jocundum, nil amœnum,
 Nil salubre, nil serenum,
 Nihil dulce, nihil plenum,

The Law, of old, was given
 on the mount to the people,
 but it was written on tablets
 of stone, and not on fiery
 tongues: but in the cenacle,
 there was given to a chosen
 few newness of heart and
 knowledge of all tongues.

O happy, O festive day,
 whereon was founded the
 primitive Church! Three
 thousand souls! Oh! how vi-
 gorous the first fruits of the
 new born-Church!

The two loaves commanded
 to be offered in the ancient
 Law prefigured the two adopt-
 ed people now made one; the
 stone, the head of the corner,
 set himself between the two,
 and made both one.

New wine may not be put
 into old bottles, but into new:
 the widow prepares her vessels,
 and Eliseus fills them with
 oil: so, too, our God gives us
 his heavenly dew, if our hearts
 be ready.

If our lives be disorderly,
 we are not fit to receive the
 wine, or the oil, or the dew.
 The Paraclete can never dwell
 in dark or divided hearts.

O dear Comforter, come !
 govern our tongues, soften our
 hearts: where thou art, must
 be no gall or poison. Nothing
 is joyous, nothing pleasant,
 nothing wholesome, nothing
 peaceful, nothing sweet, no-

Sine tua gratia.
 Tu lumen es et unguen-
 tum,
 Tu cœleste condimentum,
 Aquæ ditans elementum
 Virtute mysterii.
 Nova facti creatura,
 Te laudamus mente pura,
 Gratiae nunc, sed natura
 Prius iræ filii.

Tu qui dator es et donum,
 Nostri cordis omne bonum,
 Cor ad laudem redde prom-
 num,
 Nostræ linguæ formans so-
 num,
 In tua præconia.
 Tu nos purga a peccatis,
 Auctor ipse puritatis,
 Et in Christo renovatis
 Da perfectæ novitatis
 Plena nobis gaudia!
 Amen.

thing full, save by thy grace.

Thou art light and unction;
 thou the heavenly Saviour
 that enrichest the element of
 water with mysterious power.
 We praise thee with hearts
 made pure; we that have been
 made a new creature; we that
 once, by nature, were children
 of wrath, but now children of
 grace.

O thou, the Giver and the
 Gift. O thou, the only good
 of our hearts! make our hearts
 eager to praise thee, and teach
 our tongues to sound forth thy
 glory. Do thou, O Author of
 purity, purify us from sin!
 Renew us in Christ; and then,
 give us the full joy of perfect
 newness! Amen.

THE GIFT OF FORTITUDE

The gift of knowledge has taught us what we must do and what we must avoid, in order that we may be such as Jesus, our divine Master, wishes us to be. We now need another gift of the Holy Ghost, from which to draw the energy necessary for persevering in the way He has pointed out to us. Difficulties we are sure to have; and our need of support is proved enough by the miserable failures we are daily witnessing. This support the Holy Ghost grants us by the gift of fortitude, which, if we but faithfully use it, will enable us to master every difficulty, yea, will make it easy to us to overcome the obstacles which would impede our onward march.

When the difficulties and trials of life come upon him, man is tempted, sometimes to cowardice and discouragement, sometimes to an impetuosity which arises either from his natural temperament or from pride. These are poor aids to the soul in her spiritual combat. The Holy Ghost, therefore, brings her a new element of strength: it is supernatural fortitude, which is so peculiarly His gift, that when our Saviour instituted the seven sacraments, He would have one of them be for the special object of giving us the Holy Ghost as a principle of energy. It is evident that, having to fight during our whole lives against the devil, the world, and ourselves, we need some better power of resistance than either pusillanimity or daring. We need some gift, which will control both our fear, and the confidence we are at times inclined to have in ourselves. Thus gifted by the Holy Ghost, man is sure of victory; for grace will supply the deficiencies, and correct the impetuosities of nature.

There are two necessities, which are ever making themselves felt in the Christian life: the power of resistance, and the power of endurance. What could we do against the temptations of satan, if the fortitude of the holy Spirit did not clothe us with heavenly armour and nerve us for the battle? And is not the world, too, a terrible enemy? Have we not reason to dread it when we see how it is every day making victims by the tyranny of its claims and its maxims? What, then, must be the assistance of the Holy Ghost, which is to make us invulnerable to the deadly shafts that are dealing destruction around us?

The passions of the human heart are another obstacle to our salvation and sanctification; they are the more to be feared, because they are within us. It is requisite that the Holy Ghost change our heart, and lead it to deny itself as often as the light of grace points out to us a way other than that which self-

love would have us follow. What supernatural fortitude we need in order to hate our life,¹ as often as our Lord bids us make a sacrifice, or when we have to choose which of the two masters we will serve!² The holy Spirit is daily working this marvel by means of the gift of fortitude: so that, we have but to correspond to the gift, and not stifle it either by cowardice or indiscretion, and we are strong enough to resist even our domestic enemies. This blessed gift of fortitude teaches us to govern our passions and treat them as blind guides; it also teaches us never to follow their instincts, save when they are in harmony with the law of God.

There are times, when the holy Spirit requires from a Christian something beyond interior resistance to the enemies of his soul: he must make an outward protestation against error and evil, as often as position or duty demands it. On such occasions, he must bear to become unpopular, and console himself with the words of the apostle: 'If I yet pleased men, I should not be the servant of Christ.'³ But the Holy Ghost will be on his side; and finding him resolute in using His gift of fortitude, not only will He give him a final triumph, but He generally blesses that soul with a sweet and courageous peace, which is the result and recompense of a duty fulfilled.

Thus does the Holy Ghost apply the gift of fortitude, when there is question of a Christian's making resistance. But, as we have already said, He imparts also the energy necessary for bearing up against the trials, which all must go through who would save their souls. There are certain fears, which damp our courage, and expose us to defeat. The gift of fortitude dispels them, and braces us with such a peaceful confidence, that we ourselves are surprised at the

¹ St. John, xii, 25. ² St. Matth. vi. 24. ³ Gal. i. 10,

change. Look at the martyrs : not merely at such an one as Saint Mauritius, the leader of the Theban legion, who was accustomed to face danger on the battle-field ; but at Felicitas, a mother of seven children ; at Perpetua, a high-born lady with everything this world could give her ; at Agnes, a girl of thirteen ; and at thousands of others like them : and say, if the gift of fortitude is not a prompter to heroism. Where is the fear of death—that death the very thought of which is sometimes more than we can bear ? And what are we to say of all those lives spent in self-abnegation and privation with a view to make Jesus their only treasure and to be the more closely united with Him ? What are we to say of those hundreds and thousands of our fellow-creatures who shun the sight of a distracted and vain world, and make sacrifice their rule ? whose peacefulness is proof against every trial, and whose acceptance of the cross is as untiring as the cross itself is in its visit ? What trophies are these of the Spirit of fortitude ! and how magnificent is the devotedness He creates for every possible duty ! Oh ! truly, man of himself is of little worth ; but, how grand when under the influence of the Holy Ghost !

It is the same divine Spirit who also gives the Christian courage to withstand the vile temptation of human respect, by raising him above those worldly considerations which would make him disloyal to duty. It is He that leads man to prefer, to every honour this world could bestow, the happiness of never violating the law of his God. It is the Spirit of fortitude that makes him look upon the reverses of fortune as so many merciful designs of Providence ; that consoles him, when death bereaves him of those who are dear to him ; that cheers him under bodily sufferings, which would be so hard to bear but for his taking them as visits from his heavenly Father,

In a word, it is He, as we learn from the lives of the saints, that turns the very repugnances of nature into matter for heroic acts, wherein man seems to go beyond the limits of his frail mortality and emulate the impassible and glorified spirits of heaven.

O divine Spirit of fortitude! take full possession of our souls, and keep us from the effeminacies of the age we live in. Never was there such lack of energy as now, never was the worldly spirit more rife, never was sensuality more unbridled, never were pride and independence more the fashion of the world. So forgotten and unheeded are the maxims of the Gospel, that when we witness the fortitude of self-restraint and abnegation, we are as surprised as though we beheld a prodigy. O holy Paraclete! preserve us from this anti-Christian spirit, which is so easily imbibed! Suffer us to present to Thee, in the form of prayer, the advice given by Saint Paul to the Christians of Ephesus: 'Give us, we beseech Thee, the armour of God, that we may be able to resist in the evil day, and to stand in all things perfect. Gird our reins with truth; arm us with the breast-plate of justice; let our feet be shod with the love and practice of the Gospel of peace; give us the shield of faith, wherewith we may be able to extinguish all the fiery darts of the most wicked one; cover us with the helmet of the hope of salvation; put into our hand the spiritual sword, which is the word of God,'¹ and by which we, as did our Jesus in the desert, may defeat all our enemies! O Spirit of fortitude! hear, we beseech Thee, and grant our prayer!

¹ Eph. vi. 11-17.

THURSDAY IN WHITSUN WEEK

Veni, sancte Spiritus, re- ple 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.
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THE divine Spirit has been sent to secure unity to the bride of Christ; and we have seen how faithfully He fulfils His mission, by giving to the members of the Church to be one, as He Himself is one. But the bride of a God, who is, as He calls Himself, the truth,¹ must be in the truth, and can have no fellowship with error. Jesus entrusted His teachings to her care, and has instructed her in the person of the apostles. He said to them: 'All things whatsoever I have heard of My Father, I have made known to you.'² And yet, if left unaided, how can the Church preserve free from all change, during the long ages of her existence, that word which Jesus has not written, that truth which He came from heaven to teach her? Experience proves that everything changes here below; that written documents are open to false interpretations; and that unwritten traditions are frequently so altered in the course of time, as to defy recognition.

Here again we have a proof of our Lord's watchful love. In order to realize the wish He had to see us one, as He and His Father are one,³ He sent us His Spirit; and in order to keep us in the truth, He

¹ St. John, xiv. 6,² *Ibid.* xv. 15,³ *Ibid.* xvii. 11.

sent us this same Spirit who is called the Spirit of truth. 'When the Spirit of truth is come,' said He, 'He will teach you all truth.'¹ And what is the truth which this Spirit will teach us? 'He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.'²

So that nothing of what the divine Word spoke to men is to be lost. The beauty of His bride is to be based on truth, for 'beauty is the splendour of truth.' Her fidelity to her Jesus shall be of the most perfect kind; for if He be the truth, how could she ever be out of the truth? Jesus had said: 'I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever; and He shall be in you.'³ It is by the Holy Ghost, then, that the Church is ever to possess the truth, and that nothing can rob her of it; for this Spirit, who is sent by the Father and the Son, will abide unceasingly with and in her.

