

THE
LITURGICAL YEAR

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THE
LITURGICAL YEAR

ABBOT PROSPER GUÉRANGER, O.S.B.

PASCHAL TIME

BOOK II

TRANSLATED FROM THE FRENCH BY

DOM LAURENCE SHEPHERD, O.S.B.

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P. O. Box 603
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CONTENTS

CHAPTER	PAGE
I. The History of Paschal Time	I
II. The Mystery of Paschal Time	14
III. Practice during Paschal Time	20
IV. Morning and Night Prayers for Paschal Time	26
V. On hearing Mass during Paschal Time	41
VI. On Holy Communion during Paschal Time	74
VII. Of the Office of Vespers for Sundays and Feasts during Paschal Time	81
VIII. Of the Office of Compline during Paschal Time	91

PROPER OF THE TIME

<i>Monday</i> of the second week after Easter	101
<i>Tuesday</i> of the second week after Easter	107
<i>Wednesday</i> of the second week after Easter	111
<i>Thursday</i> of the second week after Easter	115
<i>Friday</i> of the second week after Easter	119
<i>Saturday</i> of the second week after Easter	124
SECOND SUNDAY AFTER EASTER	130
<i>Monday</i> of the third week after Easter	145
<i>Tuesday</i> of the third week after Easter	148
<i>Wednesday</i> of the third week after Easter	152
<i>Thursday</i> of the third week after Easter	158
<i>Friday</i> of the third week after Easter	164
<i>Saturday</i> of the third week after Easter	169
THIRD SUNDAY AFTER EASTER: THE SOLEMNITY OF SAINT JOSEPH	174
<i>Monday</i> of the fourth week after Easter	195
<i>Tuesday</i> of the fourth week after Easter	201

	PAGE
<i>Wednesday</i> of the fourth week after Easter	207
<i>Thursday</i> of the fourth week after Easter	211
<i>Friday</i> of the fourth week after Easter	215
<i>Saturday</i> of the fourth week after Easter	222
FOURTH SUNDAY AFTER EASTER	227
<i>Monday</i> of the fifth week after Easter	242
<i>Tuesday</i> of the fifth week after Easter	247
<i>Wednesday</i> of the fifth week after Easter	251
<i>Thursday</i> of the fifth week after Easter	256
<i>Friday</i> of the fifth week after Easter	261
<i>Saturday</i> of the fifth week after Easter	267

PROPER OF THE SAINTS

<i>April</i> 2.—SAINT FRANCIS OF PAULA, Confessor	277
<i>April</i> 4.—SAINT ISIDORE, Bishop and Doctor of the Church	280
<i>April</i> 5.—SAINT VINCENT FERRER, Confessor	285
<i>April</i> 11.—SAINT LEO THE GREAT, Pope and Doctor of the Church	293
<i>April</i> 13.—SAINT HERMENEGILD, Martyr	302
<i>April</i> 14.—SAINT JUSTIN MARTYR	308
<i>Same Day.</i> —SAINTS TIBURTIUS, VALERIAN, and MAXIMUS, Martyrs	315
<i>April</i> 17.—SAINT ANICETUS, Pope and Martyr	318
<i>April</i> 21.—SAINT ANSELM, Bishop and Doctor of the Church	320
<i>April</i> 22.—SAINTS SOTER and CAIUS, Popes and Martyrs	330
<i>April</i> 23.—SAINT GEORGE, Martyr	333
<i>April</i> 24.—SAINT FIDELIS OF SIGMARINGEN, Martyr	341
<i>April</i> 25.—SAINT MARK, Evangelist	347
<i>April</i> 26.—SAINTS CLETUS and MARCELLINUS, Popes and Martyrs	361
<i>April</i> 28.—SAINT PAUL OF THE CROSS, Confessor	364
<i>Same Day.</i> —SAINT VITALIS, Martyr	372

CONTENTS

vii

	PAGE
<i>April</i> 29.—SAINT PETER, Martyr	374
<i>April</i> 30.—SAINT CATHARINE OF SIENA, Virgin	381
<i>May</i> 1.—SAINTS PHILIP and JAMES THE LESS, Apostles	392
<i>May</i> 2.—SAINT ATHANASIUS, Bishop and Doctor of the Church	403
<i>May</i> 3.—THE FINDING OF THE HOLY CROSS	414
<i>Same Day.</i> —SAINT ALEXANDER, Pope and Martyr, SAINTS EVENTIUS and THEODULUS, Martyrs, and SAINT JUVENAL, Bishop and Confessor	430
<i>May</i> 4.—SAINT MONICA, Widow	434
<i>May</i> 5.—SAINT PIUS THE FIFTH, Pope	443
<i>May</i> 6.—SAINT JOHN before the Latin Gate	454
<i>May</i> 7.—SAINT STANISLAUS, Bishop and Martyr	459
<i>May</i> 8.—THE APPARITION OF ST MICHAEL, the Archangel	463
<i>May</i> 9.—SAINT GREGORY NAZIANZEN, Bishop and Doctor of the Church	475
<i>May</i> 10.—SAINT ANTONINUS, Bishop and Confessor	484
<i>Same Day.</i> —SAINTS GORDIAN and EPIMACHUS, Martyrs	487
<i>May</i> 12.—SAINTS NEREUS and ACHILLEUS, Martyrs, and SAINT FLAVIA DOMITILLA, Virgin and Martyr	490
<i>Same Day.</i> —SAINT PANCRAS, Martyr	497
<i>May</i> 14.—SAINT BONIFACE, Martyr	499
<i>May</i> 15.—SAINT JOHN BAPTIST DE LA SALLE, Confessor	502
<i>May</i> 16.—SAINT UBALDUS, Bishop and Confessor	506
<i>Same Day.</i> —SAINT JOHN NEPOMUCEN, Martyr	509
<i>May</i> 17.—SAINT PASCHAL BAYLON, Confessor	515
<i>May</i> 18.—SAINT VENANTIUS, Martyr	520
<i>May</i> 19.—SAINT PETER CELESTINE, Pope	524
<i>Same Day.</i> —SAINT PUDENTIANA, Virgin	527
<i>May</i> 20.—SAINT BERNARDINE OF SIENA, Confessor	530
<i>May</i> 24.—Feast of OUR LADY, HELP OF CHRISTIANS	537
<i>May</i> 25.—SAINT GREGORY THE SEVENTH, Pope and Confessor	552
<i>Same Day.</i> —SAINT URBAN, Pope and Martyr	588

	PAGE
<i>May 26.</i> —SAINT PHILIP NERI, Confessor	591
<i>Same Day.</i> —SAINT ELEUTHERIUS, Pope and Martyr	600
<i>Same Day.</i> —SAINT AUGUSTINE, Bishop, Apostle of England	604
<i>May 27.</i> —SAINT BEDE THE VENERABLE, Confessor, Doctor of the Church	613
<i>Same Day.</i> —SAINT JOHN THE FIRST, Pope and Martyr	619
<i>May 29.</i> —SAINT MARY MAGDALEN DE PAZZI, Virgin	623
<i>May 30.</i> —SAINT FELIX THE FIRST, Pope and Martyr	628
<i>Same Day.</i> —SAINT FERDINAND THE THIRD, King of Castile, and Confessor	629
<i>Same Day.</i> —SAINT JOAN OF ARC, Virgin	637
<i>May 31.</i> —SAINT ANGELA DE MERICI, Virgin	642
<i>Same Day.</i> —SAINT PETRONILLA, Virgin	647

PASCHAL TIME

CHAPTER THE FIRST

THE HISTORY OF PASCHAL TIME

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

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

¹ *Homilia*, xxii.

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

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

¹ 1 Cor. xv 21, 22.

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

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

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

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

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

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

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

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

¹ *Spicilegium Solesmense*, t. iv p. 541.

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

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

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

¹ *Epist. ad Afros episcopos.*

² *Concil. Galilæ. t. i.*

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

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

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

All this shows us how important it was to fix the precise day of Easter; and God has several times shown by miracles that the date of so sacred a feast was not a matter of indifference. During the ages when the confusion of the cycles and the want of correct astronomical computations occasioned great uncertainty as to the vernal equinox, miraculous events more than once supplied the deficiencies of science and authority. In a letter to St Leo the Great, in the year 444, Paschasinus, bishop of Lilybæum² in Sicily, relates that under the Pontificate of St Zosimus—Honorius being consul for the eleventh, and Constantius for the second time—the real day of Easter was miraculously revealed to the people of one of the churches there. In the midst of a mountainous and thickly wooded district of the island was a village called Meltinas. Its church was of the poorest, but it was dear to God. Every year, on the night preceding Easter Sunday, as the priest went to the baptistery to bless the font, it was found to be miraculously filled with water, for there were no human means wherewith it could be supplied. As soon as baptism was administered, the water disappeared of itself, and left the font perfectly dry. In the year just mentioned, the people, misled by a wrong calculation, assembled for the ceremonies of Easter Eve. The Prophecies having been read, the priest and his flock repaired to the baptistery—but the font was empty. They waited, expecting the miraculous flowing of the water, wherewith the catechumens were to receive the grace of regeneration: but they waited in vain, and no baptism was administered. On the following April 22 the font was found to be filled to the brim, and thereby the people understood that that was the true Easter for that year.³

Cassiodorus, writing in the name of king Athalaric

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

² The modern *Marsala*.

³ S Leonis, *Opera*, Epist. iii.

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

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

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

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

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

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

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

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

¹ *Pratum spirituale*, cap. ccxv.

² *Concil. Agath.* Canon xviii.

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

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

¹ Two centuries after this, Pope Eugenius IV, in the Constitution *Digna Fide*, given in the year 1440, allowed this annual Communion to be made on any day between Palm Sunday and Low Sunday inclusively. This remains the law of the Church, but individual bishops may now extend the period from the Fourth Sunday in Lent until Trinity Sunday inclusively. In England, by permission of the Holy See, the time for making the Easter Communion extends from Ash Wednesday to Low Sunday.—Tr.]

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

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

¹ *De Idololatria*, cap. xiv.

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

¹ *In Lucam*, lib. viii cap. xxv.

CHAPTER THE SECOND

THE MYSTERY OF PASCHAL TIME

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

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

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

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

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

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

¹ Apoc. x 6.

² Coloss. i 18.

³ Pontificale Rom. In Dedicat. Eccles.

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

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

¹ Ps. xviii 6, 7.

² Cant. ii 10, 13.

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

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

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

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

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

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

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

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

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

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

¹ Heb. xii 29.

CHAPTER THE THIRD

PRACTICE DURING PASCHAL TIME

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

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

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

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

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

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

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

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

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

¹ St Matth ix 15.

² St John xiv 16-18.

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

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

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

¹ Collect for Tuesday in Easter Week.

⁴ Rom. vi 4.

² Rom. vi 6.

⁵ Rom. vi 9, 10.

³ Rom. vi 4.

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

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

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

¹ Hymn for the Matins of Ascension Day.

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

¹ St John i 12, 13.

CHAPTER THE FOURTH

*MORNING AND NIGHT PRAYERS FOR
PASCHAL TIME*

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

Surrexit Dominus vere. Alleluia.

The Lord hath truly risen. 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.

℞. Laudemus et superexaltemus eum in sæcula.

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

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

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

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

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

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

℣. In resurrectione tua, Christe, alleluia.

℣. In thy Resurrection, O Christ, alleluia.

℞. Cœli et terra lætentur, alleluia.

℞. Let heaven and earth rejoice, alleluia.

Thirdly, invocation of the Holy Ghost:

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

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

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

THE LORD'S PRAYER

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

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

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

THE ANGELICAL SALUTATION

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

THE APOSTLES' CREED

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

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

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

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

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

HYMN

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

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

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

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

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

Sat funeri, sat lachrymis,
Sat est datum doloribus:
Surrexit exstinctor necis,
Clamat coruscans Angelus.

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

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

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

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

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

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

Amen.

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

THE CONFESSION OF SINS

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

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

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

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

Indulgentiam, absolutio- May the Almighty and mer-
nem, et remissionem pecca- ciful Lord grant us pardon,
torum nostrorum tribuat no- absolution, and remission of
his omnipotens et misericors our sins. Amen.
Dominus. Amen.

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

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

∇. Domine, exaudi ora-
tionem meam.

℞. Et clamor meus ad te
veniat.

∇. O Lord, hear my prayer.

℞. And let my cry come unto
thee.

OREMUS.

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

LET US PRAY.

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

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

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

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

V. Deus, in adiutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Deus, in adiutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Deus, in adiutorium 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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ACT OF CONTRITION

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

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

ACT OF FAITH

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

ACT OF HOPE

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

ACT OF CHARITY

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

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

ANTHEM TO THE BLESSED VIRGIN

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

OREMUS.

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

LET US PRAY.

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

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

THE LITANY OF THE BLESSED VIRGIN

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

Salus infirmorum,	Health of the weak,
Refugium peccatorum.	Refuge of sinners,
Consolatrix afflictorum,	Comforter of the afflicted,
Auxilium Christianorum,	Help of Christians,
Regina Angelorum,	Queen of Angels,
Regina Patriarcharum,	Queen of Patriarchs,
Regina Prophetarum,	Queen of Prophets,
Regina Apostolorum,	Queen of Apostles,
Regina Martyrum,	Queen of Martyrs,
Regina Confessorum,	Queen of Confessors,
Regina Virginum,	Queen of Virgins,
Regina Sanctorum omnium,	Queen of all Saints,
Regina sine labe originali concepta,	Queen conceived without ori- ginal sin,
Regina sacratissimi Rosarii.	Queen of the most holy Rosary,
Regina pacis.	Queen of peace.
Agnus Dei, qui tollis peccata mundi, parce nobis, Do- mine.	Lamb of God, who takest away the sins of the world, spare us, O Lord.
Agnus Dei, qui tollis pec- cata mundi, exaudi nos, Domine.	Lamb of God, who takest away the sins of the world, gra- ciously hear us, O Lord.
Agnus Dei, qui tollis pec- cata mundi, miserere no- bis.	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.
℣. Ora pro nobis, sancta Dei Genitrix.	℣. Pray for us, O holy Mother of God.
℞. Ut digni efficiamur promissionibus Christi.	℞. 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 Virginis intercessione, a præsentis liberari tristitia, et æterna perfrui lætitia. Per Christum Dominum nostrum. 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 eternal. Through Christ our Lord. Amen.

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

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

℣. Angelis suis Deus mandavit de te.

℞. Ut custodiant te in omnibus viis tuis.

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.

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.

LET US PRAY.

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

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

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

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

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

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

PSALM 129

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

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

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

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

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

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

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

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

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

Requiem æternam dona eis, Domine,

Et lux perpetua luceat eis.

℣. A porta inferi,

℞. Erue, Domine, animas eorum.

℣. Requiescant in pace.

℞. Amen.

℣. Domine, exaudi orationem meam.

℞. Et clamor meus ad te veniat.

OREMUS.

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

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

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

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

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

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

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord,

And let perpetual light shine upon them.

℣. From the gate of hell,

℞. Deliver their souls, O Lord.

℣. May they rest in peace.

℞. Amen.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

LET US PRAY.