The magnificent theory of St. Augustine comes most appropriately here. According to his teaching—which, after all, is but the explanation of the texts just cited—the Holy Ghost is the principle of the Church's life; and He, being the Spirit of truth, preserves and directs her in the truth, so that both her teaching and her practice cannot be other than expressions of the truth. He makes Himself responsible for her words, just as our spirit is responsible for what our tongue utters. Hence it is that the Church, by her union with the Holy Ghost, is so identified with truth, that the apostle did not hesitate to call her 'the pillar and ground of the truth'.⁴ The Christian, therefore, may well rest on the Church in all that regards faith. He knows that

¹ St. John, xvi. 13.

² *Ibid.* xiv. 26.

³ *Ibid.* 16, 17.

⁴ 1 Tim. iii. 15.

the Church is never alone ; that she is always with the holy Spirit who lives within her ; that her word is not her own, but the word of the Spirit, which is the word of Jesus.

Now, this word of Jesus is preserved in the Church by the Holy Ghost, and in two ways. He guards it as contained in the four Gospels, which the evangelists wrote under His inspiration. It is by His watchful care that these holy writings have been kept free from all change during the past ages. The same is to be said of the other books of the new Testament, which were also written under the guidance of the same Spirit. Those of the old Testament are equally the result of the inspiration of the Holy Ghost: and, although they do not give us the words spoken by our Saviour during His mortal life, yet do they speak of Him, and foretell His coming, and contain, moreover, the primitive revelations made by God to mankind. The Books of sacred Writ are replete with mysteries, the interpretation of which is communicated to the Church by the Holy Ghost.

The other channel of Jesus' word is tradition. It was impossible for everything to be written ; and even before the Gospels were composed, the Church was in existence. Tradition, like the written word itself, is from God ; but unless the Spirit of truth watch over and protect it, how can it remain pure and intact ? He therefore fixes it in the memory of the Church, He preserves it from change: it is His mission ; and thanks to the fidelity wherewith He fulfils His mission, the Church remains in possession of the whole treasure left her by her Spouse.

But it is not enough that the Church possesses the word, written and traditional: she must also have the understanding of that word, in order that she may explain it to her children. Truth came down

from heaven that it might be communicated to men ; for it is their light, and without it they would be in darkness, knowing not whither they are going.¹ The Spirit of truth could not, therefore, be satisfied if the word of Jesus were kept as a hidden treasure ; no, He will have it thrown open to men, that they may thence draw life to their souls. Consequently, the Church will have to be infallible in her teaching ; for how can she be deceived herself, or deceive others, seeing it is the Spirit of truth who guides her in all things and speaks by her mouth ? He is her soul ; and we have already had St. Augustine telling us that when the tongue speaks, the soul is responsible.

The infallibility of our holy mother the Church is the direct and immediate result of her having the Spirit of truth abiding within her. It is the promise made to her by Jesus ; it is the necessary consequence of the presence of the holy Spirit. The man who does not acknowledge the Church to be infallible, should, if he be consistent, admit that the Son of God has not been able to fulfil His promise, and that the Spirit of truth is a Spirit of error. But he that reasons thus, has strayed from the path of life ; he thought he was but denying a prerogative to the Church, whereas, in reality, he has refused to believe God Himself. It is this that constitutes the sin of heresy. Want of due reflection may hide the awful conclusion ; but the conclusion is strictly implied in his principle. The heretic is at variance with the Holy Ghost, because he is at variance with the Church ; he may become once more a living member, by humbly returning to the bride of Christ ; but at present he is dead, for the soul is not animating him. Let us again give ear to the great St. Augustine : ' It sometimes happens,' he says, ' that a member—say

¹ St. John, xii. 35.

a hand, or finger, or foot—is cut from the human body; tell me, does the soul follow the member that is thus severed? As long as it was in the body, it lived; now that it is cut off, it is dead. In the same manner, a Christian is a Catholic so long as he lives in the body (of the Church); cut off, he is a heretic; the Spirit follows not a member that is cut off.¹

Glory, then, be to the holy Spirit, who has conferred upon the bride the ‘splendour of truth!’ With regard to ourselves: could we, without incurring the greatest of dangers, put limits to the docility wherewith we receive teachings which come to us simultaneously from ‘the Spirit and the bride,’ who are so indissolubly united?² Whether the Church intimates what we are to believe, by showing us her own practice, or by simply expressing her sentiments, or by solemnly pronouncing a definition on the subject, we must receive her word with submission of heart. Her practice is ever in harmony with the truth, and it is the Holy Ghost, her life-giving principle, that keeps it so; the utterance of her sentiments is but an aspiration of that same Spirit, who never leaves her; and as to the definitions she decrees, it is not she alone that decrees them, but the Holy Ghost who decrees them in and by her. If it be the visible head of the Church who utters the definition, we know that Jesus prayed that Peter’s faith might never fail,³ that He obtained it from the Father, and that He gave the Holy Ghost the mission of perpetuating this precious prerogative granted to Peter. If it be the sovereign Pontiff and bishops, assembled in council, who proclaim what is the faith on any given subject, it is the Holy Ghost who speaks by this collective judgement, makes truth triumph, and puts error to flight. It is this divine

¹ Serm. cclxvii. *In die Pentecostes.*

² Apoc. xxii. 17.

³ St. Luke, xxii. 32.

Spirit that has given to the bride to crush all heresies beneath her feet ; it is He that, in all ages, has raised up within her learned men, who have confuted error whensoever or wheresoever it was broached.

So that our beloved mother the Church is gifted with infallibility ; she is true, always and in all things ; and she is indebted for this to Him who proceeds eternally from the Father and the Son. But there is another glory which she owes to Him. The bride of the thrice holy God could not but be holy. She is so ; and it is from the Spirit of holiness that she receives her holiness. Truth and holiness are inseparably united in God. Hence it is that our Saviour, who willed us to be perfect as our heavenly Father is perfect,¹ and, creatures as we are, would have us take the infinite good as our model, prayed that we might be sanctified in the truth.²

Jesus, therefore, consigned His bride to the direction of the Spirit, that He might make her holy. Holiness is so inherent in this divine Spirit, that it is His very name. Jesus Himself calls Him the Holy Ghost ;³ so that it is on the authority of the Son of God that we call Him by this beautiful name. The Father is power ; the Son is truth ; the Spirit is holiness : and it is for this reason that the Spirit has, here below, the office of Sanctifier ; although the Father and the Son are holy, just as truth is in the Father and the Spirit, and power is in the Spirit and the Son. The three Persons of the blessed Trinity have each His special property, but They are all one in essence or nature. Now, the special property of the Holy Ghost is love, and love produces holiness ; for it unites the sovereign Good with the soul that loves Him, and this union is holiness, which is the splendour of

¹ St. Matth. v. 48.

² St. John, xvii. 19.

³ *Ibid.* xiv. 26. xx. 22, *et alibi.*

goodness, as beauty is the splendour of truth.

That she might be worthy, then, of the Emmanuel, her Spouse, the Church was to be holy. He gave her truth, and the divine Paraclete has preserved it within her: the Spirit is to endow her with holiness; and the Father, seeing her true and holy, will adopt her as His daughter:—this is her glorious destiny. Let us now see what proofs she gives of her being holy. The first is her fidelity to her Spouse. History is one long testimony of this her fidelity. Every possible snare has been laid, every sort of violence has been used, to make her unfaithful: she has bravely withstood them all: she has sacrificed everything, her blood, her peace, the very countries where she reigned, rather than allow what Jesus had entrusted to her to be corrupted or changed. Count, if you can, her martyrs, from the apostles down to our own times, who have died for the faith. Call to mind the offers made to her by the potentates of the earth, soliciting her to dissemble the truth. Think of the threats and persecutions whereby the world sought to make her withdraw one or other dogma of her Creed. Who that knows aught of past or present history, can forget the great battle she fought against the emperors of Germany in defence of the liberty wherewith her Jesus had made her free, and of which He is so jealous; or the noble love of justice she evinced, when her refusal to sanction by an unlawful dispensation the adultery of a king, was to be followed by the apostasy of England; or the high-minded love of principle she showed in the person of Pius IX, when she braved the clamours of modern infidelity, yea, and the cowardly remonstrances of temporizing Catholics, rather than allow a Jewish boy who had been baptized when in danger of death, to be exposed to the temptation of denying his faith and blaspheming the Saviour who had made him His child?

Such has been, and such ever will be, the conduct of the Church, because she is holy in her fidelity, and because the divine Spirit inspires her with a love which overleaps everything when duty is at stake. She can show the code of her laws to her enemies as well as to her faithful children, and defy them to point out a single enactment that has not been made with a view to procure the glory of her Jesus and lead mankind to virtue. The observance of these her laws has given to God millions of saints, whom she has produced through the influence of the Holy Ghost. The Church claims each one of those myriads of the elect as the fruit of her maternal care. Even those whom Providence has permitted to be born of heretical parents—if they have lived in the disposition of mind of entering the true Church as soon as they should find it, and have faithfully corresponded, by a virtuous life, to the grace given to them through the merits of the Redeemer—they, too, are children of the Church.

She is the school of devotedness and heroism. Virtues, of which men knew not so much as the name before she was founded, are now being practised in every country of the world. There are extraordinary actions of saintliness, which she rewards with the honour of canonization; there are the more humble and hidden virtues, which are to be published only on the day of judgement. The precepts of Jesus are observed by all His disciples; they obey Him as their dear Master. This Master has also His counsels, which all cannot follow, but which afford the Church a new scope for the development of her gift of holiness. Not only are there individual and generous souls who fervently practise these counsels; there are the religious Orders, whose aim is perfection, and whose first law is the

obligation, under vow, of observing the evangelical counsels, unitedly with the precepts; and these Orders are produced in the Church by the action of the Spirit of holiness.