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

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

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

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

℣. *Dignare Domine, nocte ista,*

℞. *Sine peccato nos custodire.*

℣. *Miserere nostri, Domine.*

℞. *Miserere nostri.*

℣. *Fiat misericordia tua, Domine, super nos.*

℞. *Quemadmodum speravimus in te.*

℣. *Domine, exaudi orationem meam.*

℞. *Et clamor meus ad te veniat.*

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:

℣. *Mane nobiscum, Domine, alleluia.*

℞. *Quoniam advesperascit, alleluia.*

℣. *Stay with us, O Lord, alleluia.*

℞. *For it is now evening, alleluia.*

CHAPTER THE FIFTH

ON HEARING MASS DURING PASCHAL TIME

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

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

¹ Sequence for the Feast of Corpus Christi.

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

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

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

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

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

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

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

ANTIPHON OF THE ASPERGES

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

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

Gloria Patri. Vidi aquam.

☩. Ostende nobis, Domine, misericordiam tuam, alleluia.

℞. Et salutare tuum da nobis, alleluia.

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

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

Glory, etc. I saw.

☩. Show us, O Lord, thy mercy, alleluia.

℞. And grant us thy salvation, alleluia.

OREMUS.

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

LET US PRAY.

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

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

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

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

THE ORDINARY OF THE MASS

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

℣. Introibo ad altare Dei.

℞. Ad Deum qui lætificat
juventutem meam.

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

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

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

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

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

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

Gloria Patri, et Filio, et
Spiritui Sancto.

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

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

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

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

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

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

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

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

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

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

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

℣. Introibo ad altare Dei.

℞. Ad Deum qui lætificat
juventutem meam.

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

℣. Adjutorium nostrum in
nomine Domini.

℞. Qui fecit cælum et ter-
ram.

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

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

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

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

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

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

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

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

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

R̄. Amen.

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

R̄. Amen.

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

R̄. Amen.

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

R̄. Amen.

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

∇. Deus, tu conversus vivificabis nos.

R̄. Et plebs tua lætabitur in te.

∇. Ostende nobis, Domine, misericordiam tuam.

R̄. Et Salutare tuum da nobis.

∇. Domine, exaudi orationem meam.

R̄. Et clamor meus ad te veniat.

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

R̄. And thy people shall rejoice in thee.

∇. Show us, O Lord, thy mercy.

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

∇. O Lord, hear my prayer.

R̄. And let my cry come unto thee.

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

∇. Dominus vobiscum.

R̄. The Lord be with you.

Answer him with reverence:

∇. Et cum spiritu tuo.

R̄. And with thy spirit.

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

OREMUS.

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

LET US PRAY.

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

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

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

Oramus te, Domine, per Generous soldiers of Jesus
merita sanctorum tuorum, Christ, who have mingled your
quorum reliquiæ hic sunt, et own blood with his, intercede
omnium sanctorum: ut in- for us that our sins may be
dulgere digneris omnia pec- forgiven: that so we may, like
cata mea. Amen. you, approach unto God.

If it be a High Mass at which you are assisting, the priest incenses the altar in a most solemn manner; this white cloud which you see ascending from every part of the altar signifies the prayer of the Church, who addresses herself to Jesus Christ, while the divine Mediator causes that prayer to ascend, united with his own, to the throne of the majesty of his Father.

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

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

To the Father :

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

To the Son :

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

To the Holy Ghost :

Kyrie eleison.
Kyrie eleison.
Kyrie eleison.

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

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

THE ANGELIC HYMN

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

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

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

Domine, Fili unigenite,
Jesu Christe.

Domine Deus, Agnus Dei,
Filius Patris.

Qui tollis peccata mundi,
miserere nobis.

Qui tollis peccata mundi,
suscipe deprecationem no-
stram.

Qui sedes ad dexteram
Patris, miserere nobis.

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

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

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

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

O Lord Jesus Christ, the only
begotten Son.

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

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

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

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

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

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

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

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

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

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

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

If it be a High Mass, the deacon meanwhile prepares

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

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

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

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

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

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

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

¹ Cant. v 6

² 1 Kings iii 10.

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

THE NICENE CREED

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, 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 iudicare vivos et mortuos; cuius regni non erit finis.

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

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

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

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

¹ St John xx 29.

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

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

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

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

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

¹ 1 Cor. xv 53.

² 2 St Pet. i 4.

stianis vivis atque defunctis; thee, receive, together with this
 ut mihi et illis proficiat ad oblation, our hearts, which long
 salutem in vitam æternam. to live by thee, and to cease to
 Amen. 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 æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum. Come, O Divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

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

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

PSALM 25

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

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

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

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

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

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

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

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

Gloria Patri, et Filio, et Spiritui Sancto.

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

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

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

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

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

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

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

<p>Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.</p>	<p>Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our Almighty Father.</p>
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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:

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

<p>Per omnia sæcula sæculorum.</p>	<p>For ever and ever.</p>
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In the same feeling, answer your *Amen!* Then he continues:

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

Let your response be sincere.

℞. Habemus ad Dominum.	℞. We have them fixed on God.
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And when he adds:

℣. Gratias agamus Domino Deo nostro.	℣. Let us give thanks to the Lord our God.
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Answer him with all the earnestness of your soul.

℞. Dignum et justum est.	℞. It is meet and just.
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Then the Priest:

THE PREFACE¹

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

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

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

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

Sanctus, Sanctus, Sanctus,
Dominus Deus sabaoth !

Pleni sunt cœli et terra
gloria tua.

Hosanna in excelsis !

Benedictus qui venit in
nomine Domini.

Hosanna in excelsis.

Holy, Holy, Holy, Lord God
of hosts !

Heaven and earth are full of
thy glory.

Hosanna in the highest !

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

Hosanna be to him in the
highest !

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

THE CANON OF THE MASS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

spotless—our Meat and Drink of everlasting life.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Per omnia sæcula sæculorum. For ever and ever.

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

Amen.

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

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

OREMUS.

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

LET US PRAY.

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

THE LORD'S PRAYER

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

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

Let us answer with a deep feeling of our misery:

Sed libera nos a malo.

But deliver us from evil.

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

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

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

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

Per omnia sæcula sæculorum.

World without end.

R̄. Amen.

R̄. Amen.

Then he says:

Pax Domini sit semper vobiscum.

May the peace of our Lord be ever with you.

To this paternal wish reply:

R̄. Et cum spiritu tuo.

R̄. And with thy spirit.

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

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

Glory be to thee, O Saviour of the world, who didst in thy Passion permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St John saw on the Altar of Heaven 'standing as if slain:'¹ say to this your Lord and King, who has taken upon himself all our iniquities, in order to wash them away by his Blood:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

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

Agnus Dei, qui tollis peccata mundi, miserere nobis.

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

¹ Apoc. v 6.

Agnus Dei, qui tollis pec- Lamb of God, who takest
câta mundi, dona nobis pa- away the sins of the world, give
cem. 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:

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

<p>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</p>	<p>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</p>
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¹ 1 Cor. x 17.

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

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

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

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

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

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

Panem cœlestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

<p>Corpus tuum, Domine, quod sumpsi et Sanguis quem potavi, adhæreat visceribus meis: et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.</p>	<p>Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to them: and may I thus be rendered less unworthy of thy divine visit.</p>
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The priest, having read the Antiphon called the Communion, which is the first part of his thanksgiving for the favour just received from God, whereby he has renewed his divine presence among us, turns to the people with the usual salutation; after which he recites the prayers called the Postcommunion, which are the completion of the thanksgiving. You will join him here also, thanking God for the unspeakable gift he has just lavished on you, and asking him, with most earnest entreaty, that he will bestow upon you perseverance in the joy of Paschal Time, and vigilance over yourself during the whole course of this day, that so you may keep up within you the love of that new life which gives you a right to the company of our risen Jesus.

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

Dominus vobiscum.	The Lord be with you.
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Answer him :

Et cum spiritu tuo.	And with thy spirit.
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The deacon, or if it be not a High Mass, the priest himself, then says:

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

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

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

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

The priest raises his hand, and thus blesses you:

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

Ry. Amen.

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

Ry. Amen.

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

Ps. Dominus vobiscum.

Ry. Et cum spiritu tuo.

Ps. The Lord be with you.

Ry. 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

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

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

R̄. Deo gratias.

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

R̄. Thanks be to God.

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING PASCHAL TIME

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

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

We shall all resume these bodies of ours on the Last

¹ 1 Cor. xi 26,

² St John vi 49, 50, 55.

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

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

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

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

¹ Rom. vi 9.

² St John vi 52.

BEFORE COMMUNION

ACT OF FAITH

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

ACT OF HUMILITY

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

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

ACT OF CONTRITION

O Saviour of the world! O Conqueror of death! thou art coming to me, and I am but a sinner. Thou wilt 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 in my heart; thou the great God, whose will alone created the light and whose almighty power reunited thy Soul and Body for a glorious Resurrection. I most profoundly adore thine omnipotence, which is now united to my poor nature. No, my Almighty Father! thou shalt find no resistance here; thou art my Sovereign Lord, and I delightedly confess it. Thou hast come down from heaven to this lowly dwelling of my misery, my nothingness, in order to receive my adoration; thou shalt have it, dear Lord! the humblest and best I can give: for my soul is overpowered by the wondrous honour thou art now conferring upon me! Thou art the infinite Being, the Creator and Preserver of all things! I adore thee as my King and Lord and Master: my happiness and glory is in my total dependence upon thee; the one ambition of my heart is to serve thee.

ACT OF THANKSGIVING

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

ACT OF LOVE

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

ACT OF OBLATION

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

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

CHAPTER THE SEVENTH

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

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

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

∇. Deus, in adjutorium meum intende.

R̄. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto.

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

ANT. Alleluia.

∇. Incline unto my aid, O God.

R̄. O Lord, make haste to help me.

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

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

ANT. Alleluia.

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

The first Psalm is a prophecy of the future glory of the Messiah. 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.

Donec ponam inimicos tuos: * scabellum pedum tuorum.

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

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

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

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

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

De torrente in via bibet: * propterea exaltabit caput.

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

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

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

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

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

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

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

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

The following Psalm commemorates the mercies of God to his people, the promised *Covenant*, the *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 IIO

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PSALM III

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PSALM 112

Laudate, pueri, Dominum: * laudate nomen Domini. 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 caelos 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 cælo 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.

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

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

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

Simulacra Gentium argentum et aurum: * opera manuum hominum.

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

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

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled: Jordan was turned back.

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

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

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

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

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

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

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

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

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

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

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

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

ambulabunt: * non clamabunt in gutture suo.

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

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

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

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

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israel: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

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

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

Cœlum cœli Domino: * terram autem dedit filiis hominum.

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

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

ANT. Alleluia, alleluia, alleluia.

neither shall they cry out through their throat.

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

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

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

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

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

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

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

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

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

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

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

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

ANT. Alleluia, alleluia, alleluia.

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

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

HYMN¹

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

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

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

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

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

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

Ut sis perenne mentibus
Paschale, Jesu, gaudium,

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

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

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

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

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

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

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

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

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

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

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

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

Jam Pascha nostrum Christus est,
Qui immolatus Agnus est,

Sinceritatis azyma
Caro ejus oblata est.

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

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

A morte dira criminum
Vitæ renatos libera.

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

Amen.

Ÿ. Mane nobiscum, Do-
mine, alleluia.

R̄. Quoniam advesperascit,
alleluia.

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

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

Amen.

Ÿ. Stay with us, O Lord,
alleluia.

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

OUR LADY'S CANTICLE

(*St Luke i*)

Magnificat: * anima mea
Dominum.

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

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

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

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

My soul doth magnify the
Lord.

And my spirit hath rejoiced
in God my Saviour.

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

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

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

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

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes implevit bonis: * et divites dimisit inanes.

Suscepit Israel puerum suum: * recordatus misericordiæ suæ.

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

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

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

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

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

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

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

The Vespers end with the following Versicles:

℣. 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, benedice.

℣. 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 devour: resist him, being strong in faith. But thou, O Lord, have mercy on us.

The choir answers:

℟. Deo gratias.

℟. Thanks be to God.

Then the priest:

℣. Adjutorium nostrum in nomine Domini.

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

The choir:

R̄y. Qui fecit cœlum et terram. R̄y. 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, perducat te ad vitam æternam. May Almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

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

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

The priest then says:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam. May Almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.

R̄y. Amen.

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

R̄y. Amen.

R̄y. Amen.

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

R̄y. Amen.

☩. Converte nos, Deus,
Salutaris noster.

Ry. Et averte iram tuam
a nobis.

☩. Deus, in adjutorium
meum intende.

Ry. Domine, ad adjuvan-
dum me festina.

Gloria Patri, etc. Alleluia.

ANT. Alleluia.

☩. Convert us, O God, our
Saviour.

Ry. And turn away thy anger
from us.

☩. Incline unto my aid, O
God.

Ry. O Lord, make haste to
help me.

Glory, etc. Alleluia.

ANT. Alleluia.

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

PSALM 4

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

Miserere mei: * et exaudi
orationem meam.

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

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

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

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

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

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

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

Have mercy on me: and hear
my prayer.

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

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

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

Offer up the sacrifice of jus-
tice and trust in the Lord: many
say, who 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 pace in idipsum: * In peace, in the self same, I
dormiam et requiescam. will sleep, and I will rest.

Quoniam tu, Domine, sin- For thou, O Lord, singularly
gulariter in spe: * constituisti hast settled me in hope.
me.

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

PSALM 90

Qui habitat in adjutorio He that dwelleth in the aid
Altissimi: * in protectione of the Most High, shall abide
Dei cœli commorabitur. under the protection of the God
of heaven.

Dicet Domino: Susceptor He shall say to the Lord: Thou
meus es tu, et refugium meum: art my protector, and my refuge:
* Deus meus, sperabo in eum. my God, in him will I trust.

Quoniam ipse liberavit me For he hath delivered me
de laqueo venantium: * et a from the snare of the hunters:
verbo aspero. and from the sharp word.

Scapulis suis obumbrabit He will overshadow thee with
tibi: * et sub pennis ejus his shoulders: and under his
sperabis. wings thou shalt trust.

Scuto circumdabit te ve- His truth shall compass thee
ritas ejus: * non timebis a with a shield: thou shalt not be
timore nocturno. afraid of the terror of the night.

A sagitta volante in die, a Of the arrow that flieth in the
negotio perambulante in tene- day: of the business that walketh
bris: * ab incursu, et dæmo- about in the dark: of invasion,
nio meridiano. or of the noonday devil.

Cadent a latere tuo mille, et A thousand shall fall at thy
decem millia a dextris tuis: side, and ten thousand at thy
* ad te autem non appro- right hand: but it shall not come
pinquabit. nigh thee.

Verumtamen oculis tuis But thou shalt consider with
considerabis: * et retribu- thy eyes: and shalt see the re-
tionem peccatorum videbis. ward of the wicked.

Quoniam tu es, Domine, Because *thou hast said*: Thou,
spes mea: * Altissimum po- O Lord, art my hope, thou hast
suisti refugium tuum. made the Most High thy refuge.

Non accedet ad te malum: There shall no evil come to
* et flagellum non appro- thee, nor shall the scourge come
pinquabit tabernaculo tuo. near thy dwelling.

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

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

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

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

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

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

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

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

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

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

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

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

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

PSALM 133

Ecce nunc benedicite Dominum: * omnes servi Domini.

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

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

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

ANT. Alleluia, alleluia, alleluia.

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

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

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

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

ANT. Alleluia, alleluia, alleluia.

HYMN¹

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

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum com-
prime,
Ne pollutantur corpora.

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

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

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

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

CAPITULUM

(Jeremias xiv)

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

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

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

Gloria. In manus tuas.

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

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

ANT. Salva nos.