After this, we cannot wonder at her having the gift of miracles, which is the outward mark of holiness. It is a supernatural gift, which our Lord told her she should always possess.¹ Now, the apostle assures us, that the working of miracles comes directly from the Holy Ghost.²

It may be objected that all the members of the Church are not holy: to this we reply, that she offers to all the means of becoming so, but that their free-will may, and frequently does, reject such means. Free-will has been granted to man that he might thereby merit; and it is a contradiction in terms to say that he who has free-will is, at the same time, necessitated to choose good. Moreover, an immense number of those who are now in a state of sin, but who are members of the Church by faith and respectful submission to her lawful pastors, and particularly to the sovereign Pontiff, will sooner or later be reconciled to God and die in holy dispositions. It is the mercy of the Holy Ghost that works this wonderful change, and He works it through the Church, who, imitating her divine Spouse, breaketh not the bruised reed, nor quencheth the smoking flax.³

How could she be otherwise than holy, who has received, in order to administer them to her children, the seven sacraments, of which we have spoken in one of the preceding weeks? What more holy than these divine rites, some of which give life to sinners, and others an increase of grace to the just? These sacraments, which were instituted by Christ and given

¹ St. John, xiv. 12.

² 1 Cor. xii. 11.

³ Is. xlii. 3.

in heritage to His Church, all bear some relation to the Holy Ghost. In Baptism, Confirmation, and Holy Orders, His operation is direct; in the eucharistic sacrifice, it is by His action that the Man-God lives and is immolated on our altars; it is He that restores baptismal grace by Penance; He is the Spirit of fortitude, who strengthens the dying by Extreme Unction; He is the sacred link which inseparably unites husband and wife together in the sacrament of Matrimony. Our Jesus gave us these seven sacraments as a pledge of His love, when He left us to return to His Father; but the treasure remained sealed up until the descent of the Holy Ghost. It was for Him to prepare the bride, by sanctifying her, to receive these precious gifts into her royal hands, and to administer them faithfully to her children; it was for Him, therefore, to put her in possession of them.

Lastly, the Church is holy because of her ceaseless prayer. He who is the Spirit of grace and of prayers,¹ is ever producing, in the children of the Church, those varied acts of adoration, thanksgiving, petition, repentance, and love, which constitute the sublime concert of prayer. To these He adds, for many of the faithful, the gifts of contemplation, whereby either the creature is raised up to his God, or God comes down to him, with favours which seem only fit for such as are already in heaven. Who could enumerate the aspirations, we mean the effusions of love, which the holy bride sends up to her Jesus in those millions of prayers, which are day and night ascending from earth to heaven, and seem to unite the two in the embrace of closest intimacy? How could she be otherwise than holy, who, as the apostle so forcibly expresses it, has her conversation in heaven?²

But if the individual prayer offered up by her

¹ Zach. xii. 10.

² Philipp. iii. 20.

children is thus admirable by its multiplicity and its ardour, how beautiful and grand must be the united prayer of the Church herself in her liturgy, wherein the Holy Ghost acts with all the plenitude of His inspiration, and puts upon her lips those thrilling and sublime words, which we have undertaken to explain in our *Liturgical Year!* We would ask those who have followed us thus far, if the liturgy is not the best of all prayers, and the guide and soul of their own individual prayer? Let them, therefore, love the holy mother who gives them to partake of her own abundance. Let them glorify the Spirit of grace and of prayers for all that He so mercifully deigns to do both for her and for them!

O Church of our God! thou art sanctified in truth! By thee we are taught the whole doctrine of our Jesus! By thee we are put in the path of that holiness, which is thy very life. What would we have more, having truth and holiness? They that seek them out of thee, seek in vain. Happy we, who have nothing to seek, because we have thee for our mother, who art ever lavishing upon us all thy grand gifts and lights! Oh! how beautiful art thou on this solemnity of Pentecost, which gave thee the riches thou givest to us! We gaze with delighted wonder at the magnificent prerogatives prepared for thee by thy Jesus, and communicated to thee by the Holy Ghost. And now that we know thee better, we will love thee with warmer hearts!

The Station for the Thursday of Whitsuntide is in the basilica of St. Laurence *outside the walls*. This venerable church, where lie the relics of the intrepid archdeacon of Rome, is one of the grandest trophies of the victory gained by the Holy Ghost over the prince of this world. This annual assembly of the

faithful in so holy a place, and for all these long ages, is an eloquent testimony to the completeness of that victory, which made Rome and her power subject to Christ.

The Armenian Church comes, for the fourth time, to aid us in our homage to the Holy Ghost. The richest fragrance of antiquity is in the stanzas we select for to-day.

HYMN

(*Canon quintæ diei.*)

Hodie exsultant chori apostolorum adventu Spiritus Dei, quos consolatus est loco Verbi incarnati, degens apud illos: gloriam offeramus illi agiologa voce.

Hodie exiit aqua viva in Jerusalem, unde repleta sunt flumina Dei, et currentes inebriarunt terrarum orbem quadrifluvio fonte Eden; gloriam offeramus illi agiologa voce.

Hodie rore intelligibili de nubibus Spiritus lætata sunt germina Ecclesiæ, pinguefacti sunt agri justitia, speciosa effecta est deserta pura virginitate; gloriam offeramus illi agiologa voce.

To-day, the choir of apostles rejoice at the coming of the Spirit of God: he consoles them, he lives with them, taking the place of the Incarnate Word. Let us offer him our holy songs of praise!

To-day, a living water sprang up in Jerusalem: it filled the rivers of God, which ran through the whole earth, inebriating it with the four-fold fountain of Eden. Let us offer him our holy songs of praise!

To-day, the young plants of the Church were gladdened with spiritual dew from the clouds of the Spirit; the fields were made rich in justice; the desert was made to bloom with purest virginity. Let us offer him our holy songs of praise!

We subjoin a sequence from Germany; in which her illustrious prophetess, the holy abbess Hildegarde,

gives expression to her love of the divine Spirit, whose inspiration she almost uninterruptedly enjoyed and obeyed.

SEQUENCE

O ignis Spiritus Paraclite,
Vita vitæ omnis creaturæ.

Sanctus es, vivificando
Formas.

Sanctus es uniendo
Periculose fractos.

Sanctus es tergendo
Fœtida vulnera.

O spiraculum sanctitatis,
O ignis charitatis,
O dulcis gustus
In pectoribus,

Et infusio cordium
In bono odore virtutum!

O fons purissimus,
In quo consideratur
Quod Deus alienos
Colligit,

Et perditos requirit.

O lorica vitæ,
Et spes compaginis
Membrorum omnium!
O cingulum honestatis,
Salva beatos!

Custodi eos
Qui carcerati sunt

Ab inimico,
Et solve ligatos,
Quos divina vis
Salvare vult.

O iter fortissimum,
Quod penetravit omnia,
In altissimis,

O sacred Fire! O Paraclete,
Spirit! thou art the life of
every creature's life.

Thou art the Holy One,
vivifying all beings!

Thou art the Holy One,
healing with thine unction
them that are dangerously
bruised!

Thou art the Holy One,
cleansing our festered wounds!

O breath of holiness! O fire
of charity! O thou sweet Sa-
viour of the soul, and the
heart's infusion of the pleasing
odour of virtues!

O purest fount! wherein is
reflected the mercy of God,
who adopts aliens for his chil-
dren, and goes in search of
them that are lost.

O breast-plate of life, that
givest all the members hope
of compact strength! O girdle
of beautiful energy, save us
thy happy people!

Be the protector of them
that have been imprisoned by
the enemy! Loose the bonds
of them whom God's power
would save!

O way, which nothing can
resist! that penetratest heaven
and earth, and every deep

Et in terrenis,
Et in omnibus abyssis,
Quum omnes componis
Et colligis.

De te nubes fluunt,
Æther volat,
Lapides humorem habent,
Aquæ rivulos educunt
Et terra viriditatem sudat.

Tu etiam semper
Educis doctos,
Per inspirationem sapientiæ
Lætificatos.

Unde laus tibi sit,
Qui es sonus laudis
Et gaudium vitæ,
Spes et honor fortissimus,
Dans præmia lucis.
Amen.

abyss, bringing all to order
and unity!

'Tis by thee that clouds
glide in the firmament, that
air wings its flight, that rocks
yield springs, that waters flow,
and earth gives forth her
verdure.

'Tis thou that ledest men
to knowledge, gladdening
them with the inspiration
of wisdom.

Praise, then, be to thee,
O thou praise-yielding Spirit,
thou joy of life, our hope,
our highest honour, the giver
of the reward of light!
Amen.

THE GIFT OF COUNSEL

We have seen how necessary for the sanctification of a Christian is the gift of fortitude; but it is not sufficient; there is need of another gift, which completes it. This other gift is Counsel. Fortitude needs direction. The gift of knowledge is not the guide of fortitude, and for this reason: knowledge teaches the soul her last end, and gives her general rules for her conduct; but it does not bring her light sufficient for the special application of God's law to particular cases, and for the practical doing of her duty. In those varied circumstances in which we are to be placed, and in the decisions we must then form, we shall have to hearken to the voice of the Holy Ghost, and this voice speaks to us through the gift of counsel. It will tell us, if we are attentive to its speaking, what we must

do and what we must not do, what we must say and what we must not say, what we may keep and what we must give up. The Holy Ghost acts upon our understanding by the gift of counsel, as He acts upon our will by the gift of fortitude.

This precious gift bears upon our whole life; for we are continually obliged to be deciding on one of two sides or questions. How grateful, then, should we be to the Holy Ghost, who is ever ready to be our counsellor, if we will but permit Him! And if we follow His direction, what snares He will teach us to avoid! how many illusions He will dispel! how grand the truths He will show us! But, in order that His inspirations may not be lost upon us, we must be on our guard against such miseries of our nature as the following: natural impulse, which is but too often the sole motive of our acts; rashness, which makes us follow whatever feeling happens to be uppermost in our mind; precipitation, which urges us to judge or act, before we have seen both sides of the case; and lastly, indifference, which makes us decide at haphazard, out of a repugnance we have to take the trouble of examining what is the best course to pursue.

By the gift of counsel, the Holy Ghost saves us from all these evils. He corrects the impetuosity, or, it may be, the apathy, of our temperament. He keeps the soul alive to what is true, and good, and conducive to her real interests. He introduces into the soul that virtue which completes and seasons every other—*we mean discretion* whereby the other virtues are harmonized and kept from extremes. Under the direction of the gift of counsel, the Christian has nothing to fear; the Holy Ghost takes the whole responsibility. What matters it, therefore, if the world find fault, or criticize, or express surprise, or be scandalized? The world thinks itself wise; but it has not the gift of counsel. Hence it often happens that what is

undertaken by its advice, results in the very opposite to what was intended. Was it not of the world that God spoke, when He said: 'My thoughts are not your thoughts, nor your ways my ways'?'¹

Let us, then, with all the ardour of our hearts, desire this divine gift, that will preserve us from the danger of being our own guides; but let us remember, it will only dwell in us on the condition of our allowing it to be master. If the Holy Ghost sees that we are not led by worldly principles, and that we acknowledge our own weakness, He will be our counsel; if He find that we are wise in our own eyes, He will withdraw His light, and leave us to ourselves.

O holy Spirit! we would not that Thou shouldst ever abandon us. Sad experience has taught us how fraught with danger is all human prudence. Most cheerfully do we promise Thee to mistrust our own ideas, which are so apt to blind and mislead us. Keep up within us the magnificent gift Thou gavest us at Baptism: be Thou our counsel, yea, unreservedly and for ever! Show me, O Lord, Thy ways, and teach me Thy paths. Direct me in Thy truth, and teach me: for Thou art the God who canst save me; therefore have I waited on Thee, all the day long.² We know that we are to be judged for all our works and intentions; but we know, too, that we have nothing to fear so long as we are faithful to Thy guidance. Therefore will we attentively hear what the Lord God will speak in us;³ we will listen to Thee, O holy Spirit of counsel, whether Thou speakest to us directly Thyself, or whether Thou sendest us to those whom Thou shalt appoint as our guides. Blessed, then, be Jesus, who has sent us such a Counsellor! And blessed be Thou, O holy Spirit, who deignest to give us Thine aid, in spite of all our past resistance!

¹ Is. lv. 8.

² Ps. xxiv. 4, 5.

³ *Ibid.* lxxxiv. 9.

FRIDAY IN WHITSUN WEEK

<p>Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.</p>	<p>Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.</p>
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So far, we have considered the action of the Holy Ghost in the Church; we must now study His workings in the soul of the Christian. Here, also, we shall find fresh motives for admiration and gratitude towards this divine Paraclete, who so graciously condescends to minister to us in all our necessities, and lead us to the glorious end for which we were created.

As the Holy Ghost, who was sent that He might abide with us for ever,¹ exercises His power in upholding and guiding the Church, that thus she may be the faithful bride of Jesus; so, likewise, does He work in each one of us, that He may make us worthy members of our divine Head. This is His mission: to unite us so closely with Jesus, that we may be made one body with Him. His office is, to create us in the supernatural order, to give and maintain within us the life of grace, by applying to us the merits acquired for us by Jesus, our Mediator and our Saviour.

Let us begin by considering how sublime is this mission given by the Father and the Son to the Holy Ghost. In the Godhead, the Holy Ghost is produced,

¹ St. John, xiv. 16.

and does not produce. The Father begets the Son ; the Father and the Son produce the Holy Ghost. This difference is founded on the divine Nature itself, which is not and cannot be but in three Persons. Hence, as the holy fathers teach, the Holy Ghost has received a fecundity outside, having none within, the Godhead. Thus, when the Humanity of the Son of God was to be produced in Mary's womb, it was the Holy Ghost that achieved the mystery. Again, when the Christian is to be formed in the creature corrupted by original sin, it is the same holy Spirit who produces the new being. St. Augustine thus forcibly expresses himself: 'The same grace that produced Christ when He first became Man, produces the Christian when He first becomes a believer ; the same Spirit of whom Christ was conceived, is the principle of the new birth of the Christian.'¹

We have dwelt at some length on the action of the Holy Ghost in the formation and government of the Church, because the chief work of this divine Spirit is to produce, here upon the earth, the bride of the Son of God, and because it is through her that all blessings come to us. She is the depository of a portion of the Paraclete's graces, inasmuch as He is ever ready to serve her for our salvation and sanctification's sake. It is for us, also, that He made her Catholic, and visible to the world ; and this, to the end that we might the more easily find her. It is for us that He maintains her in truth and holiness, that so we may drink our fill at these two sources of life-giving water. Coming now to consider what He does in the souls of men, the first marvel that demands our attention is His creative power. Is it not a veritable creation, when He raises a soul from the abyss of original sin, or from the still deeper fall of

¹ *De Prædestinatione Sanctorum*, cap. xv.

actual guilt, and instantly makes her an adopted child of God, and a member of the Son of God? The Father and the Son look with complacency upon this work of the Spirit, who is their own mutual love. They sent Him into the world that He might work, yea, work with sovereign authority; and wheresoever He reigns, there do They also reign.

This elect soul has been eternally present to the mind of the blessed Trinity. The time fixed by the divine decree having come, the Holy Ghost descends, and takes possession of this object of His love. Swifter than ever eagle to his prey, the Dove of infinite mercy flies to His destined habitation. If no hindrance be offered to His action by the creature's free-will, there happens in her what St. Paul describes as happening in the Church herself: the things that were not become superior to the things that were,¹ and where sin abounded, grace is made to dwell in rich superabundance.²

We have already seen how our Emmanuel gave to water the power of purifying the soul; but we also remember how, when He went down into the Jordan stream, the Dove rested upon Him; hereby showing that He, the Spirit of God, took possession of the element of regeneration. The font of Baptism is His domain. 'The water of Baptism,' says the great St. Leo, 'is like the virginal womb (that conceived Jesus); it gives to man a spiritual regeneration; for the same holy Spirit that gave fecundity to the Virgin, gives fecundity to the font, to the end that sin, of which there could be no question in the sacred conception (of the Son of God in Mary's womb), may be washed away by the mystic font.'³

What tongue could describe the fond delight

¹ 1 Cor. i. 28.

² Rom. v. 20.

³ Serm. xxiv. *In Nativitate Domini*, iv.

wherewith the holy Spirit looks upon the new creature that rises from the font, or the impetuosity of love wherewith He comes into such a soul? He is 'the Gift of the Most High,' sent that He may dwell within us. He takes up His abode in the new-born soul, be it that of an infant but one day old, or that of an adult advanced in years. He is well-pleased with the dwelling He has, from all eternity, longed to possess; He fills it with His glowing and His light; and being, by nature, one with the other divine Persons, He brings thither with Him the presence of the Father and the Son, and all Three abide in that happy soul!¹

But the Holy Ghost has here His own special action, His mission of sanctification: and in order that we may understand the full effect of His presence in the Christian, we must know that it is not confined to the soul. The body, too, is part of man, and had its share in the regeneration. The apostle tells us that the soul is the dwelling of the Holy Ghost;² but he also assures us that our bodies are the temple of the same divine Spirit,³ who bids us make them serve justice unto sanctification.⁴ He graces them with a germ of immortality, which will rest upon them even in the tomb, and give them to rise again, at the last day, spiritualized,⁵ and bearing on them the seal of the divine Paraclete, who deigned to be their Guest during the term of their mortality.

After having thus made the Christian to be His dwelling-place, the Holy Ghost bestows upon him what may fit him for this high destiny. Think, for a moment, of the beauty of the theological virtues! Faith puts us into the certified and real possession of the divine truths which our mind cannot, in this

¹ St. John, xiv. 23.

² Rom. viii. 11.

³ 1 Cor. vi. 19.

⁴ Rom. vi. 19.

⁵ 1 Cor. xv. 44.

present life, understand; hope gives us both the divine assistance we stand in need of, and the eternal happiness we look forward to; charity unites us to God by the strongest and sweetest of ties. Now it is to the indwelling of the Holy Ghost within him, that the Christian is indebted for these three virtues, these three means whereby regenerated man is made capable of attaining the end of his creation. The holy Spirit marked His first entrance into the soul by this triple gift, which surpasses all the creature's merits, past, present, or future.

Over and above the three theological virtues, He bestows on the soul four other virtues, which are the hinges whereon the rest of the moral virtues turn, and hence their name of *cardinal*; they are, justice, fortitude, prudence, and temperance. Though, in themselves, natural qualities, the Holy Ghost transforms them by making them serve the supernatural end of the Christian. Finally, as a finish to the beauty of His abode, He infuses His seven gifts, which are to impart movement and life to the seven virtues.

But though the virtues and gifts relate to God, yet do they need that element, which is the essential means of union with Him: an element which is indispensable, for which nothing can serve as substitute, the soul of the soul, the life-giving principle, without which man can neither see nor possess God, viz. sanctifying grace. The Holy Ghost exultingly plants it in the soul; it becomes part of herself, and makes her an object of delight to the blessed Trinity. So close is the union between this grace and the presence of the holy Spirit, that when it is lost by mortal sin, He, that same instant, ceases to dwell in the soul.

He watches most carefully over His inheritance. He is ceaselessly working for the interests of His much-loved dwelling. The virtues He has infused into her are not to remain inert; they must elicit

virtuous acts, and by the merits they thus produce, must increase, strengthen, and develop the fundamental element of sanctifying grace, which unites the Christian to his God. The Holy Ghost is, therefore, ever exciting the soul to action, either interior or exterior, by means of those divine influences, which theologians call actual graces. He thus enables the soul to raise herself higher and higher in virtue, add to her riches, strengthen her strength, and, in a word, become the instrument of glory to her Maker, who created her that she might serve Him, labour for Him, and yield Him fruit.

To this end, the Spirit, after giving Himself to her, and dwelling within her with devoted love, urges her to prayer, whereby she may procure every blessing: light, strength, and success in what she undertakes. But how are we to know what to pray for? The apostle solves the difficulty, by telling us the truth, of which he himself had such experience. He says: 'The Spirit Himself asketh for us with unspeakable groanings'.¹ Yes, the Holy Ghost makes our wants His own. God as He is, He unites His own speakings with the voice of our prayer, and, with His dove-like moaning, cries in our hearts to the Father.² He thus, by His presence and His workings, makes us feel that we are children of God.³ Could there be intimacy greater than this? And who, after this, can be surprised at our Jesus' saying that we have but to ask, and we shall receive?⁴ Is it not His own Spirit that asks within us?

So that He is the author of our prayer, when we pray: He is, also, the great co-operator with us in the good actions we do. So intimate is His union with the soul, that He leaves her no liberty of her own

¹ Rom. viii. 26.

² Gal. iv. 6.

³ Rom. viii. 16.

⁴ St. Luke, xi. 9.

save what is necessary for her to have merit ; but it is He that does the rest: that is, He inspires her, He supports her, He directs her. All she has to do, is to co-operate in what He does in and by her. It is by this mark, that is, by the united action of the Holy Ghost and the soul, that our heavenly Father knows who are His. Hence that saying of the apostle: Whosoever are led by the Spirit of God, they are the sons of God.¹ O glorious union! which brings the Christian to life everlasting, and makes Jesus triumph in him, Jesus, whose likeness is imprinted by the Holy Ghost in the creature, that the creature may become worthy to be united with his divine Head!