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

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

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

Gloria. Into thy hands.

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

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

ANT. Save us.

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

¹ According to the Monastic Rite, as follows:

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

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

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

CANTICLE OF SIMEON

(St Luke ii)

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

Quia viderunt oculi mei:
* salutare tuum.

Quod parasti: * ante faci-
ciem omnium populorum.

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

Gloria Patri, et Filio, etc.

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

V. Dominus vobiscum.

Ry. 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.

V. The Lord be with you.

Ry. And with thy spirit.

OREMUS.

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

V. Dominus vobiscum.

Ry. Et cum spiritu tuo.

V. Benedicamus Domino.

Ry. Deo gratias.

LET US PRAY.

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

V. The Lord be with you.

Ry. And with thy spirit.

V. Let us bless the Lord.

Ry. Thanks be to God.

¹ 1 Thess. v 10.

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

R̄y. Amen.

R̄y. Amen.

ANTHEM TO THE BLESSED VIRGIN

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

ANTHEM

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

☩. Gaude et lætare, Virgo Maria, alleluia.

R̄. Quia surrexit Dominus vere, alleluia.

OREMUS.

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

R̄. Amen.

☩. Divinum auxilium maneat semper nobiscum.

R̄. Amen.¹

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

R̄. For the Lord hath truly risen, alleluia.

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.

R̄. Amen.

☩. May the divine assistance remain always with us.

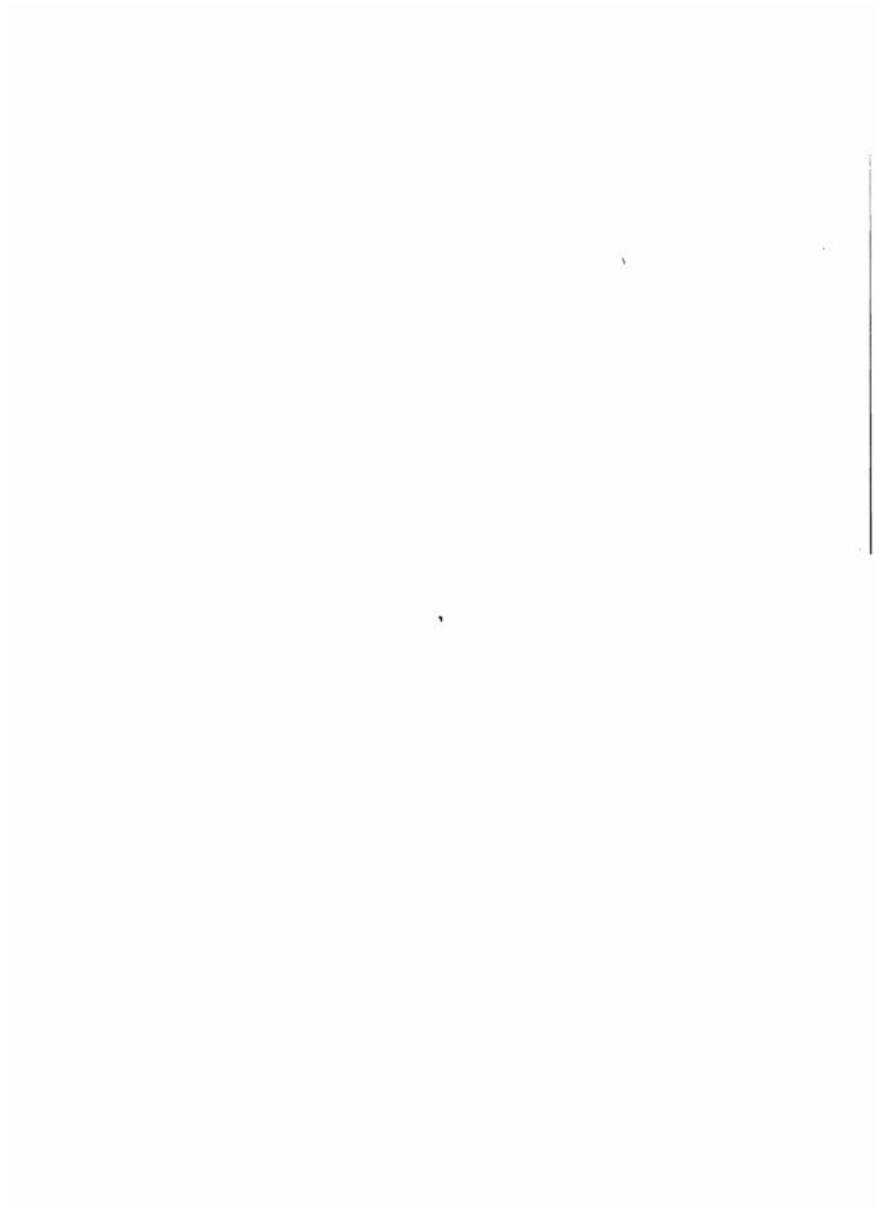
R̄. Amen.¹

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

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

R̄. Et cum fratribus nostris absentibus. Amen.

R̄. And with our absent brethren. Amen.



Proper of the Time

MONDAY OF THE SECOND WEEK AFTER EASTER

℣. In resurrectione tua, ℣. In thy resurrection, O
Christe, alleluia. Christ, alleluia.

℟. Cœli et terra lætentur, ℟. Let heaven and earth
alleluia. rejoice, alleluia.

THE first week has been devoted to the joyous celebration of our Emmanuel's return to us. He has been visiting us each day, in order to make us sure of his Resurrection. He has said to us: *See me! Touch me! Feel! it is indeed I!*¹ But we know that his visible presence among us is not to last beyond forty days. This happy period is rapidly advancing; the time seems to go so quickly! In a few weeks, he, for whom the whole earth has been in such expectation, will have disappeared from our sight. *O Expectation and Saviour of Israel! why wilt thou be as a stranger in the land, and as a wayfaring man turning in to lodge? Why wilt thou be as a wanderer?*²—So much the more precious are the hours, then! Let us keep close by his side; when we cannot hear his words, let us fix our eyes upon him; but when he does speak, let us treasure up the beautiful words, for they are as the last will of our dearest Master.

During these forty days he is continually with his disciples, not indeed to persuade them of his Resurrection (for of that they had no longer any doubt), but, as St Luke says, that he might *speak* to them of the *Kingdom of God*.³ He has redeemed man by his Blood, and his victory over death; he has wrought reconcilia-

¹ St Luke xxiv 39.

² Jer. xiv 8, 9.

³ Acts i 3.

tion between heaven and earth—all that now remains to be done is the organization of the Church. The Church is the Kingdom of God; for it is in and by her that God is to reign upon the earth. The Church is the Spouse of the risen Jesus; it is he that raised her up to so exalted an honour; and now he would give her the dowry which will prepare her for that glorious day when the Holy Ghost is to descend upon her, and proclaim her to all nations as Spouse of the Incarnate Word, and Mother of the elect.

Three things are needed by the Church in order that she may carry on her mission: a constitution framed by the very hand of the Son of God, whereby she will become a visible and permanent society; the possession of all the truths which her divine Lord came upon this earth to reveal or confirm—and in this is included the right to teach, and teach infallibly; thirdly, the means whereby she may efficaciously apply to the faithful the fruit of Jesus' sacrifice on the Cross, that is to say, the graces of salvation and sanctification. Hierarchy, Doctrine, Sacraments—these are the all-important subjects upon which our Lord instructs his disciples during the forty days between his Resurrection and Ascension.

But before following him in his divine work of organizing the Church, let us spend the rest of this week in considering him as the Risen Jesus, dwelling among men, and winning their admiration and love. We have contemplated him in the humility of his swathing-bands and Passion; let us now exultingly feast on the sight of his glory.

He presents himself to us as *the most beautiful of the sons of men*.¹ He was always so, even when he veiled the splendour of his beauty under the infirmity of the mortal flesh he had assumed; but what must not this splendour be now that he has vanquished death, and permits the rays of his glory to shine forth without restraint? His age is for ever fixed at that of thirty-three: it is the period of life wherein man is at the height

¹ Ps. xlv 3.

of his strength and beauty, without a single sign of decay. It was the state in which God created Adam, whom he formed to the likeness of the Redeemer to come; it will be the state of the bodies of the just on the day of the general Resurrection—they will bear upon them *the measure of the perfect age*¹ which our Lord had when he arose from his tomb.

But it is not only by the beauty of his features that the Body of our Risen Jesus delights the eye of such as are permitted to gaze upon him: it is now endowed with the glorious qualities of which the three Apostles caught a glimpse on Mount Thabor. In the Transfiguration, however, the Humanity shone as the sun because of its union with the Person of the Word; but now, besides the *Brightness* due to it by the Incarnation, the glorified Body of our Redeemer has that which comes from his being Conqueror and King. His Resurrection has given him such additional resplendence that the sun is not worthy to be compared with him; and St John tells us that he is the Lamp that lights up the heavenly Jerusalem.²

To this quality which the Apostle of the Gentiles calls *Brightness*,³ is added that of *Impassibility*, whereby the Body of our Risen Lord has ceased to be accessible to suffering or death, and is adorned with the immortality of life. This Body is as truly and really a Body as ever; but it is now impervious to any deterioration or weakness; its life is to bloom for all eternity. The third quality of our Redeemer's glorified Body is *Agility*, by which it can pass from one place to another, instantly and without effort. The Flesh has lost that weight which, in our present state, prevents the body from keeping pace with the longings of the soul. He passes from Jerusalem to Galilee in the twinkling of an eye, and the Spouse of the Canticle thus speaks of him: *The voice of my Beloved! Behold he cometh leaping upon the mountains, skipping over the hills!*⁴ Finally, the Body

¹ Eph. iv 13.

² Phil. iii 21. The Vulgate has *Claritas*.

³ Apoc. xxi 23.

⁴ Cant. ii 8.

of our Emmanuel has put on the quality of *Subtlety* (which the Apostle calls 'Spirituality'),¹ whereby it is enabled to penetrate every material obstacle more easily than a sunbeam makes its way through glass. On the morning of his Resurrection, he passed through the stone that stood against the mouth of the sepulchre; and on the same day he entered the Cenacle, though its doors were shut, and stood before his astonished disciples.

Such is our Saviour, now that he is set free from the shackles of mortality. Well may the little flock that is favoured with his visits exclaim on seeing him: *How fair and comely art thou,*² O dearest Master! Let us join our praises with theirs, and say: Yes, dearest Jesus, thou art beautiful above all the sons of men! A few days back and we wept at beholding thee covered with wounds, as though thou hadst been the worst of criminals: but now our eyes feast on the resplendent charm of thy divine beauty. Glory be to thee in thy triumph! Glory, too, be to thee in thy generosity, which has decreed that these our bodies, after having been purified by the humiliation of the tomb, shall one day share in the prerogatives which we now admire in *thee!*

Let us, destined as we are to share in the glory of our Jesus, offer to him this beautiful canticle, which used to be sung in the churches of Germany during the Middle Ages:

SEQUENCE

Rex regum, Dei Agne,
Leo Juda magne,
Crucis virtute
Mors peccati,
Vita justitiæ.
Dans fructum jam ligni
vitæ
Pro gustu scientiæ,
Medicina gratiæ
Pro rapina gloriæ.

O King of kings! Lamb of God! Strong Lion of Juda! by the power of the Cross, thou art the Death of sin, and the Life of justice.

To repair the evil done by Adam's eating of the Tree of Knowledge, thou now givest us the fruit of the Tree of Life: to remedy the theft committed by his ambition for glory, thou givest the medicine of grace.

¹ 1 Cor. xv 44.

² Cant. i 15.

Quum tuus sanguis
 Jus romphææ
 Restrinxit flammeæ,
 Paradisi pandis hortum,
 Stirps obedienciæ,
 Medicina gratiæ.

Hæc dies Domini celebris;
 Pax est in terris,
 Fulgur inferis,
 Et lux superis;
 Dies duplicis baptismi,
 Legis et Evangelii.

Christus Pascha est homini:
 Dum vetus transit,
 Novum surgit.
 Hæc dies Domini,
 Gaude mens expers fermenti,
 Plena panis azyymi.

Submersis hostibus,
 Signatis postibus,
 Assum Pascha
 Nocte domo una,
 Jam cum lactucis
 Ede agrestibus.

Accinctis renibus,
 Pellitis pedibus,
 Cum baculo propera,
 Et caput cum intestinis
 Et pedibus vora.

Hæc die nos lava,
 Christe, mundans hyssopo,
 Fac et dignos hoc mysterio;
 Mare siccans, Leviathan per-
 forans
 Maxillam hamo armilla.

Calice nos inebria,
 Sopi, suscita;
 De torrente bibens in via
 Damna nostra;
 Tu Pontifex, hostia,
 Torcular calcans, tu uva.

O flos virgineæ virgæ fra-
 grans,
 Plena septemplici rore,
 Specie rosæ rubor,
 Liliæ candor,

Thy Blood quenched the fiery
 sword which justly menaced us.
 Thou openest heaven to us, O
 Root of obedience! O Medicine
 of Grace!

This is the great day of the
 Lord, which brings peace to
 earth, and terror to hell, and
 light to heaven. It is the day
 of the twofold baptism—of the
 Law and the Gospel.

Christ is our Pasch: the old
 one passes away, and the new
 rises in its stead. This is the
 day which the Lord hath made:
 let us, who have put away the
 old leaven and feed on the un-
 leavened, let us rejoice!

Thine enemies, my soul, are
 drowned in the sea; thy thresh-
 old is signed with the Blood of
 the Lamb: eat the Pasch pre-
 pared by fire in the night; eat
 it in the One House; yea, eat it
 with wild lettuce.

Gird thy reins, shoe thy feet,
 and, with a stave in thy hand,
 hasten and eat the head and
 entrails and feet of the Lamb.

Cleanse us, O Jesus, this day,
 with hyssop; make us worthy of
 the Mystery. Dry up the sea
 that we may pass; and with the
 hook (of thy Cross) take the
 Leviathan.

Inebriate us, lull us to rest,
 inspirit us with thy chalice, O
 thou that didst drink of the
 torrent of our miseries in the
 way! O thou our High Priest,
 our Victim, our Wine-presser,
 our Vine!

O fragrant Flower of the
 Virgin-Branch! rich with the
 dew of the seven gifts, ruddy as
 the rose, and fair as the lily!—
 whence that merciful design of

Quo te tantæ clementiæ
 Consilio,
 Microcosmi inclinaveras
 Auxilio,
 Ut miseris particeps
 Redemptor esses,
 Absque peccati nævo,
 Gestans formulam peccati ?

O consanguinee
 Servi, Domine,
 Spes anastaseos primæ,
 Ultimæ, per jusjurandum
 Semini Abrahæ firma et nos.
 Dux athanatos,
 Nos tuo convivificans corpori,
 Commortuos Adæ parent
 veteri;
 Tu membris fortioribus
 Jungens infirma,
 Vitæ æternæ
 Des pascua,
 Tu Pascha.
 Amen.

thine, that made thee stoop to
 aid this little world, sharing our
 nature that thou mightest re-
 deem us miserable men, and
 taking the likeness of sin, O thou
 the sinless God !

O Sovereign Lord ! thou that
 hast made thyself Brother of thy
 creature man ! O Hope of our
 first and eternal Resurrection !
 we beseech thee, by the promise
 made to Abraham's seed, give us
 strength, O immortal King ! and
 make us, who were sharers in
 our First Parent's death, to
 be fellow-members of thy life.
 Unite our weakness with thy
 strength, and bless us, O Blessed
 Paschal Lamb ! with the pastures
 of eternal Life.

Amen.

TUESDAY OF THE SECOND WEEK AFTER
EASTER

℣. In resurrectione tua, ℣. In thy resurrection, O
Christe, alleluia. Christ, alleluia.

℞. Cœli et terra lætentur, ℞. Let heaven and earth re-
alleluia. joice, alleluia.

WHAT are these wounds in the midst of thy hands?¹ Such was the exclamation of the Prophet Zacharias, who lived five hundred years before the Birth of our Emmanuel: and *we* are almost forced to use it, now that we behold the Wounds that shine so brightly in the glorified Body of our Risen Lord. His hands and feet bear the mark of the nails, and his side that of the spear; the Wounds are as visible and as deep as when he was first taken down from the Cross. *Put in thy finger hither*, said Jesus, holding out his wounded hands to Thomas; *put thy hand into my Side!*²

We assisted at this wonderful interview on Sunday last—the incredulity of the disciple was made an occasion for the most incontestable proof of the Resurrection: but it also taught us that, when our Lord rose from the tomb, he retained in his glorified Flesh the stigmata of his Passion. Consequently, he will retain them for ever, inasmuch as no change can have further place in his Person. What he was the moment after his Resurrection, that will he be for all eternity. But we are not to suppose that these sacred stigmata, which tell of his humiliation on Calvary, are in the slightest degree a lessening of his glory. He retains them because he wishes to do so; and he wishes it, because these Wounds, far from attesting defeat or weakness, proclaim his irresistible power and triumph. He has conquered

¹ Zach. xiii 6.

² St John xx 27.

death; the Wounds received in the combat are the record of his victory. He will enter heaven on the day of his Ascension, and the rays of light which beam from his Wounds will dazzle the eyes of even the angels. In like manner, as the holy Fathers tell us,¹ his martyrs who have imitated him in vanquishing death will also shine with special brightness in those parts of their bodies where they were tortured.

And is not our Risen Jesus to exercise, from his throne in heaven, that sublime mediatorship for which he assumed our human nature? Is he not to be ever disarming the anger of his Father justly irritated by our sins? Is he not to make perpetual intercession for us, and obtain for mankind the graces necessary for salvation? Divine Justice must be satisfied; and what would become of poor sinners, were it not that the Man-God, by showing the precious Wounds on his Body, stays the thunderbolts of heaven, and makes mercy preponderate over judgement?² O sacred Wounds! the handiwork of our sins, and now our protection! we shed bitter tears when we first beheld you on Calvary; but we now adore you as the five glories of our Emmanuel! Hail most precious Wounds! our hope and our defence!

And yet the day will come when these sacred stigmata, which are now the object of the angels' admiration, will be again shown to mankind, and many will look upon them with fear; for, as the Prophet says: *They shall look upon him whom they have pierced.*³ These men, who, during life, heeded neither the sufferings of the Passion, nor the joys of the Resurrection, but rather despised and insulted them, will have treasured up for themselves the most terrible vengeance; for could it be that a God could be crucified, and rise again, and both to no purpose? We can understand how sinners will say, on that last day: *Fall upon us, ye mountains! and ye hills, cover us!*⁴—'hide us from the

¹ St Augustine *De Civitate Dei*, Lib. xxii, Cap. xxix. St Ambrose *In Lucam*, Lib. x.

² St James ii 13.

³ Zach. xii 12.

⁴ St Luke xxiii 30.

sight of these Wounds, which now dart upon us the lightnings of angry justice !'

O sacred Wounds of our Risen Jesus ! be a source of mercy and joy, on that dread day, to all them that spent the Easters of their earthly pilgrimage in rising to a holy life ! Happy the disciples who were privileged to gaze upon you during these forty days ! and happy we, if we venerate and love you ! Let us here borrow the devout words of St Bernard :¹ ' Where can I that am weak find security and rest, but in the Wounds of Jesus ? The greater is *his* power to save, the surer am I in my dwelling there. The world howls at me, the body weighs me down, the devil sets snares to take me : but I fall not, for I am on the firm rock. I have sinned a grievous sin ; my conscience will throw me into trouble, but not into despair, for I will remember the Wounds of my Lord. Yes, *he was wounded for our iniquities* !² What I have not of mine own I take to myself from the Heart of my Jesus, for it is overflowing with mercy. Neither are there wanting outlets, through which it may flow—*they have pierced his hands and feet*,³ and with a spear they have opened his side, enabling me, through these chinks, *to suck honey out of the rock, and oil out of the hardest stone*,⁴ that is, *to taste and see how sweet is the Lord*.⁵ *He thought thoughts of peace*,⁶ and I knew it not, for *who hath known the mind of the Lord ? or who hath been his counsellor ?*⁷ But the nail that wounded is the key that opened to me to see the design of the Lord. I looked through the aperture, and what saw I ? The nail and Wound both told me that truly *God was in Christ reconciling the world to himself*.⁸ *The iron pierced his soul*,⁹ and reached even to his heart, so that henceforth he cannot but know how to compassionate with me in my infirmities. The secret of his heart is revealed by the Wounds of his Body ; the great mystery of mercy is revealed—*the bowels of the mercy of our God, in which the Orient from on high hath*

¹ *In Cantica*, Sermon. lxi.

² Deut. xxxiii 13.

³ Rom. xi 34.

⁴ Isa. liii 5.

⁵ Ps. xxxiii 9.

⁶ 2 Cor. v 19.

⁷ Ps. xxi 17.

⁸ Jer. xxix 11.

⁹ Ps. civ 18.

*visited us.*¹ What, O Lord, could more clearly show me than do thy Wounds, that *thou art sweet and mild, and plenteous in mercy?*²

Let us express our Paschal joy, to-day, in the words of a charming sequence of the eleventh century. We have taken it from a missal of the Abbey of Murbach:

SEQUENCE

Carmen suo dilecto
Ecclesia Christi canat,
Ob quam patrem matremque
deserens,

Deus nostra
Se vestiit natura,
Et synagogam respuit.

Christe,
Tuo sacro latere
Sacramenta manarunt illius;

Tui ligni adminiculo
Conservatur in salo sæculi.

Hanc adamans conjugem,
Clauderis Gazæ,
Sed portas offractusus,
Hanc etiam hostibus Illius

Eruiturus,
Es congressus
Tyranno Goliath,

Quem lapillo
Prosternis unico.

Ecce sub vite
Amœna, Christe,
Ludit in pace
Omnis Ecclesia tute in horto;
Resurgens, Christe,
Hortum florentis
Paradisi tuis

Obstructum
Diu, reseras,
Domine,
Rex regum.

Let the Church of Christ sing a canticle to her Beloved, who out of love for her, left father and mother, and, God as he is, clad himself with our nature, and cast off the Synagogue.

The Sacraments of thy Church, O Christ, flowed from thy sacred Side. She safely sails through this world's sea, on the wood of thy Cross.

Out of tender love for thy Spouse, thou wast shut up in Gaza; but thou didst break its gates: and, to deliver her from her enemies, thou confrontedst the tyrant Goliath, and with a single stone didst lay him low.

Behold, O Christ, the whole Church, under the shade of the pleasant Vine, enjoys peace, and safely lives in the garden. By thy Resurrection, O Lord, King of kings, thou openest the long-closed garden of thy flowery Paradise.

¹ St Luke i 78.

² Ps. lxxxv 5.

WEDNESDAY OF THE SECOND WEEK AFTER EASTER

V. In resurrectione tua, Christe, alleluia.

 V. In thy resurrection, O Christ, alleluia.

R. Coeli et terra lætentur, alleluia.

 R. Let heaven and earth rejoice, alleluia.

WE are not to suppose that because the sacred Humanity of our Risen Jesus is resplendent with glory and majesty, it is therefore less accessible to mortals. His kindness and condescension are the same as before; nay, he seems to have become more affectionate than ever, and more desirous to be with the children of men. Surely we have not forgotten what happened during the joyous octave of the Pasch! His affectionate greeting to the holy Women, when on their way to the sepulchre; his appearing to Magdalen under the form of a gardener; his conversation with the two disciples of Emmaus, and the means he took to make them recognize him; his showing himself, on the Sunday evening, to the Ten, greeting them with his *Peace be to you*, allowing them to touch him, and even condescending to eat with them; his amiably bidding Thomas, on the eighth day, convince himself of the reality of the Resurrection by feeling the Wounds; his meeting his disciples at the Lake of Genesareth, blessing their fishing, and providing them with a repast on the bank—all this is proof of the tender love and intimacy wherewith our Saviour treated his creatures during the forty days after his Resurrection.

As to his visits to his blessed Mother, we shall have another occasion for speaking of them; to-day we will consider him in the midst of his disciples. So frequently is he with them, that St Luke calls it an

*appearing to them for forty days.*¹ The apostolic college is reduced to eleven; for the place of the traitor Judas is not to be filled up till after our Lord's Ascension, immediately before the descent of the Holy Ghost. How beautiful in their simplicity are these future messengers of the Good Tidings to mankind!² A short while ago they were weak and hesitating in their faith; they forgot all they had seen and heard; they fled from their Master in the hour of trial. As he had foretold it to them, they were scandalized at his humiliations and death. The news of his Resurrection made little impression upon them; they even disbelieved it. And yet they found him so affectionate, so gentle in his reproaches, that they soon resumed the confidence and intimacy they had had with him during his mortal life. Peter, who had been the most unfaithful, as well as the most presumptuous, of all, has now regained his position of the most honoured of the Apostles, and, in a few days hence, is to receive a special proof of Jesus' having forgotten his past disloyalty. He and his fellow Apostles can think of nothing now but Jesus. When he is with them they feast on the beauty and glory of his appearance. His words are dearer to them than ever, for they understand them better, now that they have been enlightened by the mysteries of the Passion and Resurrection. They eagerly listen to all that he says, and he says more than formerly, because he is so soon to leave them. They know that the day will soon come when they will no longer be able to hear his voice; they, therefore, treasure up his words as though they were his last will, and how could they better fit themselves for the mission he has entrusted to them? It is true they do not, as yet, fully enter into all the mysteries they are to preach to the world—they could not even remember so many sublime things—but Jesus tells them that he will soon send upon them the Holy Ghost, who will not only give them courage, but will also bless them with spiritual understanding,

¹ Acts i 3.² Isa. lii 7.

and will enable them to remember all that he, Jesus, has taught them.¹

Nor must we forget the holy women, those faithful companions of Jesus, who followed him up to Calvary, and were the first to be rewarded with the joys of the Resurrection. Their divine Master could not overlook them now: he praises their devotedness, he encourages them; he takes every opportunity of repaying them. Heretofore, as the Gospel tells us,² they provided him with food; now that he needs no earthly nourishment he feasts them with his dear presence; they see him, they hear his words; the very thought that he is soon to be taken from them makes these happy days doubly precious to them. They are the venerable mothers of the Christian people; they are our illustrious ancestors in the Faith; and on the day of the descent of the Holy Ghost, we shall find them with the Apostles in the Cenacle receiving the Tongues of Fire. Woman is to be represented on that glorious occasion, when the *Church* is to be made manifest before the world; the women of Calvary and the sepulchre are chosen for this office, and right well do they deserve to share in the bright joys of Pentecost.

Let us recite the following sequence in honour of our dear Jesus, who passes these forty days with his Apostles and the holy women. It was composed by Adam of St Victor:

SEQUENCE

Ecce dies celebris!
Lux succedit tenebris,
Morti resurrectio;
Lætis cedant tristia,
Cum sit major gloria
Quam prima confusio;
Umbram fugat veritas,
Vetustatem novitas,
Luctum consolatio.

Pascha novum colite;
Quod præit in capite,

Lo, the great day is come!
Light follows darkness, and
resurrection death. Sorrow gives
place to joy, for our glory is
greater than was our former
shame. Truth dispels the
shadow; the new what was old;
and consolation mourning.

Celebrate the new Pasch!
Let the members hope to have

¹ St John xiv 26.

² St Matt. xxvii 55.

Membra sperent singula.
 Pascha novum Christus est,
 Qui pro nobis passus est,
 Agnus, sine macula.

Hosti qui nos circuit
 Prædam Christus eruit.
 Quod Samson præcinuit,
 Dum leonem lacerat.
 David, fortis viribus,
 A leonis unguibus
 Et ab ursi faucibus
 Gregem patris liberat.

Quod in morte plures stravit

Samson, Christum figuravit,
 Cujus mors victoria.
 Samson dictus *Sol eorum* :
 Christus lux est electorum
 Quos illustrat gratia.

Jam de crucis sacro vecte,
 Botrus fluit in dilectæ
 Penetral Ecclesiæ.

Jam, calcato torculari,
 Musto gaudent debrisari
 Gentium primitiæ.

Saccus scissus et pertusus.
 In regales transit usus :
 Saccus fit soccus gratiæ,
 Caro victrix miseriæ.

Quia regem peremerunt,
 Dei regnum perdiderunt ;
 Sed non deletur penitus
 Cain, in signum positus.

Reprobatus et abjectus,
 Lapis iste nunc electus,
 In trophæum stat erectus
 Et in caput anguli.

Culpam delens, non naturam,
 Novam creat creaturam,
 Tenens in se ligaturam

Utriusque populi.
 Capiti gloria,
 Membrisque concordia !
 Amen.

what now their Head enjoys.
 Our new Pasch is Christ—the
 spotless Lamb that was slain
 for us.

Christ has taken the prey
 from the enemy that surrounded
 us. It is the victory prefigured
 by Samson, when he tore the lion
 to pieces; and by the powerful
 David, when he rescued his
 father's flock from the lion's
 grasp and the bear's jaw.

When Samson killed his ene-
 mies by his own death, he was
 a type of Christ, whose death
 was a victory. Samson signifies
their Sun: so is Christ the Light
 of his elect, for he makes his
 grace shine upon them.

Under the holy beam of the
 Cross, the vine-stream flows into
 the store-house of the beloved
 Church. The wine-press is trod-
 den, and the first-fruits of the
 Gentiles drink their fill and are
 glad.

The garment that was rent
 and torn is made a robe for
 kings: that garment is the Flesh
 that triumphed over suffering,
 and became an ornament of
 grace.

The Jews forfeited God's
 kingdom, because they put the
 King to death; they are not
 utterly destroyed, for, like Cain,
 they are set as a sign.

The Stone that they rejected
 and despised is now the chosen
 one, set up as a trophy, and
 made the chief corner-stone.
 Taking away sin, but not our
 nature, he creates us new crea-
 tures; he unites in himself the
 two peoples (*Jew and Gentile*).

Be glory to our head! and
 to the members peace!

Amen.

THURSDAY OF THE SECOND WEEK AFTER EASTER

℣. In resurrectione tua,
Christe, alleluia.

℟. Cœli et terra lætentur,
alleluia.

℣. In thy resurrection, O
Christ, alleluia.

℟. Let heaven and earth
rejoice, alleluia.

THE Apostles and holy women are not the only ones to enjoy the presence of our Risen Jesus: a countless people of the just made perfect claim and have the happiness of seeing and reverencing the sacred humanity of their beloved King. The magnificence of the Resurrection has caused us somewhat to forget those venerable captives of Limbo, with whom the soul of our Redeemer spent the hours that elapsed between his Death and Resurrection. They were the friends of God, and were awaiting *in Abraham's bosom* (as the Scripture expresses it) the dawning of light eternal. From the hour of None (three o'clock) of the great Friday till the daybreak of Sunday, the soul of our Emmanuel abode with these holy prisoners, who were thus put in possession of infinite happiness. But when the hour of his triumph came, how was the Conqueror of Death to leave behind him these souls whom he had enfranchised by his Death and Resurrection? At the moment fixed by the eternal decree, Jesus' Soul passes from Limbo to the sepulchre, and is reunited to his Body; but he is accompanied by a jubilant choir of other souls—the souls of the long-imprisoned Saints.