Alas! this union may be severed, as long as we are on earth. Our free-will is not confirmed in good, until we reach heaven; and meanwhile, it may, and frequently does, lead to a rupture between the Spirit that sanctifies, and the creature that is sanctified. The unhappy love of independence, and the passions, which we cannot master, save when we are docile to the divine Spirit, excite the unguarded heart to the desire of what is unworthy of her. Satan is jealous of the reign of the Holy Ghost, and seeks to make us disloyal, by holding out to us the lying promise of happiness and good, other than those we can find in God. The world, too, which is a spirit of evil, sets itself up as a rival of the holy Spirit of God. Wily, audacious, and active, it excels in the art of seduction, and its victims are countless, although our Saviour has put us on our guard against it, by telling us that He excluded it from any share in His prayers;² and the apostle tells us, that we have received, not the spirit of the world, but the Spirit that is of God.³

And yet, how many there are who bring about in themselves a cruel separation of their soul from the

¹ Rom. viii. 14.

² St. John, xvii. 9.

³ 1 Cor. ii. 12.

Holy Ghost! The separation is generally preceded by a certain coolness of the creature for his divine Benefactor. A want of respect, a slight disobedience, are the preliminaries of the rupture. This occasions in the holy Spirit a displeasure, which proves the tender love He bears to a faithful soul. The apostle describes the nature of this displeasure, where he says: 'Grieve not the holy Spirit, who put His seal upon you on the day of your redemption.'¹ There is a deep meaning in these few words, and, among other truths, they reveal to us the effects of venial sins: the Holy Ghost is grieved, He finds but little pleasure in that soul; there is danger of a separation; and though, as St. Augustine tells us, 'He does not leave us, unless we leave Him,' and though, consequently, such a soul still possesses sanctifying grace, yet actual grace becomes less frequent and less powerful.

But, when mortal sin—that act of the creature's boldest malice and worst ingratitude—enters the soul, it breaks the sacred compact which closely united the Christian and the Holy Ghost. He, the Spirit of love, is driven from the dwelling He had chosen for Himself and had enriched with so many graces. A greater outrage cannot be offered to God by man; for, as the apostle so strongly expresses it, he hath trodden under foot the Son of God, and hath esteemed the Blood of the testament unclean, by which he was sanctified, and hath offered an affront to the Spirit of grace.²

And yet, this miserable state of the sinner may excite the compassion of the Holy Ghost, who has been sent that He might ever be our Guest. Could anything be imagined more sad, than the wretchedness of a Christian, who, by having cast out the

¹ Eph. iv. 30.

² Heb. x. 29.

divine Spirit, has lost the soul of his soul, forfeited the treasure of sanctifying grace, and robbed himself of all past merits? But—O mystery of mercy, worthy of eternal praise!—the Holy Ghost longs to return to the dwelling whence sin has driven Him. Yes, such is the fulness of the mission given by the Father and the Son to the Holy Ghost: He is love, and in His love He abandons not the poor ungrateful worm, but would restore him to his former dignity, and make him, once more, a partaker of the divine nature.¹

This divine Spirit of love labours to regain possession of His dwelling. He begins by exciting within the soul a fear of divine justice; He makes her feel the shame and anguish of spiritual death. He thus detaches her from evil, by what the holy Council of Trent calls 'impulses of the Holy Ghost, not indeed as yet dwelling within the soul, but moving her.'² Dissatisfied and unhappy, the soul sighs after a reconciliation; she breaks the chains of her slavery; the sacrament of Penance then comes, bringing life-giving love, and her justification is completed. Who could describe the triumphant joy wherewith the divine Spirit re-enters His dear abode? The Father and the Son return to the dwelling that for days, or perhaps for years, had been defiled with sin. The soul is restored to life. Sanctifying grace returns to her, just as it was on the day of her Baptism. As we have already said, she had lost, by mortal sin, that fund of merit which had developed the power of grace; it is now restored to her fully and entirely, for the power of the holy Spirit is equal to the vehemence of His love.

This admirable raising from death to life is going on every day, yea every hour. It is part of the mission given to the Holy Ghost. He does the

¹ 2 St. Peter, i. 4.

² Sess. xiv. cap. iv. *De Penitentia*.

work He came for—the sanctification of man. The Son of God came down from heaven, and gave Himself to us. He found us slaves to satan; He ransomed us at the price of His Blood; gave us everything that could lead us to Himself and His heavenly Father; and, when He returned to heaven, there to prepare a place for us, He sent us His own Spirit to be our second Comforter, until He Himself should return to us. We have seen how strenuously this divine Helper undertakes His work. Let us fervently celebrate the love wherewith He treats us, and the wisdom and power wherewith He accomplishes His glorious mission. May He be blessed and glorified! May He be known throughout the whole world, for it is through Him that all blessings are imparted unto men! He is the soul of the Church; may she render Him the homage of her praise! And may He be tenderly loved by those countless millions of hearts, wherein He desires to dwell that He may give them eternal salvation and happiness.

This is the second of the three days' fast prescribed for this week. To-morrow is the day for the ordination of the priests and other sacred ministers. It behoves us to redouble our efforts to obtain from God that the abundance of His grace may be in keeping with the sacred and ever-abiding character, which the divine Spirit is to imprint on these aspirants to Holy Orders.

At Rome, to-day's Station is in the church of the twelve apostles, where repose the bodies of St. Philip and St. James the Less. This allusion to the favoured ones of the cenacle is most appropriate, for they were the first guests of the Holy Ghost.

The Armenian Church again lends us its beautiful hymn, in praise of the coming of the Paraclete.

HYMN

(*Canon sextæ diei*)

Immortalem efficiens calix effuse de cœlis, sancte Spiritus, quem biberunt in cœnaculo chori sanctorum apostolorum; benedictus es, sancte Spiritus, tu vere.

Large diffusus es in nobis, ignis vivus; nam potati apostoli, potarunt etiam terrarum orbem; benedictus es, sancte Spiritus, tu vere.

Hodie magnopere exultant Ecclesiæ gentilium, oblectati gaudio ex te, vivifice calix: benedictus es, sancte Spiritus, tu vere.

Qui a Paterna veritate procedens fons luminis, radios vibrante lumine oblectans, replevisti apostolos: precibus horum miserere.

Qui essentiam tuam igneis mire ostendisti, eo ipso intelligibili divino lumine delectans, implevisti apostolos; precibus horum miserere.

Qui mundum ambientes tenebras initio in lucem permutasti, hodie mirabili atque divino lumine tuo delectans

O holy Spirit! immortalizing chalice poured forth from heaven, of which drank the choir of holy apostles in the cenacle! Truly blessed art thou, O holy Spirit!

O living fire! widely hast thou been spread among us; for the apostles, having drunk thee in, gave also the whole earth to drink of thee. Truly blessed art thou, O holy Spirit!

To-day, the churches of the Gentiles are in exceeding great joy, being delighted with gladness at partaking of thee, O life-giving chalice! Truly blessed art thou, O holy Spirit!

Thou the fountain of light, proceeding from the Father's truth, didst delight the apostles, filling them with ray-darting light. Through their prayers, have mercy on us!

Showing thine essence by a miraculous fire, thou delightedst the apostles, by filling them with that same spiritual and divinelight. Through their prayers have mercy on us!

At the beginning of the world, thou changedst into light the darkness that involved the earth; to-day, thou delight-

implevisti apostolos ; precibus horum miserere.

Qui ignem vibrantibus, ac alas pendentibus insides, hodie in chorum humanorum ineffabili amore effusus es de cœlis ; benedictus es, sancte Spiritus Deus.

Qui ab igneis linguis, triangulo agiologaris, hodie in labia humanorum igniflue effusus es de cœlis : benedictus es sancte Spiritus Deus.

Qui ab igniformibus in fulgentissimis flammis semper videris, hodie terris ignigustus calix effusus es de cœlis ; benedictus es, sancte Spiritus Deus.

edst the apostles, by filling them with thy wonderful and divine light. Through their prayers, have mercy on us!

Thou that sittest on the fiery and winged Cherubim, didst this day, with ineffable love, descend from heaven upon a choir of men. Blessed art thou, O holy Spirit, our God!

Thou that art hymned by tongues of fire, as the thrice Holy, descendest this day as a stream of fire from heaven, and restest on the lips of men. Blessed art thou, O holy Spirit, our God!

Thou that art eternally seen, in thy most effulgent fires, by the Seraphim, art this day poured forth on earth from heaven, the chalice whose drink is fire. Blessed art thou, O holy Spirit, our God!

The following is taken from the Mozarabic missal. It is an address made to the faithful by the bishop, during the Mass of Whit Sunday. He exhorts them to receive with devotion the divine Spirit, who is about to visit them.

MISSA

Quanta possumus, fratres charissimi, fide, intentione, virtute, gaudio, exultatione, præconio, devotione, obsequio, puritate, promissa nobis per Filium Dei, sancti Spiritus munera hodie transmissa prædicemus. Reseretur nostrorum compago

Let us, dearly beloved brethren, celebrate the gifts of the Holy Ghost, which were promised unto us by the Son of God, and were this day sent; let us celebrate them with all possible faith, intention, virtue, joy, gladness, praise, devotion, homage, and purity.

viscerum. Purgentur corda credentium, et pateant omnes sensus, atque recessus animorum. Quia nequaquam immensi laudem atque adventum, pectora angusta narrare sufficiunt. Ille etenim consors Patris, et Filii, unius ejusdemque substantiæ tertius in persona, sed unus in gloria. Quem cælorum regna non capiunt, quia non eum circumscribunt neque claudunt, hodie ad angustum cordis nostri descendit hospitium. Et quis nostrum, fratres dilectissimi, tali se dignum hospite recognoscit? Quis condigna advenienti exhibeat alimenta? Quomodo et Angelorum et Archangelorum, et omnium Virtutum cœlestium ipse est vita. Et ideo quia nos impares tali habitatore cognoscimus, ut in nobis locum habitaculi sibi præparet supplicemus. Amen.

Let us open our hearts, and purify them; let our mind and soul be dilated; for surely narrow hearts are not able to speak the praise and coming of the immense. He is coequal with the Father and the Son, of one and the same nature with them; he is the Third in Person, but One in glory. He, whom the heavens cannot contain, for they neither confine nor limit him, is coming down this day to the narrow dwelling of our heart. Who among us, dearly beloved brethren, would dare to think himself worthy of such a guest? Who would think himself able to provide an entertainment worthy of him, who is the life of the very Angels, and Archangels, and all the heavenly Powers? Since, therefore, we acknowledge that we ourselves cannot provide him a suitable dwelling, let us beseech him to prepare one himself within us. Amen.

THE GIFT OF UNDERSTANDING

This sixth gift of the Holy Ghost raises the soul to a still higher state. The first five gifts all tend to action. The fear of God keeps man in his right place, for it humbles him; godliness opens his heart to holy affections; knowledge enables him to discern the path of salvation from that of perdition; fortitude arms him for the battle; counsel directs him in his thoughts and works:—thus gifted, he can act, and

pursue his journey with the sure hope of coming at length to his heavenly home. But the Holy Ghost has other favours in store for him. He would give him a foretaste, here below, of the happiness that awaits him in the next life: it will give him confidence, it will encourage him, it will reward his efforts. Contemplation—this is the blissful region thrown open to him, and the Holy Ghost leads him thither by the gift of understanding.

There will be a feeling of surprise and hesitation arising in the minds of many at hearing this word, contemplation. They have been taught to look on contemplation as an element of the spiritual life which is rarely to be hoped for, and almost impossible for persons who are in the ordinary walks of life. We must begin, then, by telling them that such an idea is a great and dangerous error, and one that checks the progress of the soul. No: contemplation is a state to which, more or less, the soul of every Christian is called. It does not consist in those extraordinary effects which the Holy Ghost occasionally produces in some privileged souls, and by which He would convince the world of the reality of the supernatural life. It is simply a relation of close intimacy existing between God and a soul that is faithful to Him in action. For such a soul, unless she herself put an obstacle, God reserves two favours: the first is the gift of understanding, which consists in a supernatural light granted to the mind of man.

This light does not remove the sacred obscurity of faith: but it enlightens the eye of the soul, strengthens her perception, and widens her view of divine things. It dispels clouds, which were occasioned by the previous weakness and ignorance of the soul. The exquisite beauty of the mysteries is now revealed to her, and the truths which hitherto seemed unconnected, now delight her by the sweetness of their harmony,

It is not the face-to-face vision which heaven gives, but it is something incomparably brighter than the feeble glimmer of former days, when all was mist and doubt. The eye of her spirit discovers analogies and reasons, which do something more than please—they bring conviction. The heart opens under the influence of these bright beams, for they feed faith, cherish hope, and give ardour to love. Everything seems new to her. Looking at the past, and comparing it with the present, she wonders within herself, how it is that truth, which is ever the same, has a charm and a power over her now which once it had not.

The reading or hearing of the Gospel produces an impression far deeper than formerly: she finds a relish in the words of Jesus, which, in times past, she never experienced. She can understand so much better the object of the institution of the Sacraments. The holy liturgy, with its magnificent ceremonies and sublime formulas, is to her an anticipation of heaven. She loves to read the lives of the saints; she can do so, and never feel a temptation to carp at their sentiments or conduct: she prefers their writings to all others, and she finds in these communications with the friends of God a special increase of her spiritual good. No matter what may be the duties of her station in life, she has, in this glorious gift, a light which guides her in each of them. The virtues required from her, however varied they may be, are so regulated, that one is never done to the detriment of another; she knows the harmony that exists between them all, and she never breaks it. She is as far from scrupulosity as from tepidity; and when she commits a fault, she loses no time in repairing it. Sometimes the Holy Ghost favours her with an interior speaking, which gives her additional light for some special emergency.

The world and its maxims are mere vanities in her estimation; and when necessity obliges her to conform to what is not sinful in either, she does so without setting her heart upon it. Mere natural grandeur or beauty seems unworthy of notice to her whose eye has been opened, by the holy Spirit, to the divine and the eternal. To her, this outward world which the carnal-minded man loves to his own destruction, has but one fair side, viz: that the visible creation, with the impress of God's beauty upon it, can be turned to its Maker's glory. She gives Him thanks when she uses it; she elevates it to the supernatural order, by praising, as did the royal prophet, Him who shadowed the likeness of His own beauty on this world of created things, which men so often abuse to their perdition, but which were intended as so many steps to lead us to our God.

The gift of understanding teaches the Christian a just appreciation of the state of life in which God has placed Him. It shows him the wisdom and mercy of those designs of Providence which have, at times, disconcerted his own plans, and led him in a direction the very opposite to his wishes. He sees that had he been left to arrange things according to his own views, he would have gone astray; whereas now, God has put him in the right place, though the workings of His fatherly wisdom were, at first, hidden from him. Yes, he is so happy now! he enjoys such peace of soul! he knows not how sufficiently to thank his God for having brought him where he is, without consulting his poor fancies! If such a Christian as this be called upon to give counsel, if either duty or charity require him to guide others, he may safely be trusted; the gift of understanding teaches him to see the right thing for others as well as for himself. Not that he ever intrudes his counsel upon others, or makes himself adviser-general to all around him; but if his

advice be asked, he gives it, and the advice is a reflex of the inward light that burns within him.

Such is the gift of understanding. It is the true life of the soul, and it is weaker or stronger according to the measure of her correspondence with the other gifts. Its safeguards are humility, restraint over the desires of the heart, and interior recollection. Dissipation of mind would dim its brightness, or even wholly put out the light. But where duty imposes occupations, not only busy and frequent, but even distracting, let the Christian discharge them with a pure intention, and his soul will not lose her recollection. Let him be single-hearted, let him be little in his own eyes, and that which God hides from the proud and reveals to the humble,¹ will be manifested to him and abide with him.

It is evident from all this, that the gift of understanding is of immense importance to the salvation and sanctification of the soul. It behoves us, therefore, to beg it of the Holy Ghost with all the earnestness of supplication; for we must not forget that it is obtained rather by the longings of our love, than by any efforts of the intellect. True, it is the intellect that receives the light; but it is the heart, the will, inflamed with love, that wins the radiant gift. Hence that saying of Isaias: 'Unless ye believe, ye shall not understand!'² Let us, then, address ourselves to the holy Spirit in these words of the psalmist: 'Open Thou our eyes, and we will consider the wondrous things of Thy law! Give us understanding and we shall live!'³ Let us beseech Him in these words of the apostle, wherein he is praying for his Ephesians: 'Give us the Spirit of wisdom and

¹ Luke, x. 21.

² Is. vii. 9; thus quoted from the Septuagint by several of the Greek and Latin fathers.

³ Ps. cxviii. 18. and 144.

revelation, whereby we may have the knowledge of our God! Enlighten the eyes of our heart, that we may know what is the hope of our calling, and what the riches of the glorious inheritance prepared for the saints!'¹

¹ Eph. i. 17, 18,

SATURDAY IN WHITSUN WEEK

<p>Veni, sancte Spiritus, re- ple tuorum corda fidelium, et tui amoris in eis ignem accende.</p>	<p>Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.</p>
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WE have been contemplating, with grateful hearts, the inexpressible devotedness, the divine untiredness, wherewith the Holy Ghost fulfils His mission in the souls of men; we have something still to add to our considerations, in order to have anything like a true idea of the wonders wrought by the divine Guest when the heart raises no obstacles. And first of all we deem it necessary to say a word to those Christians, who, after hearing what we have said regarding the prodigies of power and love of the divine Spirit, and the sublime mystery of His presence among us, might be tempted to fear lest all this may, in some degree, tend to make us forget our dearest Jesus, who being in the form of God, and equal to God, emptied Himself, being made in the likeness of man, and in habit found as man.¹

The superficial knowledge of their religion is the reason why so many Christians have very vague notions about the Holy Ghost and His special workings in the Church and the souls of men. You will find these same individuals well instructed upon the mysteries of the Incarnation and Redemption; you will find them really devout in honouring the Son of God: but, judging from their conduct, you would

¹ Philipp. ii. 6, 7.

say that they have put off knowing and honouring the Holy Ghost-until they get to heaven.

We would, therefore, tell them, that the mission of this divine Spirit, far from being likely to make us forget what we owe to our Saviour, is the grandest gift bestowed upon us by this our Redeemer. Who is it that produces and keeps up within us the loving and meritorious remembrance of our Jesus' mysteries? It is the Holy Ghost, who dwells in our hearts for the sole purpose of forming Christ, the new Man, within us, to the end that we may be united with Him, for ever, as His members. Consequently, the love we bear to our Jesus is inseparable from that we bear to the Holy Ghost; and the love we have for this divine Spirit, closely unites us with the Son of God, from whom He (the Spirit) proceeds and is given to us. When we meditate on the sufferings of Jesus, we are excited to feelings of affectionate compassion, and it ought to be so; but how comes it that we never think of, or, if we think of, never grieve over, the resistances, the slights, the disloyalties, which the Holy Ghost is every day receiving from ourselves and others? It is, indeed, most true that we are children of our heavenly Father: but, why should we forget the immense debt we owe to the other two divine Persons, who have come down from heaven to serve us, and at the risk of receiving nought but ingratitude!

After this short, but almost necessary, digression, we will continue our reflections upon the workings of the Holy Ghost in the soul of man. As we were just saying, His aim is to form Christ within us by the imitation of this our Redeemer's sentiments and actions. Who, better than this divine Spirit, knows Jesus, whose Humanity He formed in Mary's womb? Jesus, in whom He dwelt so unreservedly? Whom He aided and directed in all things, with a fulness

of grace becoming the dignity of the human Nature which was personally united with the Divinity? We repeat—His object is to reproduce, in our humble persons, a faithful copy of Jesus, as far as our fallen nature will permit so grand a work to be realized.

The holy Spirit produces the most noble results in this His work, which is one truly worthy of a God. We have already seen how He wins from sin and Satan the creatures purchased by Christ; now let us consider Him achieving His victories in what the apostle so magnificently calls the consummation of the saints.¹ He takes them as He finds them, that is, fallen children of Adam; He first applies to them the ordinary means of sanctification, though He intends to carry them to extraordinary virtue. The courage wherewith He carries on His work is truly divine. He has to deal with nature, fallen indeed and tainted with a poison which is mortal, but a nature which retains some resemblance to its Creator; it is a ruin, but still it is an image. The Spirit, then, has to destroy what there is of corruption and defilement; at the same time, He has to purify and foster what has not been irremediably affected by the poison. The case requires an infinite care. He knows where and when to cut or burn; and, what is very wonderful, He makes the invalid himself help Him to apply the saving remedies. Just as He does not save the sinner, without the sinner's sharing in the work; so neither does He sanctify the saint, without the saint's co-operation. But He inspirits and encourages him by countless touches of grace; so that, while corrupt nature keeps gradually losing ground in the soul, the healthy parts are being transformed into Christ, and finally the whole man is under the perfect mastery of grace.