On the day of the Ascension, they will form his court, and rise together with him; but Heaven's gate is not yet open, and they must needs wait for these forty days to pass, during which our Redeemer will organize his Church. They are invisible to the eyes of men, but they dwell in the space above this lowly earth, where

once they passed their days, and merited an eternal recompense. Adam again sees the land which he had tilled in the sweat of his brow; Abel is in admiration at the power of the divine Blood, which has sued for mercy, whereas *his* prayed but for vengeance;¹ Noe looks upon this globe, and finds it covered with an immense multitude of men, all of whom are descendants of his three sons; Abraham, the father of believers, Isaac also, and Jacob, hail the happy moment when is to be fulfilled the promise which was made to them, that all generations should be blessed in him who was to be born of their race; Moses recognizes his people, in whose midst the Messias (whom he had 'announced,'² and who is greater than he),³ has found so few followers and so many enemies; Job, who represents the elect among the Gentiles, is filled with joy at seeing *his Redeemer living*,⁴ in whom he had hoped in all his trials; David, fired with holy enthusiasm, is preparing canticles for heaven, grander far than those he has left *us*, to be sung in praise of the Incarnate God, who has espoused our human nature; Isaias and the other Prophets behold the literal fulfilment of all they had foretold; in a word, this countless army of saints, formed from the elect of all times and countries, is grieved at finding the earth a slave to the worship of false gods; they beseech our Lord, with all the earnestness of prayer, that he would hasten the time for the preaching of the Gospel, which is to rouse from their sleep them that are seated in the shadow of death.

As the elect, when they rise from their graves on the last day, will ascend through *the air to meet Christ*⁵ *as eagles who gather together wheresoever the body may be*;⁶ so now these holy souls cluster around their divine Deliverer. He is their attraction; seeing him, speaking with him, is truly a heaven on earth to them. Jesus indulges these *Blessed of his Father*, who are soon to *possess the Kingdom prepared for them from the founda-*

¹ Heb. xii 24
⁴ Job xix 25.

² St John i 45.
⁵ 1 Thess. iv 16.

³ Heb. iii 3.
⁶ St Matt. xxiv 28.

tion of the world;¹ he allows them to follow and accompany him; and thus does he pass the days which are to be spent before that glorious one of his triumphant Ascension.

What must not have been the happiness of the *faithful* and chaste Joseph in being thus near his adopted Son—his Creator? with what affection must he not have looked upon his virginal Spouse, who has been made, at the foot of the Cross, the Mother of men! Who could describe the delight wherewith Anne and Joachim gaze upon their daughter, the august Mother whom *all generations* shall call 'blessed'?² And John, the Precursor—how must he not have exulted at seeing her, at whose voice he was sanctified in his Mother's womb, and who has given to the world the Lamb that taketh all sin away! How affectionately must not these ransomed souls have looked upon the Apostles, those future conquerors of the world, who are now being prepared for the combat by their divine Master! It is through them that the earth once brought to the knowledge of the true God will be ever sending up elect ones to heaven until time shall give place to eternity.

Let us to-day honour these hidden but august witnesses of what God's mercy is preparing for the world's salvation. We shall soon see them ascending to heaven, of which they will take possession in the name of mankind, that has been redeemed by Christ. Let us not forget how, on their way from Limbo to Heaven, they rested with Jesus for forty days on this earth of ours, where they themselves had once lived and merited an eternal crown. Their visit brought a blessing with it; and their departure was the signal for us to follow them—it opened the way to the blissful home, which is one day to be ours!

The following sequence, taken from the Cluny Missal of 1523, is appropriate to the reflections we have just been making:

¹ St Matt. xxv 34.

² St Luke i 48.

SEQUENCE

- Prome casta
 Concio cantica,
 Organa subnectens
 Hypodorica.
- Regi claustra
 Deo tartarea
 Rumpenti, decanta
 Nunc symphonia.
- Morte qui victa
 Resurgens, gaudia
 Mundo gestat colenda.
- Hanc insolita
 Mirantes perdita
 Cocyti confinia,
- Spectant fortia
 Intrante illo
 Vita beata.
- Terrore percussa,
 Tremescit dæmonum
 Plebs valida.
- Dant suspiria
 Fletuum alta:
 Repagula
 Quis sic audax fregerit,
 Mirantur nunc fortia.
- Sic ad supera
 Redit cum turma
 Gloriosa,
 Et timida
- Refovet discipulorum corda.
 Præcelsa
 Hujus trophæa
 Admirantes,
 Flagitamus nunc
 Voce decliva.
- Virginum inter agmina,
 Mereamur pretiosa
 Colere ut pascha:
 Galilæa
 In qua sacrata
 Præ fulgore contueri
 Lucis exordia.
 Alleluia.
- Sing the mourning hymns,
 O holy choir, mourning, but
 full of hope.
- Sing now thy canticles to the
 divine King, who has broken
 down the gates of hell.
- He conquers death, and rising
 from the tomb, brings festive
 joy to the world.
- The cursed regions of hell
 wonder at the strange event.
- They gaze on him who enters;
 he is Eternal Life, and they see
 his power.
- The mighty host of demons
 tremble with fear,
- And howl and weep, asking
 each other, who this may be
 that dares to break the massive
 bolts.
- 'Tis thus our Lord returns to
 earth, surrounded by a glorious
 troop; and hastens to console
 the timid hearts of his disciples.
- Let us who celebrate his noble
 victory, beseech him in humble
 prayer,
- That we may be found worthy
 to celebrate the great Pasch, in
 the choir of Virgins.
- And in that Galilee above,
 sanctified by light, to see the
 Source of Light. Amen.

FRIDAY OF THE SECOND WEEK AFTER
EASTER

℣. In resurrectione tua,
Christe, alleluia.

℞. Cœli et terra lætentur,
alleluia.

℣. In thy resurrection, O
Christ, alleluia.

℞. Let heaven and earth
rejoice, alleluia.

LET us to-day turn to another subject. Let us think of that unfortunate Jerusalem, which, a few days since, re-echoed with the blasphemous cry: *Away with him! Away with him! Crucify him!* Is the city impressed by the great events that have taken place in her midst? Is the report still afloat of the sepulchre's being found empty? Have Jesus' enemies succeeded in tranquillizing the public mind by their lying scheme? They have summoned the soldiers who were set to guard the tomb, and have bribed them to say that they neglected their duty, that they fell asleep, and that the disciples came in the meanwhile, and stole away their Master's corpse. As to the punishment due to this infraction of military discipline, the soldiers are told that they need be under no apprehension, inasmuch as they are assured that every excuse shall be made to the governor in case of need.¹

Such is the final effort made by the Synagogue to make the world forget the name of Jesus of Nazareth! She would convince men that he was a mere contemptible impostor, who deserved his ignominious death, and will now be execrated for the posthumous attempt at a Resurrection! And yet, in a few years hence, the name of Jesus will be known and loved far beyond the walls of Jerusalem or the territory of Judea—it will be held in blessing in the furthest parts of the earth. Let a hundred years pass, and the adorers of this Jesus will

¹ St. Matt. xxviii 12-14.

be found in every country. After three centuries paganism will own itself beaten; the idols will roll in the dust; the majesty of the Cæsars will humble itself before the Cross. And thou, O blind and obstinate Jew! wilt have it that he whom thou didst blaspheme and crucify is not risen, although he be now the King of the earth—the loved Monarch of a boundless empire! Read thy heaven-given prophecies, which thou hast handed down to us. Do they not tell thee that the Messias is to be despised—*reputed with the wicked*,¹ and treated as one of them? But do they not likewise tell thee that *his sepulchre shall be glorious*?² With all other men the grave puts an end to their name and their glory; whereas with Jesus his sepulchre is the trophy of his victory; we proclaim him to be the Messias, the King of ages, the Son of God, because by his own death he conquered death.

But Jerusalem is carnal-minded; and the humble Nazarene has not flattered her pride. His miracles were undeniable; the wisdom and authority of his words surpassed everything that had ever been heard; his goodness and compassion even exceed the miseries he is come to allay—but Israel has seen nothing, heard nothing, understood nothing; and now he remembers nothing. Alas! his fate is sealed, and it is himself that has sealed it. Five centuries before this, Daniel had thus prophesied: *The people that shall deny him (Christ) shall not be his*.³ Let them, therefore, that would escape the most terrible chastisement ever sent upon man, lose no time in recognizing the risen Jesus as the Messias.

A heavy atmosphere broods over the deicide city. Her people have said: *Let his Blood be upon us and upon our children!*—so indeed it is: it hangs like a storm-cloud of vengeance over Jerusalem, and, forty years hence, will send forth its thunderbolts of slaughter, fire, destruction, and a *desolation which shall continue even to the end*.⁴ Impostors will rise up, giving them-

¹ Isa. liii 12.² *Ibid.*, xi 10.³ Dan. ix 26.⁴ *Ibid.* ix 27.

selves out as the Messias. Jerusalem knows that the time for the fulfilment of the prophecies is come; and hence the credulity of her people in siding with these pretenders. Seditions are the consequence of this fanaticism. At length Rome is obliged to interfere. She sends her legions; and having drowned the rebellion with a deluge of blood, she banishes Israel from his country, making him a Cain-like wanderer on the face of the earth.

Why do not these unhappy Jews acknowledge, as the Messias, this Jesus whom they have crucified? Why still expect a fulfilment which has been so evidently accomplished? Why pass by, with sullen unrepentance, this empty sepulchre which is ever protesting against them? Have they not clamoured for the shedding of innocent Blood? They have but to confess this crime—this fruit of their pride—and they will be pardoned. But if they persist in defending what they have done, there is no hope for them—their chastisement will be blindness of heart, they will walk on in darkness even to the abyss, and hell will be their eternity. Bethphage and Mount Olivet are still echoing with the cry of *Hosanna to the Son of David!* O Israel! thou hast yet time! repeat this acclamation of thy loyalty! The hours are passing swiftly by; the solemnity of Pentecost will soon be upon us. On that day the law of the Son of David is to be promulgated, and the law of Moses will be abrogated, for its work is done and its figures are turned into realities. On that day thou wilt feel *two peoples within thy womb*:¹ one, weak in number, but destined to conquer all nations by leading them to the true God, will humbly and lovingly acknowledge for their King this Crucified and Risen Son of David; the other, proud and haughty, will obstinately blaspheme its Messias, and will become, by its ingratitude, the type of voluntary hardness of heart. It denies, even to this day, the Resurrection of its victim; but the chastisement which is to lie upon it to the end of

¹ Gen. xxv 23.

time proves that he who punishes is God—the God of truth, whose anathemas are infallible.

Let us honour the Resurrection of our divine Messias by offering him this Easter sequence of the ancient Missal of St Gall.

SEQUENCE

Magnificet confessio
 Atque pulchritudo
 Magni regis novam
 In cruce victoriam,
 In qua triumphatus
 Est mortis principatus,
 Qua evacuatum
 Est peccati veteris
 Chirographum,
 Qua paschalis Agni
 Immolatur victima
 Pro ovili,
 Qua torcular calcat
 De Edom qui venerat,
 Et de Bosra.
 Cujus antidotum
 Serpentine vulneris
 Sanat morsum.
 Per crucem Deo
 Reconciliatur mundus:
 Per lignum nunc redemptus,
 Per lignum in Adam venditus.
 Per crucem astris
 Sociatur matutinis,
 Factura novissima,
 Restaurants cœli dispendia.
 Crux vitæ lignum,
 Vitam mundi portans
 Atque pretium,
 Tu vectis es botri
 Nati in vineis
 Engaddi.
 Christus pax nostra
 Inimicitias solvens
 Iis qui erant prope
 Dans pacem,
 Et his qui a longe.
 O virtus crucis,
 Mundum attrahis,

Let our most beautiful praise
 magnify

The new victory of the great
 King on the Cross.

On the Cross was conquered
 the empire of death;

On the Cross was made void
 the handwriting of the sin that
 was of old;

On the Cross was sacrificed
 the Paschal Lamb for the flock;

On the Cross was the wine-
 press trodden by him that came
 from Edom and Bosra.

It is the antidote that cures
 the sting of the serpent's wound.

By the Cross is the world
 brought back into God's favour;
 it was, in Adam, sold by a tree,
 and by a tree is now redeemed.

By the Cross, the last made
 of creatures is associated with
 the morning stars, and repairs
 heaven's losses.

O Cross! thou Tree of Life,
 that bearest the Life and Ransom
 of the world—thou art the staff,
 bearing upon thee the cluster of
 grapes from the vineyards of
 Engaddi.

Christ is our peace, who taketh
 enmities away, and giveth peace
 to them that are afar off, and to
 them that are nigh.

O mighty Cross! thou drawest
 the whole world to thyself, and,

Amplexando tuis
Hinc inde brachiis.

O excelsa crux,
Ima perforans,
Vinctos, quos absolvis,
Ad summa erigis.

Christus carnis templum
Hac dierum summa constru-
ctum,

Quam tetragrammaton
Adam græce colligit,
In te dissolvendum obtulit
Sed, ut mundum
Salvet quadrifidum,
Reædificat post triduum.

Agne Patris summi,
Cruce tollens crimina mundi,
Da, ut in augmento
Charitatis, fidei, spei,
Crucis sacrosanctæ valeamus,
Cum sanctis omnibus,
Dimensiones comprehendere,

Et proximis condolentes,
Carnem macerantes,
Crucis almæ bajulos
Tua trahas post vestigia.

Quo hic tuti et indemnes,
Ibi ad tribunal, iudex, tuum
Simus sanctæ
Crucis per signaculum,

Annuntiantes in gentibus,
Quia regnavit a ligno Deus.
Amen.

with thy two arms, embracest
all mankind.

O lofty Cross! thou pene-
tratest into the depths below,
and raisest to heaven the cap-
tives thou loosest.

On thee, Christ offered the
Temple of his Flesh—which
had been built in the number
of days expressed by the four
Greek letters composing Adam's
name—he offered it that it might
be destroyed; but he raised it up
again in three days, that he
might save the four quarters of
the world.

O Lamb of the Sovereign
Father! that by the Cross takest
away the sins of the world!
grant, that by our growth in
faith, hope, and charity, we may
be able to comprehend, with all
the Saints, the measure of the
Holy Cross;

That having compassion on
our neighbours, and mortifying
our flesh, we may carry the dear
Cross, and be drawn by thee to
walk in thy footsteps.

Thus safe and protected in
this life, grant, O divine Judge,
that, by the sign of the holy
Cross, we may be so, when stand-
ing before thy tribunal,

And may proclaim aloud to all
nations, 'That the Lord hath
reigned from the Wood.' Amen.