¹ Eph. iv. 12.

The virtues are neither inactive nor half formed in such a Christian as this; and each day they grow more vigorous. The holy Spirit suffers none of them to lag behind, for He is unceasingly showing His disciple the great original whom he is to copy, namely Jesus, in whom are all the virtues in all perfection. There are times when He makes the soul feel her own weakness, in order that she may humble herself; He permits her to feel certain repugnances and temptations; but these are precisely the seasons wherein He evinces the most watchful solicitude. The soul must act, and she must suffer; the Holy Ghost loves her with extreme tenderness, and will never permit her to be tried above her strength. Oh! what a wonderful work is this, to enable a fallen creature to be a saint! Of course, there will be moments of discouragement, there may be defects now and then; but the work goes on in spite of all, for the divine Spirit keeps up within the soul an unchanging love, which is ever burning out the dross, whilst its own bright flame is every day gaining new intensity and beauty.

The human element at last disappears; it is Christ who lives in this new man, and this man lives in Christ.¹ His life is one of prayer, for it is in prayer that he finds union with his Jesus; the more he prays, the closer is the bond. The Holy Ghost is continually opening out new charms of truth to him, in order to encourage him to seek his sovereign good in prayer. He has made it the mystic ladder; it rests on earth, but its summit reaches to high heaven. Who could tell the favours bestowed by God on a soul that has broken every tie of self-love and interest, in order that, with oneness of purpose and energy, she may see and enjoy her Lord, and lose

¹ Gal. ii. 20.

herself eternally in His infinite beauty! The whole blessed Trinity is devoted to such a soul: the Father embraces her in His paternal affection, the Son has no reserves of His love towards her, the Holy Ghost is ever working within her, enlightening and consoling her.

The citizens of heaven, with their wonted interest in us, which makes them keep a feast of joy at the conversion of one poor sinner,¹ are enraptured at the lovely sight of a saint; they yearn over him with an indescribable love; they sing a loud hymn of praise to the Holy Ghost who has produced such a masterpiece of perfection out of such materials as fallen nature yields. At times, the blessed Mother evinces her joy by appearing to this her new-born child; the angels show themselves to this brother upon whom they look as worthy to be throned among them; the saints treat him with an intimacy which tells him that they expect him to be soon their companion in the home of everlasting glory. Is it to be wondered at, that this dear child of the Holy Ghost should sometimes be allowed to stay the laws of nature, and work miracles in favour of his suffering or necessitous fellow mortals? Does he not love them with an affection which springs from the love which he has for God, and which is not shackled by the egotism of a heart divided between the world and its Creator?

Nor must we forget to speak of the grandest feature in the soul thus perfected by the Holy Ghost. Men of the world may scoff, and frivolous spirits may feel sceptical, at what we are going to say; it is not the less true, and, thank God, it is not so rare as some among us pretend. It evinces the power of the merits won for us by our Redeemer; it testifies

¹ St. Luke, xv. 7.

the greatness of His love for mankind ; it manifests the divine energy of the Holy Ghost in the souls that put no obstacles to His working within them. The soul, then, that we have been describing, is called to an espousal with Jesus, not only in heaven, but now and on this earth of exile. Jesus loves, as only a God can, the bride He has redeemed with His Blood ; and this bride is not only the beloved Church ; it is this soul of whom we are speaking, who was once mere nothingness, whose present existence is not known by the world, and yet whose beauty is such that her Creator deigns to say that He, the King, greatly desireth it.¹ He, together with the Holy Ghost, has wrought this beauty within her ; and He wishes her to be all His. Then is achieved by the holy Spirit, in favour of an individual soul, the same mystery that we have seen accomplished in the Church herself ; He prepares her, He establishes her in unity, He fixes her in truth, He perfects her in sanctity. This done, the Spirit and the bride say: 'Come'!²

It would take a volume to describe the workings of the Holy Ghost in the saints, and we are obliged to be satisfied with this hurried and imperfect sketch. The little we have said was a necessity, in order that we might give a general idea of the mission of the Holy Ghost upon earth, such as we are taught it is by the words of sacred Scripture, and by the principles of dogmatic and mystical theology. What we have said to-day will, moreover, assist our readers in their study and appreciation of the saints. In the course of the liturgical year, during which the names and actions of the saints have been so frequently proclaimed and celebrated by the Church herself, it was important to find an occasion for

¹ Ps. xliv. 12.

² Apoc. xxii. 17.

honouring the sanctifying Spirit: and surely, Pentecost was the most fitting season for doing so.

This is the last day of Paschal Time; it is the last of the Pentecost octave; we must not allow it to pass without offering to the Queen of saints the homage which is so justly her due, and without presenting our adoration and praise to the Holy Ghost for all the glorious things He has achieved in her. After the sacred Humanity of our Redeemer, which received from this holy Spirit every gift that could make it worthy, as far as a creature can be, of the divine Nature to which the Incarnation united it, Mary's soul, and whole being, were adorned with grace above all other creatures together. It could not but be so, as must be evident to us if we reflect for a moment upon the meaning of a Mother of God. Mary, in her single self, forms a world apart in the order of grace; she alone was, for a short time, the Church of Jesus. The holy Spirit was at first sent for her alone, and He filled her with grace from the instant of her Immaculate Conception. That grace developed itself in her, by the continuous action of the Holy Ghost, until at length she became worthy, as far as a creature could be, of conceiving and giving birth to the very Son of God, who became thus the Son of Mary. During these days of Pentecost, we have seen the new gifts wherewith the divine Spirit prepared her for her new office. Is it possible for us her children to think of all these things, and not be ardent in our admiration of her? or not be overflowing with gratitude for the august Paraclete, who has deigned to show such munificence to this our own matchless Mother?

At the same time, we cannot help being overpowered with delight at the thought of the perfection, wherewith this favourite of the holy Spirit corresponded with the graces she received from Him.

Not one was lost, not one was fruitless, as is sometimes the case with even the holiest souls. At her very commencement, she was as the rising morn;¹ from that time, her sanctity gradually mounted to the midday of its perfection, and that midday was to have no setting. Even before the Archangel announced to her that she was to conceive the Son of God in her chaste womb, she had already conceived Him in her soul, as the holy fathers teach us. The eternal Word loved her as His bride, even before He conferred upon her the honour of being His Mother. If Jesus could say of a soul that had needed regeneration: 'They that seek Me, will find Me in the heart of Gertrude,' what must have been the harmony of soul existing between Him and His blessed Mother! how close must have been their union! Trials of the severest kind awaited her in this world; she bore them all with heroic fortitude; and when the hour came for her to unite her own sacrifice with that made by her Son, she was ready. After Jesus' Ascension, the Holy Ghost descended upon her; He opened out to her a new career, which would require her being an exile, for many long years, from the heaven where her Son was reigning:—she did not hesitate to accept the bitter chalice thus offered to her; she proved herself to be indeed the handmaid of the Lord, desirous, above all other things, to do His will in every tittle.

So that the triumph of the Holy Ghost in Mary's person was of the most perfect kind: how grand soever might be His gifts, she worthily corresponded with them all. The sublime office of Mother of God, to which she was called, entitled her to graces in keeping with such a dignity; she received them, and turned them to the richest account. In return

¹ Cant. vi. 9,

for her fidelity, as also in consideration of her incomparable dignity, the Holy Ghost allotted to Mary the place she well merited in the great work He had come to do, namely, the consummation of the saints and the formation of the Church, the body of Christ.¹ Her divine Son is the Head of the immense body of the faithful; He gives it unity; but she herself represents the neck, whereby life and motion are communicated from the head to the rest of the body. Jesus is the chief agent; but He acts upon each member through Mary. Her union with the Incarnate Word is immediate, on account of her being to Him what no other creature could be; but with regard to us, the graces and favours, the light and consolation, which we receive from our divine Head, come to us through Mary.

Hence the influence of this blessed Mother upon the Church in general, and upon each individual in particular. She unites us to her Son, and He unites us to the Divinity. The Father gave us His Son; the Son chose a Mother from among His creatures; and the Holy Ghost, by giving fruitfulness to this Virgin-Mother, perfected the union of creatures with their Creator. The end God proposed in creation, was to effect this union; and now that the Son is glorified, and the Holy Ghost has come, we understand the whole divine plan. More favoured than those who lived before the descent of the divine Spirit, we have, not only in promise, but in reality, a Brother who is crowned with the diadem of the divinity; a Paraclete who is to abide with us for ever, to enlighten our path and strengthen us; a mother, whose intercession is all-powerful; a Church, a second mother, by and from whom we receive all these blessings.

¹ Eph. iv. 12.

The Station at Rome is in St. Peter's. It was in this noble basilica that the neophytes of Pentecost appeared in their white robes for the last time, and were presented to the Pontiff as the last lambs of the Pasch, which closes to-day.

This Saturday is now kept as the day for ordinations. The three days' fasting and prayer prescribed by holy Church have rendered heaven propitious; we may confidently hope that the Holy Ghost, who is about to seal the new priests and sacred ministers with the sacramental character, will vouchsafe to act with all the plenitude of His goodness as well as with all the might of His power; for, upon this day, there is question not only of an immense privilege granted to those who are ordained, but likewise of the salvation of the flocks who are hereafter to be entrusted to their care.

We will praise the divine Spirit with these concluding stanzas of the hymn used by the Armenian liturgy during the feast of Pentecost.

HYMN

(Canon septimæ diei.)

Qui in pennis agilibus
immaterialium volantium
ac ignem vibrantium Se-
raphim supersedens, in pro-
videntia curam geris crea-
turarum; Spiritus tu sancte,
benedictus es a creaturis
tuis.

Qui præclarissima ac mi-
roplena voce cum Patre et
Filio semper glorificaris, ac
benigne respicis ad creatu-
ras; Spiritus tu sancte, be-

Thou that sittest on the
swift wings of the fire-darting
Seraphim, takest all creatures
under the care of thy pro-
vidence. O holy Spirit, thou
art blessed by thy creatures!