SATURDAY OF THE SECOND WEEK AFTER
EASTER

<p>℣. In resurrectione tua, Christe, alleluia.</p>	<p>℣. In thy resurrection, O Christ, alleluia.</p>
<p>℞. Cœli et terra lætentur, alleluia.</p>	<p>℞. Let heaven and earth rejoice, alleluia.</p>

THIS being Saturday, let us once more think of Mary, and of the joy she feels at the Resurrection of her Son. She had been his companion in his sufferings; there was not one that she had not endured, and suffered as far as a mere creature *could* suffer: so, too, there is not a single glory or gladness of the Resurrection in which she is not now made to participate. It was meet that she, to whom God had granted the grace and merit of sharing in the work of the Redemption, should take her part in the prerogatives which belong to her Jesus, now that he is risen. Her soul is raised to a higher state of perfection; grace loads her with new favours; her actions and sentiments become more than ever heavenly.

She was the first to receive a visit from Jesus after his Resurrection—the first, consequently, to receive from him his own new life. Can we be astonished at her receiving it when we remember that every Christian, who, being purified by his having compassionated with Jesus in his Passion, unites himself afterwards with holy Church, in the sublime mystery of the Pasch, becomes a sharer in the life of his risen Lord? This transformation, which in us is weak, and often, alas! of short duration, was perfect in Mary, for her high vocation and her incomparable fidelity deserved that it should be so; of her, then, far more truly than of us, it may be said that she was indeed *risen* in her Jesus.

The thought of these forty days, during which Mary

still possesses her divine Son on this earth, reminds us of those other forty of Bethlehem, when we paid our affectionate homage to the young Virgin-Mother who fed her divine Babe at her breast; we heard the angels singing their *Gloria*, we saw the shepherds and the Magi; all was exquisite sweetness. What mainly impressed us then was the humility of our Emmanuel; we recognized him as the Lamb that had come to take away the sins of the world; there was nothing that betokened the *Mighty God*. What changes have happened since that dear time! What sorrows have pierced Mary's heart before her reaching this blissful season of Paschal joy! The *sword* foretold by Simeon is now, indeed, sheathed, yea, broken for ever, but oh! how sharp and cruel have been its thrusts! Well may Mary now say with the Psalmist: *According to the multitude of my sorrows in my heart, thy comforts, O Lord, have given joy to my soul!*¹ The Lamb, the gentle little Lamb, has become the Lion of the tribe of Juda; and Mary, the Mother of the Babe of Bethlehem, is equally the Mother of the glorious Conqueror.

With what delight does he not show the glories of his victories to his Mother! His work is done, and now he is the beautiful crowned King of Ages; yes, this is he whom she held for nine months within her womb, whom she fed at her breast, and who, for all eternity, will honour her as his Mother. He honours her during these last forty days on earth with every possible mark of affection; he satisfies her maternal love by frequently visiting her. How admirable must not these interviews be between such a Son and Mother! How delightedly must not Mary look upon her Jesus now? the same dear one, it is true, but oh! so changed from what he was a few days ago! That face, so familiar to Mary, beams with a light which is new even to *her*. The Wounds that remain in his hands, feet, and side, dart forth a brightness which effaces every recollection of sadness. But how shall we speak of the joy wherewith

¹ Ps. xciii 19.

Jesus gazes upon Mary, his Immaculate Mother—his companion in the work of man's salvation—the creature who is more perfect and more worthy of love than all other creatures put together? Who could describe the conversations of such a Son with such a Mother, during these days preceding his Ascension, when another long separation is to follow? Eternity will tell us what they were; but, even now, if we love the Son and the Mother, we can imagine some little of what passed between them. Jesus would offer to Mary some compensation for the prolongation of her stay on earth, which is required of her by her ministry as Mother of men; more privileged than was heretofore Martha's sister, she hears his every word, and feeds on its sweetness in an ecstasy of love. O happy hours, to be followed by long years of absence, flow slowly by! Give this blessed Mother time to satiate her love with the sight and caresses of this dearest and most beautiful of the sons of men! O Mary! by these hours of joy which repaid thee for those long bitter ones of thy Jesus' Passion, pray to him for us, that he permit us to feel and relish his presence in our hearts during this our exile, wherein *we are absent from him*.¹ Thus shall we persevere in our devoted service until the arrival of that blissful moment when we are to be united with him in heaven, never again to be separated from him.

Let us offer to the blessed Mother this beautiful sequence, wherewith the Churches of Germany used formerly to celebrate her Seven Joys, of which the Resurrection was one of the grandest.

SEQUENCE

Virgo templum Trinitatis,
Deus summæ bonitatis
Et misericordiæ,
Qui tuæ humilitatis
Et dulcorem suavitatis
Vidit et fragrantia,

O Virgin! Temple of the
Trinity! the God of all goodness
and mercy, being pleased with
the loveliness of thy humility,
meekness, and purity, is an-
nounced as having to be born of

¹ 2 Cor. v 6.

De te nasci nuntiatur,
 Cum per angelum mandatur
 Tibi salus gratiæ;
 Modum quæris, demonstratur,
 Dum consentis, incarnatur
 Confestim rex gloriæ.

Per hoc gaudium precamur,
 Ut hunc regem mereamur

Habere propitium,
 Et ab eo protegatur,
 Protecti recipiamur

In terra viventium.

De secundo gratularis,
 Quod tu solem stella paris,
 Velut luna radium;

Pariendo non gravaris,
 Virgo manes, non mutaris
 Propter puerperium.

Sicut flos propter odorem
 Suum non perdit decorem,
 Cum odor emittitur;

Sic nec propter creatorem
 Virginitatis candorem

Tu perdis, cum nascitur.

O Maria, Mater pia,
 Esto nobis recta via

Apud tuum filium,
 Atque pro tua gratia
 Repelle nostra vitia

Per secundum gaudium.

De tertio gratulari
 Stella monet, quam morari
 Vides super filio

Cum a magis adorari
 Ipsum cernis et ditari

Munere tam vario.

Stella monet unitatem
 Tresque reges trinitatem
 In dicto sacrificio;

Aurum mentis puritatem,
 Myrrha carnis castitatem,

Thus est adoratio.

O Maria, stella mundi,
 A peccatis simus mundi

Per te, Virgo Maria,
 Et virtutibus foecundi,
 Læti tecum et jocundi,

Lætetur in patria.

thee. The message is brought
 thee by the angel who hails thee
 full of grace. Thou askest *how* ?
 and thou art told. Thou con-
 sentest; and the King of glory
 instantly becomes incarnate in
 thy womb.

We beseech thee by this Joy,
 that we may deserve to receive
 mercy from this King, be pro-
 tected by him, and, thus pro-
 tected, be admitted into the land
 of the living.

Thy second Joy is that thou,
 the Star, givest birth to the Sun,
 as the Moon emits its ray. This
 birth injures thee not; thou
 remainest a Virgin as before.
 As a flower loses not its beauty
 by sending forth its fragrance;
 so neither lovest thou the bloom
 of thy Virginitv by giving birth
 to thy Creator.

O Mary, kind Mother! be
 to us the way that leads to thy
 Son; and, by thy second Joy,
 graciously intercede for us, that
 we be converted from our sins.

A star tells thee of thy third
 Joy. Thou seest a star resting
 over thy Child, the Magi adoring
 him, and offering their varied
 gifts. The star expresses Unity;
 three Kings, Trinity; the gold
 signifies purity of soul; the
 myrrh, chastity of body; the
 incense, adoration.

O Mary, Star of the Sea!
 pray for us, that we may be
 cleansed from our sins, enriched
 with virtue, and united with thee
 in the happiness and bliss of the
 heavenly Country.

Quartum, Virgo, tibi datur,
 Cum a morte suscitatur
 Christus die tertia.
 Per hoc fides roboratur,
 Spes redit et mors fugatur
 Per te, plena gratia;
 Hostis victus captivatur
 Amissa potentia;
 Homo captus liberatur,
 Et ab humo sublevatur
 Sursum ad cœlestia.

Ergo mater creatoris,
 Funde preces cunctis horis,
 Ut per istud gaudium,
 Post cursum hujus laboris,
 Beatis jungamur choris
 Supernorum civium.

Quintum, Virgo, recepisti,
 Ascendentem dum vidisti
 Filium in gloria.
 Tunc aperte cognovisti
 Quod tu mater exstitisti,
 Cujus eras filia.
 In ascensu demonstratur
 Via, per quam ascendatur
 Ad cœli palatia;
 Ergo surgat et sequatur
 Istam viam, qui moratur
 In mundi miseria.

Per hoc gaudium rogamus,
 Ne subjici valeamus
 Dæmonis imperio;
 Sed ad cœlos ascendamus,
 Ubi semper gaudeamus,
 Tecum et cum filio.

Sextum gaudium ostendit,
 De supernis qui descendit
 In linguis Paraclitus,
 Dum confirmat et defendit,
 Replet, mundat et accendit
 Apostolos penitus,

Ignis in linguis est datus,
 Ut per ignem sit sanatus
 Homo linguis perditus,
 Et per ignem emendatus
 Qui fuerat maculatus
 Per peccatum primitus.

The fourth Joy, O holy Virgin !
 was given thee, when Jesus rose
 from the tomb, on the third
 day. By this Mystery, faith is
 strengthened, hope restored, and
 death put to flight; and thou,
 O full of grace, hadst thy share
 in effecting these wonders. The
 enemy is conquered: he is im-
 prisoned, and loses his power.
 Man, who had been made cap-
 tive, is set free, and raised from
 earth to heaven above.

Do thou, therefore, O Mother
 of our Creator ! pray hourly for
 us, that, by this Joy, we may be
 associated with the choirs of the
 heavenly citizens, after this life's
 labours are over.

Thou didst receive thy fifth
 Joy, O Mary ! when thou wast
 present at thy Son's Ascension
 into heaven. Then didst thou
 clearly know that he whose
 Mother thou wast was thy
 Creator. His Ascension shows
 us the path whereby we are to
 ascend to heaven. Let us then,
 who dwell in this miserable world,
 arise, and follow this path.

We beseech thee, by this Joy,
 to pray that we may never be
 made subject to Satan's power;
 but that we ascend to heaven,
 where, with thee and thy Son,
 we may rejoice for all eternity.

The sixth Joy was when the
 Holy Ghost descended, in the
 form of fiery tongues, from
 heaven, strengthening, defend-
 ing, filling, cleansing, and in-
 flaming the Apostles. The fire
 was given in tongues, that man,
 who owed his perdition to a
 tongue, might be saved by such
 fire; and that he who, at the
 beginning, had been defiled by
 sin, might by fire be purified.

Per hoc gaudium beatum,
Ora, Virgo, tuum natum,
Ut in hoc exilio

Nostrum debeat reatum,
Ne sit in nobis peccatum
In magno iudicio.

Ad septimum invitavit,
Cum de mundo te vocavit
Christus ad cœlestia,
Super thronos exaltavit,
Exaltatam honoravit
Speciali gratia.

Sic honor tibi præstatur,
Qui nemini reservatur
In cœlesti curia;

Nec virtutibus ditatur,
Nisi cui per te datur
Virtutum custodia.

Virgo, mater pietatis,
Sentiamus bonitatis
Tuæ beneficia;

Et nos serves a peccatis,
Et perducas cum beatis
Ad æterna gaudia.

O Maria tota munda,
A peccatis nos emunda
Per hæc septem gaudia;
Et fœcunda nos fœcunda,
Et duc tecum ad jocunda
Paradisi gaudia.
Amen.

We pray thee, O Virgin! by
this holy Joy, intercede for us
to thy Son, that he pardon us
our sins, now in this our exile,
lest there be found guilt upon
us at the great judgement.

Jesus invited thee to the
seventh Joy, when he called thee
out of this world to heaven,
placed thee on thy throne, and
honoured thee with special
favours. Thus is honour given
to thee, such as none of the
blessed in heaven enjoy; nor can
any mortal attain to the per-
fection of virtue, unless by thine
intercession he receive the safe-
guard of virtue.

O Virgin Mother of Mercy!
give us to feel the proofs of thy
loving intercession, which will
preserve us from sin, and lead
us to eternal joys, in the com-
pany of the Blessed.

O Virgin most pure! we be-
seech thee, by these thy Seven
Joys, pray that we may be puri-
fied from our sins; and, being
made fruitful in good works,
lead us, O fruitful Mother, to
the blissful joys of heaven.
Amen.

SECOND SUNDAY AFTER EASTER

℣. In resurrectione tua, ℣. In thy resurrection, O
Christe, alleluia. Christ, alleluia.

℟. Cœli et terra lætentur, ℟. Let heaven and earth
alleluia. rejoice, alleluia.

THIS Sunday goes under the name of *Good Shepherd Sunday*, because in the Mass there is read the Gospel of St John, wherein our Lord calls himself by this name. How very appropriate is this passage of this Gospel to the present season, when our divine Master began his work of establishing and consolidating the Church, by giving it the pastor, or shepherd, who was to govern it to the end of time !

In accordance with the eternal decree, the Man-God, on the fortieth day after his Resurrection, is to withdraw his visible presence from the world. He is not to be again seen upon the earth till the last day, when he will come again to judge the living and the dead. And yet he could never abandon mankind, for which he offered himself on the Cross, and delivered from death and hell by rising triumphantly from the grave. He will continue to be its Head after his Ascension into heaven: but what shall we have on earth to supply his place? We shall have the Church. It is to the Church that he will leave all his own authority to rule us; it is into the hands of the Church that he will entrust all the truths he has taught; it is the Church that he will make the dispenser of all those means of salvation which he has destined for the world.

This Church is a society, unto which all mankind is invited. It is composed of two classes of members; the governing and the governed; the teaching and the taught; the sanctifying and the sanctified. This society is the Spouse of Christ; it is by her that he produces

his elect. She is the one only Mother of the elect; out of her bosom there is no salvation.

But how is this society to subsist? how is it to persevere through the long ages of time, even to the last day? who is to give it unity and adhesion of its parts? what is to be the visible link between its members—the palpable sign of its being the true Spouse of Christ, in the event of other societies rising up and disputing her titles? If Jesus himself could have remained with us we should have had nothing to fear, for where *he* is, there also are truth and life; but, as he says, *he is going*, and we may not as yet follow him. Give ear, then, and learn what is the primary quality of the true Spouse of Christ.

Jesus was one day, previous to his Passion, in the country of Cesarea Philippi; his Apostles were standing around him, and he began questioning them about what they thought of him. One of them, Simon the son of John or Jonas, and brother to Andrew, answered in the name of all, and said: *Thou art Christ, the Son of the living God!*¹ Jesus expressed his pleasure at receiving Simon's testimony, which was not the result of any human knowledge, but the expression of a divine revelation there and then granted to him; and he immediately told this Apostle that from that time forward he was to be, not *Simon*, but *Peter* (which means a rock). Christ had been spoken of by the prophets under the name of a *Rock*, or *Stone*;² by thus solemnly conferring upon his disciple a title so characteristically that of the Messiah, Jesus would give us to understand that Simon was to have something in common with himself which the other Apostles were not to have. After saying to him: *'Thou art Peter (that is, thou art the rock), he added: 'And upon this rock I will build my Church.'*³

Let us weigh the force of these words of the Son of God: *I will build my Church*. He has, then, a project in view—he intends to *build a Church*. It is not now

¹ St Matt. xvi 16.

² Isa. xxviii 16.