Thou that, in grandest,
sweetest hymns, art ever glo-
rified together with the Father
and the Son, thou lookest with
mercy on thy creatures. O

nedictus es a creaturis tuis.

Hodie divina Providentia in cœnaculo personans ventoso sonore, atque apostolos inebrians distributus es in creaturis; Spiritus tu sancte, benedictus es a creaturis tuis.

holy Spirit, thou art blessed by thy creatures!

To-day, with divine provision, thou descendedst with sound of a mighty wind into the cenacle, and by inebriating the apostles with thy grace, thou wast given to creatures. O holy Spirit, thou art blessed by thy creatures!

With the following fine sequence of Adam of Saint Victor, we close the homage of liturgical praise to the Spirit of the Father and the Son.

SEQUENCE

Veni, summe Consolator,
Spes salutis, vitæ dator,
Adsit tua gratia!

Dulcis ardor, ros divine,
Bonitatis germine
Eadem substantia.

Ab utroque derivatus,
Et a neutro separatus,
Ad utrumque colligatus
Sempiterno fœdere;

Ros et vapor utriusque,
Donet Pater Filiusque
Quod effluas ad nos usque
Largifluo munere.

Rorem audis et vaporem,
Crede simul et odorem
Quo Deus discernitur.

Rorem istum quem emittit
Qui plus gustat, magis sitit,
Nec ardor reprimitur.

Plebs ut sacra renascatur,
Per hunc unda consecratur,
Cui super ferebatur

In rerum exordium;
Fons, origo pietatis,

Come, O best of Comforters,
hope of our salvation, giver
of life! aid us with thy grace.
O sweet fire, O divine dew!
thou art, with Father and Son,
the germ of infinite goodness.

Thou proceedest from both;
from neither ever separate,
but united to both with an
everlasting link. O thou their
dew and Spirit! may the
Father and Son grant thee to
flow in copious gift, even un-
to us.

Christian! he is the dew
and Spirit: believe, too, that
he is the fragrance that tells
thee he is God. The more we
drink of this heaven-sent dew,
the more we thirst to drink,
and pant the more to have.

That we may be regenerated
as children of God, he gives
water its mystic power, he that
moved over the waters when
this world began. He is the

Fons emundans a peccatis,
Fons de fonte deitatis,
Fons sacrator fontium !

Ignis vive, vivax unda,
Munda sinus et fecunda,
Subministra gratiam ;
Charitatis tactos igne,
Nosmet tibi fac benigne
Sanctitatis hostiam.

Patris, Nati pium Fla-
men,
Vitorum medicamen,
Fessis esto sublevamen,
Mœstis consolatio.
Custus amor et honestus,
Æstus ardens, sed mode-
stus,
Quos urit ardor incestus
Tua sanet unctio.

Vox non sono designata,
Vox subtilis, vox privata,
Vox beatis inspirata,
O vox dulcis, O vox grata,
Sona nostris mentibus!
Lux dispellens falsitatem,
Lux inducens veritatem,
Vitam atque sanitatem
Et æternam claritatem
Nobis confer omnibus.
Amen.

fount of holiness, the fount
that cleanses us from sin, the
fount that springs from the
fountain Godhead, the fount
that consecrates the font.

O living fire, O life-giving
stream! cleanse and fructify
our hearts, and give them
grace. In flame us with the
fire of charity, and then, in
mercy, make us a holy offering
to thyself.

Dear Spirit of the Father
and the Son! thou remedy of
sin! be to the wearied help,
and to the sorrowing consol-
ation! O chaste and beautiful
love! O burning, yet purest
love! may thine unction
heal the wound of seething
lust.

O soundless voice! Voice
mysterious and still! Voice
whispered in the faithful ear!
O voice most sweet and dear!
O voice most sweet and dear!
speak to our souls! O lie-
dispelling light! O truth-
bearing light! grant to each
and all of us thy servants life,
and health, and brightness
everlasting. Amen.

THE GIFT OF WISDOM

The second favour destined by the Holy Ghost for the soul that is faithful to Him in action, is the gift of wisdom, which is superior to that of understanding. The two are, however, connected together, inasmuch

as the object shown by the gift of understanding, is held and relished by the gift of wisdom. When the psalmist invites us to draw nigh to God, he bids us relish our sovereign good: 'Taste', says he, 'and see that the Lord is sweet!'¹ Holy Church prays for us, on the day of Pentecost, that we may relish what is right and just (*recta sapere*), because the union of the soul with God is rather an experience or tasting, than a sight, for such sight would be incompatible with our present state. The light given by the gift of understanding is not intuitive; it gladdens the soul, and gives her an instinctive tendency to the truth; but its own final perfection depends upon its union with wisdom, which is, as it were, its end.

Understanding, therefore, is light; wisdom is union. Now, union with the sovereign good is attained by the will, that is, by love, which is in the will. Thus, in the angelic hierarchy, the Cherubim, with their sublime intellect, are below the Seraphim, who are inflamed with love. It is quite true that the Cherubim have ardent love and the Seraphim profound intelligence; but they differ from each other by their predominating quality; and that choir is the higher of the two which approaches the nearer to the Divinity by its love and relish of the sovereign good.

The seventh gift is called by the beautiful name of wisdom, which is taken from its uniting the soul, by love, to the eternal Wisdom. This eternal Wisdom, who mercifully puts Himself within our reach even in this vale of tears, is the divine Word, whom the apostle calls the brightness of the Father's glory, and the figure of His substance.² It is He who sent us the Holy Ghost, that He might sanctify us and lead us to Himself; so that the sublimest of the

¹ Ps. xxxiii. 9.

² Heb. i. 3.

workings of this holy Spirit is His procuring our union with Him, who, being God, became Flesh, and for our sake made Himself obedient unto death, even to the death of the cross.¹ By the mysteries wrought in His Humanity, Jesus enabled us to enter within the veil of His Divinity; by faith, enlightened by supernatural understanding, we see the glory of the Only-Begotten of the Father;² and just as He made Himself a partaker of our lowly human nature, so does He give Himself, the uncreated Wisdom, to be loved and relished by that created wisdom, the noblest of the gifts which the Holy Ghost forms within us.

Happy, then, they who possess this precious wisdom, which makes the soul relish God and the things that are of God! 'The sensual man,' says the apostle, 'perceiveth not the things that are of the Spirit of God;'³ and in order that he may enjoy this gift, he must become spiritual, and docile to the teachings of the holy Spirit; and then there will happen to him, what has happened to thousands of others, namely, that after being a slave to a carnal life, he will recover his Christian freedom and dignity. The man who is less depraved than the former, but still imbued with the spirit of the world, is also incapable of receiving or even comprehending the gifts of understanding and wisdom. He is ever ridiculing those who, he cannot help knowing, possess these gifts; he never leaves them in peace, but is ever carping at their conduct, setting himself in opposition to them, and, at times, seeking to satiate his jealousy by bitter persecution. Jesus assures us that the world cannot receive the Spirit of truth, because it seeth Him not, nor knoweth Him.⁴ They,

¹ Philipp. ii. 8.

² St. John, i. 14.

³ 1 Cor. ii. 14.

⁴ St. John, xiv. 17.

therefore, who would possess the supreme good, must first divorce themselves from the spirit of the world, which is the personal enemy of the Spirit of God. If they break asunder the chain that now fetters them, they may hope to be gifted with wisdom.

The special result of this gift is great vigour in the soul, and energy in all her powers. Her whole life is, so to speak, seasoned with it; the effect may be likened to that produced in the body by wholesome diet. There is no disagreement between such a soul and her God; and hence, her union with Him is almost inevitable. 'Where the Spirit of the Lord is,' says the apostle, 'there is liberty.'¹ Everything is easy to the soul that is under the influence of the Spirit of wisdom. Things that are hard to nature, are sweet to such a soul; and suffering does not appal her, as once it did. To say that God is near to her is saying too little: she is united with Him. And yet, she must keep herself in an attitude of profound humility, for pride may reach her even in that exalted state, and oh, how terrible would be her fall!

Let us with all the earnestness of our hearts, beseech the Holy Ghost to give us this wisdom, which will lead us to our Jesus, the infinite Wisdom. One who was wise under the old Law aspired to this gift, when he wrote these words, of which we Christians alone can appreciate the full meaning: 'I wished and understanding was given to me; and I called upon God and the Spirit of wisdom came upon me.'² So that we are to ask for this gift, and with great fervour. In the new Covenant, we have the apostle Saint James thus urging us to pray for it: 'If any of you want wisdom, let him ask of God who giveth to all men abundantly, and upbraideth

¹ 2 Cor. iii. 17.

² Wisd. vii. 7.

not; and it shall be given him; but let him ask in faith, nothing wavering.¹ O holy Spirit! we presume to follow this injunction of the apostle, and say to Thee: O Thou who proceedest from Power and Wisdom, give us wisdom! He that is Wisdom has sent Thee unto us, that Thou mayst unite us to Him. Take us from ourselves, and unite us to Him who united Himself to our weak nature. O sacred source of unity! be Thou the link uniting us for ever to Jesus; then will the Father adopt us as His heirs, and joint-heirs with Christ!²

¹ St. James, i. 5, 6.

² Rom. viii. 17.

The series of the mysteries is now completed, and the movable cycle of the liturgy has come to its close. We first passed, during Advent, the four weeks, which represented the four thousand years spent by mankind in entreating the eternal Father to send His Son. Our Emmanuel at length came down; we shared in the joys of His Birth, in the dolours of His Passion, in the glory of His Resurrection, in the triumph of His Ascension. Lastly, we have witnessed the descent of the Holy Ghost upon us, and we know that He is to abide with us to the last. Holy Church has assisted us throughout the whole of this sublime drama, which contains the work of our salvation. Her heavenly canticles, her magnificent ceremonies, have instructed us day by day, enabling us to follow and understand each feast and season. Blessed be this mother for the care wherewith she has placed all these great mysteries before us, thus giving us light and love! Blessed be the sacred liturgy, which has brought us so much consolation and encouragement! We have now to pass through the immovable portion of the cycle: we shall find sublime spiritual episodes, worthy of all our attention. Let us, then, prepare to resume our journey: let us take fresh courage in the thought that the Holy Ghost will direct our steps, and, by the sacred liturgy, of which He is the inspirer, will continue to throw open to us treasures of precept and example.