³ St Matt. xvi 18.

that he will build it, but at some future period; but one thing we already know as a certainty—it is that this Church will be built on Peter. Peter will be its foundation; and whosoever is not on that foundation will not belong to the Church. Let us again give ear to the text: *And the gates of hell shall not prevail against my Church.* In scriptural language *gates* signify *powers*: the Church of Christ, therefore, is to be proof against all the efforts of hell. And why? Because the foundation which Jesus is to give to it shall be one that no power can shake. The Son of God continues: *And I will give to thee the keys of the kingdom of heaven.* In the language of the Jews, *keys* signify the *power* of governing; and in the Gospel Parables the *kingdom of heaven* is the Church built by Christ. By saying to Peter (which is henceforth to be Simon's name), *I will give to thee the keys of the kingdom of heaven,* Jesus implied this: 'I will make thee the King of my Church, of which thou art to be the foundation!' Nothing could be clearer. But let us remember that all these magnificent promises regard the future.¹

That future has now become the present. We are now come to the last days of Jesus' visible presence here below. The time is come for him to make good his promise, and found the kingdom of God—that Church which he was to build upon the earth. The Apostles, in obedience to the order sent them by the angels, are come into Galilee. Our Lord appears to them on the shore of the lake of Tiberias: after providing them with a mysterious repast, and whilst they are all attentive to his words, he suddenly addresses himself to Peter: *Simon, son of John, lovest thou me?*² Observe, he does not call him *Peter*; he, as it were, goes back to the day when he said to him: *Simon, son of Jonas, thou art Peter*; he would have his disciples note the connection between the promise and its actual fulfilment. Peter, with his usual eagerness, answers his Master's question: *Yea, Lord, thou knowest that I love thee.* Jesus

¹ St Matt. xvi.

² St John xxi 15.

resumes, with a tone of authority: *Feed my lambs!* Then repeating the question, he says: *Simon, son of John, lovest thou me?* Peter is surprised at his Master's urging such an inquiry; still he answers with the same simplicity as before: *Yea, Lord, thou knowest that I love thee:* and as soon as he has given answer, Jesus repeats the words of investiture: *Feed my lambs!*

The disciples respectfully listen to this dialogue; they see plainly that, here again, Peter is made an object of Jesus' partiality, and is receiving something which they themselves are not to receive. They remember what happened at Cesarea Philippi, and how, ever since that day, Peter has been treated by their Master with especial honour. And yet there is another privilege or office to be added to this of *feeding the lambs*. A third time, then, Jesus says to Peter: *Simon, son of John, lovest thou me?* This is too much for the Apostle. These three questionings of his love bring to his mind the three denials he had so sinfully made to the servant girl of Caiphas. He feels the allusion to his recent infidelity; and this third time, his answer implies a prayer for forgiveness; his reply bespeaks humility rather than assurance: *Lord!* says he, *thou knowest all things! Thou knowest that I love thee!* Then, making Peter's authority complete, Jesus pronounces these imposing words: *Feed my sheep!*¹

Here, then, we have Peter made *shepherd* by him who says of himself: *I am the good Shepherd*. Firstly, our Lord gives his Apostle, twice over, the care of his *lambs*; this does not make him the complete shepherd: but when he bids him feed his *sheep* too, the whole flock is subjected to his authority. Now, therefore, let the Church show herself, let her take her stand, let her spread herself through the length and breadth of the nations; Simon, the son of John, is proclaimed its visible head. Is the Church a building? he is the foundation-stone, the *Petra*, the rock. Is she

¹ St John xxi 17.

a kingdom ? he holds the *keys*, that is, the sceptre. Is she a fold ? he is the *shepherd*.

Yes, this Church, which Jesus is now organizing, which is to be proclaimed to the world on the day of Pentecost, is to be a *fold*. The Word, the Second Person of the blessed Trinity, is come down from heaven, that he may *gather together in one the children of God that were dispersed*;¹ and the time is at hand when there *shall be but one fold and one shepherd*.² O Jesus ! our divine Shepherd ! we bless thee, we give thee thanks. It is by thee that the Church thou art now founding subsists and lives through every age, congregating and saving all that put themselves under her guidance. Her authority, her strength, her unity, all come from thee, her infinitely powerful and merciful shepherd ! We likewise bless and thank thee that thou hast secured this authority, this strength, this unity, by giving us Peter as thy Vicar, Peter our shepherd in and by thee, Peter to whom all, both sheep and lambs, owe obedience, Peter in whom thou, our divine Head, wilt be for ever visible, even to the end of the world !

In the Greek Church, the second Sunday after Easter, which we call *Good Shepherd Sunday*, goes under the appellation of the *Sunday of the holy Myrophoræ*, that is *Perfume-Bearers*. The Office celebrates the devotion of the holy women who brought their perfumes to the sepulchre, that they might embalm the Body of Christ. Joseph of Arimathea is also commemorated in the Greek Liturgy of this week.

The Roman Church reads the Acts of the Apostles in her Matins, from last Monday to the third Sunday after Easter exclusively.

MASS

The Introit takes a tone of triumph. It celebrates in the words of the Royal Psalmist *the mercy of the Lord*, which by the foundation of the Church has filled the

¹ St John xi 52.

² *Ibid.* x 16.

whole earth. The *heavens* (by which, in the mysterious language of the Scripture, is frequently meant the Apostles), were *firmly established* by the Word of the Lord, when Jesus (the *Word*) gave them Peter as their shepherd and their rock.

INTROIT

Misericordia Domini plena est terra, alleluia: Verbo Domini cœli firmati sunt. Alleluia, alleluia.

Ps. Exsultate justi in Domino: rectos decet collaudatio. V. Gloria Patri. Misericordia.

The earth is full of the mercy of the Lord, alleluia: by the Word of the Lord the heavens were firmly established. Alleluia, alleluia.

Ps. Rejoice in the Lord, O ye just! Praise becometh the upright. V. Glory, etc. The earth, etc.

In the Collect, the Church asks the grace of holy *joy* for her children: it is the spirit of Eastertide. Surely, it is a duty to rejoice at our having been saved from *death* by our Jesus' Resurrection! Moreover, these Paschal joys are a preparation for those of eternity.

COLLECT

Deus, qui in Filii tui humilitate jacentem mundum erexisti; fidelibus tuis perpetuam concede lætitiã; ut quos perpetuæ mortiseripuisti casibus, gaudiis facias perfrui sempiternis. Per eumdem Dominum.

O God, who, by the humiliation of thy Son, hast raised up the fallen world: grant to thy people perpetual joy: that they whom thou hast delivered from the danger of everlasting death, may attain to eternal bliss. Through the same, etc.

To this are added two of the following Collects:

OF THE BLESSED VIRGIN

Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper Virginis intercessions, a præsentis liberari tristitia et æterna perfrui lætitiã.

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 sorrow, 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, secura tibi serviat libertate. Per Dominum.

Mercifully hear, we beseech thee, O Lord, the prayers of thy Church: that, all oppositions and errors being removed, she may serve thee with a secure liberty. Through, etc.

FOR THE POPE

Deus omnium fidelium pastor et rector, famulum tuum N. quem pastorem Ecclesiæ tuæ præesse voluisti, propitius respice: da ei, quæsumus, verbo et exemplo, quibus præest, proficere; ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum.

O God, the pastor and ruler of all the faithful, look down in thy mercy on thy servant N., whom thou hast appointed pastor over thy Church; and grant, we beseech thee, that both by word and example, he may edify all those that are under his charge; and, with the flock entrusted to him, arrive at length at eternal happiness. Through, etc.

EPISTLE

Lectio Epistolæ beati Petri Apostoli.

Lesson of the Epistle of Saint Peter the Apostle.

1 Cap. II.

Charissimi, Christus passus est pro nobis, vobis relinquens exemplum, ut sequamini vestigia ejus. Qui peccatum non fecit, nec inventus est dolus in ore ejus: qui quum malediceretur, non maledicebat, quum pateretur, non comminabatur: tradebat autem judicanti se injuste: qui peccata nostra ipse perfulit in corpore suo super lignum: ut peccatis mortui, justitiæ vivamus: cujus livore sanati estis. Eratis enim sicut oves errantes, sed conversi estis nunc ad pastorem et episcopum animarum vestrarum.

1 Ch. II.

Dearly beloved: Christ also suffered, leaving you an example, that you should walk in his steps. Who did no sin, neither was guile found in his mouth. Who, when he was reviled, did not revile; when he suffered, he threatened not: but delivered himself to him that judged him unjustly: who his own self bore our sins in his body upon the tree: that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray; but you are now converted to the shepherd and bishop of your souls.

It is the prince of the Apostles, the visible *shepherd* of the universal Church, who addresses these words to us. Observe how he ends by turning our thoughts to the invisible *shepherd*, whose Vicar he is; and how carefully he avoids any allusion to himself. So, also, when assisting his disciple Mark to write his Gospel, he would not allow him to relate the history of Christ's having made him the shepherd of the whole flock; whereas, he insisted on his telling every circumstance of his thrice denying Jesus to be his Master. See, too, how feelingly the Apostle here speaks of his Saviour—of the sufferings he endured, of his patience, of his devotedness for those poor *straying sheep* of whom he was to form his fold! These words will one day be verified in Peter himself. The hour will come when, like his Master, he will be fastened to a cross, and patiently endure every insult and cruelty. Jesus told him that it was to be so. After entrusting him with the care of the sheep and lambs, our Lord told him that when he should have grown old, he would *stretch forth his hands* upon a cross, and suffer violence from men.¹ This is to happen not merely to Peter, but to a considerable number of his successors, who are one with himself, and whom future generations are to see continually persecuted, exiled, imprisoned, and put to death. Let us also *follow Jesus' steps*, by cheerfully suffering for justice' sake: we owe it to him who from all eternity, being equal in glory to God the Father, deigned to come down to our earth that he might be *the shepherd and bishop of our souls*.

The first Alleluia Versicle commemorates the repast at Emmaus: in a few moments *we* also shall *know Jesus in the breaking of the Bread of Life*.

The second proclaims, in Jesus' own words, the dignity and qualities of a *shepherd*, his love for his *sheep*, and the eagerness wherewith his sheep recognize him as their Master.

¹ St John xxi 18.

Alleluia, alleluia.
 V. Cognoverunt discipuli
 Dominum Jesum in fractione
 panis.

Alleluia.
 V. Ego sum Pastor bonus;
 et cognosco oves meas, et
 cognoscunt me meæ, alleluia.

Alleluia, alleluia.
 V. The disciples knew the
 Lord Jesus in the breaking of
 bread.

Alleluia.
 V. I am the good Shepherd,
 and I know my sheep, and my
 sheep know me, alleluia.

GOSPEL

Sequentia sancti Evangelii
 secundum Joannem.

Cap. X.

In illo tempore: Dixit Jesus
 Pharisæis: Ego sum Pastor
 bonus. Bonus pastor animam
 suam dat pro ovibus
 suis. Mercenarius autem et
 qui non est pastor, cujus non
 sunt oves propriæ, videt lupum
 venientem, et dimittit
 oves, et fugit: et lupus rapit
 et dispergit oves: mercenarius
 autem fugit, quia mercenarius
 est, et non pertinet ad
 eum de ovibus. Ego sum
 Pastor bonus: et cognosco
 oves meas, et cognoscunt me
 meæ. Sicut novit me Pater,
 et ego agnosco Patrem: et
 animam meam pono pro ovibus
 meis. Et alias oves habeo,
 quæ non sunt ex hoc ovili: et
 illas oportet me adducere, et
 vocem meam audient, et fiet
 unum ovile, et unus pastor.

Sequel of the Holy Gospel according to John.

Ch. X.

At that time: Jesus said to the
 Pharisees: I am the good Shepherd.
 The good shepherd giveth
 his life for his sheep. But the
 hireling, and he that is not the
 shepherd, whose own the sheep
 are not, seeth the wolf coming,
 and leaveth the sheep, and flieth,
 and the wolf catcheth, and
 scattereth the sheep: and the
 hireling flieth, because he is a
 hireling: and he hath no care for
 the sheep. I am the good Shepherd:
 and I know mine, and
 mine know me. As the Father
 knoweth me, and I know the
 Father: and I lay down my life
 for my sheep. And other sheep
 I have, that are not of this fold:
 them also I must bring, and they
 shall hear my voice, and there
 shall be one fold, and one shepherd.

Divine *Shepherd* of our souls! how great is thy love for thy *sheep*! Thou givest even thy life to save them. The fury of wolves does not make thee flee from us; *thou* becomest their prey, that *we* may escape. Thou didst die in our stead, because thou wast our Shepherd. We are not surprised at thy requiring from Peter a greater love than thou didst require from his brother Apostles: thou didst will to make him their and our *shepherd*.

Peter answered thee without hesitation, that he loved thee; and thou didst confer upon him thine own name, together with the reality of thine office, in order that he might supply thy place after thy departure from this world. Be thou blessed, O divine Shepherd! for thy having thus provided for the necessities of thy *fold*, which could not be *one*, were it to have many shepherds without one supreme shepherd. In obedience to thy command, we bow down before Peter, with love and submission; we respectfully kiss his sacred feet; for it is by him that we are united to thee; it is by him that we are thy sheep. Preserve us, O Jesus, in the fold of Peter, which is thine. Keep far from us the *hireling* who usurps the place and rights of the *shepherd*. He has intruded himself, or been intruded by violence, into the fold, and would have us take him as the master; but he knows not the sheep, and the sheep do not know *him*. Led, not by zeal, but by avarice and ambition, he *flieth* at the approach of danger. He that governs through worldly motives is not a man to lay down his life for others. The schismatic pastor loves himself; he does not love thy sheep; how could he give his life for them? Protect us, O Jesus, from this hireling! He would separate us from thee, by separating us from Peter, whom thou hast appointed thy Vicar; and we are determined to recognize no other. Anathema to him who would command as in thy name, and yet not be sent by Peter! Such a pastor could be but an impostor; he would not rest on the foundation; he would not have the keys of the kingdom of heaven; to follow him would be our ruin. Grant, then, *Good Shepherd*, Jesus! that we may ever keep close to thee and to Peter; that as *he* rests upon thee, *we* may rest upon him; and thus we may defy every tempest, for thou, dear Lord, hast said: *A wise man built his house upon a rock; and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not; for it was founded on a ROCK.*¹

¹ St Matt. vii 24, 25.

The Offertory is an aspiration to God, taken from the royal Prophet.

OFFERTORY

Deus, Deus meus, ad te de luce vigilo: et in nomine tuo levabo manus meas, alleluia.	O God, my God! to thee do I watch at break of day: and in thy name I will lift up my hands, alleluia.
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In the Secret, the Church prays that the divine energy of the Mystery, about to be consummated on the Altar, may produce within us the *effect* for which we long—death to sin, and resurrection to grace.

SECRET

Benedictionem nobis, Do- mine, conferat salutarem sacra semper oblatio: ut quod agit mysterio, virtute perficiat. Per Dominum.	May this holy oblation, O Lord, draw down upon us thy saving blessing; and always produce in us the effect of what is represented in these sacred mysteries. Through, etc.
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To this the priest adds two of the following Secrets.

OF THE BLESSED VIRGIN

Tua, Domine, propitiatione, et beatæ Mariæ semper Vir- ginis intercessione, ad perpetuam atque præsentem hæc oblatio nobis proficiat pro- spéritétem 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.
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AGAINST THE PERSECUTORS OF THE CHURCH

Protege nos, Domine, tuis mysteriis servientes: ut di- vinis rebus inhærentes, et corpore tibi famulemur et mente. Per Dominum.	Protect us, O Lord, while we assist at thy sacred mysteries: that being employed in acts of religion, we may serve thee both in body and mind. Through, etc.
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FOR THE POPE

Oblatis, quæsumus, Do- mine, placare muneribus: et famulum tuum N. quem	Be appeased, O Lord, with the offerings we have made: and cease not to protect thy servant
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pastorem Ecclesiæ tuæ præ- N., whom thou hast been pleased
esse voluisti, assidua prote- to appoint pastor over thy
ctione gubernata. Per Domi- Church. Through, etc.
num.

The Communion Anthem speaks to us of the beautiful Mystery of to-day—the Good Shepherd. Let us once more offer our homage to the Son of God, who deigns to assume this endearing character; and let us ever be his devoted sheep.

COMMUNION

Ego sum Pastor bonus, I am the good Shepherd,
alleluia: et cognosco oves alleluia: and I know my sheep,
meas, et cognoscunt me meæ. and my sheep know me. Alle-
Alleluia, alleluia. lujia, alleluia.

Jesus, the Good Shepherd, has given himself, in this divine banquet, to his sheep: holy Church prays, in the Postcommunion, that we may ever be penetrated with sentiments of love for this august Sacrament; we ought to *glory* in it, as being the food that prepares us for immortality.

POSTCOMMUNION

Præsta nobis, quæsumus Grant, we beseech thee, O
omnipotens Deus; ut vivi- Almighty God, that, receiving
ficationis tuæ gratiam con- from thee the grace of a new life,
sequentes, in tuo semper we may ever glory in thy gift.
munere gloriemur. Per Do- Through, etc.
minum.

To this the priest adds two of the following Post-communions.

OF THE BLESSED VIRGIN

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

AGAINST THE PERSECUTORS OF THE CHURCH

Quæsumus, Domine Deus noster: ut quos divina tribuis participatione gaudere, humanis non sinas subiacere periculis. Per Dominum.

We beseech thee, O 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, etc.

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, etc.

VESPERS

The Psalms, Hymn and Versicle are given on *pages 81-90.*

ANTIPHON OF THE MAGNIFICAT

Ego sum Pastor bonus, qui pasco oves meas, et pro ovibus meis pono animam meam, alleluia.

I am the good Shepherd, who feed my sheep, and lay down my life for my sheep, alleluia.

OREMUS.

Deus, qui in Filii tui humilitate jacentem mundum erexisti: fidelibus tuis perpetuam concede lætitiã: ut quos perpetuæ mortis eripuisti casibus, gaudiis facias perfrui sempiternis. Per eundem.

LET US PRAY.

O God, who, by the humiliation of thy Son hast raised up the fallen world: grant to thy people perpetual joy: that they whom thou hast delivered from the danger of everlasting death may attain to eternal bliss. Through, etc.

We will close the day with this beautiful preface taken from the Mozarabic Missal. It commemorates the Resurrection.

ILLATIO

(Feria vi Paschæ)

Dignum et justum est, sanctum et salutare est, nos te gloriosissime Pater Domini nostri Jesu Christi, inenarrabilibus triumphis attollere, completisque erga nos promissorum suorum beneficiis, in quantum se mens parvulorum, te inspirante, repleti senserit, propensius conlaudare. Ut cui plus dimissum est amplius diligit, et potiora jam fœdera accumularet qui tanta necdum credenti donavit. Postquam igitur Verbum caro factum est et habitavit in nobis, fecitque prius cuncta quæ docuit, perfectum divinis operibus virum necessariæ nobis sibi que voluntariæ tradidit passioni. Ut quem admodum mundo huic prædicationis suæ claritate effulserat, ne errorum inretitus tenebris fluctuaret, ita etiam infernali carcere mancipatis sua resolvendis descensione succurreret. Neque regnum usque in finem sæculi dilataret. Et spolia quæ quondam prædo attraxerat fraudulentus, ad cœlos secum reveheret innocens crucifixus. Et liberaret virtute justitiæ quos humilitatis suæ redeemerat passione. Emissa itaque spiritu, et paternis, ut scriptum est, manibus commendato, hospitium divinitatis immensæ quem virginea conceperant atque ediderant viscera, virgo interim sepultura suscepit. Sed mansit illic nihilominus incorruptus, quia non fuerat ex Adam

It is meet and just, holy and available to salvation, that, with loudest acclamations of triumph, we should extol thee, O ever-glorious Father of our Lord Jesus Christ! and, now that he has fulfilled all his promises of mercy towards us, should praise thee with all the fervour which the human mind is capable of feeling, aided by thine inspiration. He to whom more has been forgiven should love more; and he who bestowed his gifts upon us when we did not as yet believe, increased the obligations we have to serve him. Therefore, after that the Word had been made Flesh, and had dwelt amongst us, and had practised all that he had taught, he, the perfect Man, perfect by his divine works, gave himself to the Passion, necessary, indeed, for us, but, on his part, voluntary. He enlightened the world by the brightness of his preaching, lest, being a prey to darkness, it might be tossed to and fro. So, too, he descended into the prison of Limbo, that he might set its captives free; for he would not defer his kingdom to the end of the world: therefore, the victims, dragged down by the crafty enemy, were raised up to heaven by the innocent Crucified. He would set free, by the right of justice, those whom he redeemed by the humility of his Passion. He had given up the ghost, and, as it is written, commended it into his Father's hands, a virgin-tomb received the divine guest that a

nati seminis corruptione conceptus. Judæis quoque petentibus, custodes monumento deputantur a Præsidente, quorum testimonio et fides firmaretur credentium, et confunderetur impietas perfidorum. Quid enim illi obesse potuit humana custodia, cui et dum requiesceret cœlestis vigilavit excubium, et cum resurgeret Deus inerat Verbum? Quod immaculatæ animæ inseparabiliter copulatum adiit, exterruit, subiecit, et domuit, et vinxit cunctas hujus aeris in lacu novissimo potestates. Illic mors hebetata contremuit, seseque peremptam acrius quam stimulaverat sensit. Quæque se humani generis dominam lætitabat, ancillam mox crucis affectam Christo triumphante lugebat. Fracta est confestim virtus sæva carnificum, et ad nihilum redacta est exhausta grassatio cruentorum. Inclinata est harum tenebrarum Christi humilitate superbia, et diabolica malitia divini Agni est simplicitate restincta. Amisit e manibus subito quod se crudelissimus hostis credebat perpetim possessurum, cernens humanum genus per hominem Deum paradiso, unde prævaricatione Adæ eliminatum fuerat, restitutum.

virgin-womb had conceived and brought forth. Corruption came not nigh to him whilst lying in the grave, because he was conceived without contracting the corruption of Adam's sin. The Jews obtained of Pilate that he would place guards at the Sepulchre, whose testimony was afterwards to confirm the faith of believers, and confound the impiety of the wicked. For what obstacle could human vigilance be to him, who, whilst he lay in the tomb, had angels keeping watch over him; and who, when he rose, rose because he was God, the Word? Yea, the Word, which had been inseparably united to the Soul, was there in the Body also: it terrified, it subjected, it tamed, it tied fast down in deepest hell, all the powers of this air. Then did Death tremble, for its sting was blunted; and its own death was sharper than any it had ever made others feel. It had boasted of being lord of mankind; but, when Christ triumphed, it had to wail itself a slave of the Cross. Straightway was broken the power of the cruel executioners, and the violent rioting of the bloodthirsty was brought to an end. The pride of the spirits of darkness was brought down by the humility of Christ, and the malice of the devil was crushed by the simplicity of the Lamb. The most cruel enemy saw fall from his hands what he thought was his eternal possession; he saw mankind restored, by the Man-God, to the Paradise, whence it had been banished by Adam's sin.

MONDAY OF THE THIRD WEEK AFTER
EASTER

∇. In resurrectione tua,
Christe, alleluia.

R̄. Cœli et terra lætentur,
alleluia.

∇. In thy resurrection, O
Christ, alleluia.

R̄. Let heaven and earth
rejoice, alleluia.

THE first stone of the Church is laid; and on this foundation Jesus now begins to build. The shepherd of the sheep and lambs has been proclaimed; it is time to form the fold. The keys of the kingdom have been given to Peter; it is time to inaugurate the kingdom. Now this Church, this fold, this kingdom, designate a society which is to be called *Christian*, after the name of its Founder. This society, composed of the disciples of Christ, is destined to receive within it every individual of the human race; and if all do not actually enter, it is not in consequence of any ban of exclusion. It will subsist to the end of time; for there can be no elect out of its pale. It will be One; for Christ says not: 'I will build *my Churches*;' he speaks but of *One*. It will be holy; for all the means of sanctification are in its keeping. It will be Catholic, that is, Universal, in order that, being known in all times and places, men may be able to hear its teachings and follow them. It will be Apostolic; that is to say, that how long soever this world may last, it will come down, by lawful succession, from these men with whom Jesus is, during these forty days, arranging everything that is connected with its establishment.

Such is to be the Church, out of which there is no salvation for those who, having known her, have refused to become her members. A few days hence, and the world will hear of her existence. The spark that is now but in Judea will soon become a fire spread throughout the whole earth. Before the close of the century,

not only will there be members of the Church in every province of the vast Roman Empire, but even in countries where Rome has never planted the standard of her proud eagles. Nay more, this miraculous propagation is to be perpetual—in every page new apostles will set forth, and win new victories for this immortal Church. Nothing human is lasting; but the Church's ceaseless duration will excite the spleen of incredulity and baffle all its calculations. Persecutions, heresies, schisms, apostasies, and scandals—all will strive to work her ruin; but she will survive them all. The descendants of her bitterest foes will call her mother. Thrones and dynasties, nations, and even whole races, will be carried away by the tide of time: *she* alone will subsist throughout the ages, stretching out her arms to receive all men, teaching ever the same truths, repeating, even to the last day, the same symbol of faith, and ever faithful to the instructions given her by our Risen Jesus during these forty days preceding his Ascension.

How shall we worthily thank thee, O God our Saviour, for thy having, even at our first entrance into life, made us members of this thy immortal Spouse, which alone possesses thy heavenly teachings and the means whereby is wrought salvation? We have no need to search for thy Church; it is in and by her that we live, even here below, the supernatural life, the perfection of which is to be given to us in heaven, provided we be faithful to grace. Oh! show thy mercy to those countless souls who have not had the privilege *we* have enjoyed, and whose entrance into thy Church is to cost them many a painful sacrifice. Strengthen them with light; give them courage; rouse them from indifference; bless their efforts; that thus, O divine Shepherd! thy fold may increase, and thy Church, thy Spouse, may be, as thou hast promised she ever shall be, the joyful mother of children!

Let us continue our homage to the mystery of the Pasch, borrowing another canticle from the inexhaustible Adam of Saint-Victor.

SEQUENCE

Lux illuxit dominica,
Lux insignis, lux unica,
Lux lucis et lætitiæ,
Lux immortalis gloriæ.

Diem mundi conditio
Commendat ab initio,
Quam Christi resurrectio
Ditavit privilegio.

In spe perennis gaudii,
Lucis exsultent filii,
Vindicent membra meritis
Conformitatem Capitis.

Solemnis est celebritas,
Et vota sunt solemnia;
Primæ diei dignitas
Prima requirit gaudia.

Solemnitatum gloria
Paschalis est victoria,
Sub multis ænigmatibus
Prius promissa patribus.

Jam scisso velo patuit
Quod vetus lex præcinuit
Figuram res exterminat,
Et umbram lux illuminat.

Quid agnus sine macula,
Quid hædus gesserit,
Nostra purgans piacula,
Messias nobis aperit.

Per mortem nos indebitam,
Solvit a morte debita;
Prædam captans illicitam,
Præda privatur licita.

Carnis delet opprobra
Caro peccati nescia;
Die reflorens tertia
Corda confirmat dubia.

O mors Christi mirifica,
Tu Christo nos vivifica!
Mors morti non obnoxia,
Da nobis vitæ præmia.

Amen.

The Sunday's light has shone upon us: the brilliant light, the light above all other, the light of light and joy, the light of immortal glory.

This is the day privileged from the very beginning of the world: the day enriched with the prerogative of Christ's Resurrection.

Let the children of light exult with the hope of everlasting joy: let the members so act as to merit to be like their Head.

Our feast is solemn, so are our prayers. The grandest of days should have the grandest joy.

The Paschal victory is the most glorious of feasts. It was promised to our fathers under many types.

Now the veil is rent, and all is made visible that was foretold in the Old Law. The reality effaces the figure; and light throws light on the shadow.

The Messiah—he that came to wipe away our sins—has revealed to us the mysteries of the spotless Lamb and the Kid.

By his undeserved death, he delivered us from the death *we* so truly deserved. Death, making a prey of him on whom he had no claim, was deprived of the prey that was justly his own.

The Flesh, that knew no sin, cancelled the sins of ours: it rose again on the third day, and, reblooming, refreshed all wavering hearts.

O admirable death of Jesus! give us to live in Jesus. O undying death! give us the prize of life. Amen.

TUESDAY OF THE THIRD WEEK AFTER
EASTER

℣. In resurrectione tua,
Christe, alleluia.

℟. Cœli et terra lætentur,
alleluia.

℣. In thy resurrection, O
Christ, alleluia.

℟. Let heaven and earth
rejoice, alleluia.

THE Church, which our Risen Jesus is organizing during these days, and which is to be spread throughout the whole world, is a true and complete society. It must, consequently, have within it the power to govern, and be able, by the obedience of its subjects, to maintain order and peace. As we have already seen, our Saviour supplied this want by establishing a shepherd of both sheep and lambs, a Vicar of his own divine authority; yet Peter, after all, is but a man; and however sublime his authority, he cannot exercise it directly and personally over each member of the flock. The new society has need, therefore, of magistrates of a lower rank, who, as Bossuet so well expresses it, 'are to be sheep with regard to Peter, and shepherds with regard to the people.'¹

Jesus has provided for everything; he has chosen twelve men, whom he calls his *Apostles*, and to them he is about to entrust the magistracy of his Church. By his having made Peter the head, and, as it were, his second self, he does not intend the rest of the Twelve to have no share in the great work he has come from heaven to achieve. Far from this, he destines them to be the pillars of the building, of which he has already made Peter the foundation. They are twelve in number, as heretofore were the children of Jacob; for the ancient people was, in everything, a figure of the new. Before ascending into heaven, Jesus gives them power to teach in every part of the world, and appoints them pastors

¹ Sermon on the Unity of the Church.

of the faithful in every place wheresoever they may happen to be. They are all on an equality, save with regard to Peter; and the very fact of these wonderful depositaries of Christ's power being subject to Peter, is one of the clearest indications of the extraordinary authority committed to him by our Lord.

This unlimited delegation of pastoral power given to all the Twelve, was intended as a means of the solemn promulgation of the Gospel; but it was to cease at their deaths, save in the case of Peter, for *his* successor was alone to enjoy the apostolic power in its fullest extent. With this one exception, no lawful pastor has ever been allowed to exercise an unlimited territorial authority. And yet, by creating the college of the Apostles, our Redeemer founded that sacred and venerable dignity which we call the *episcopacy*. Although bishops have not inherited either the universal jurisdiction, or the personal infallibility in teaching, of the Apostles, yet do they really hold, in the Church, the place of the Apostles. Jesus puts into their hands, through the ministry of Peter's successor, the keys of spiritual power; and these they use, that is, they therewith open and shut, throughout the whole extent of the territory placed under their jurisdiction.

How magnificent is this episcopal magistracy! See those thrones, whereon are seated the pontiffs of the whole Christian world! They hold the pastoral staff, the symbol of their power to govern their respective flocks. Go where you will, you will find the Church, and a bishop busily engaged in governing the flock entrusted to his charge. And when you reflect that all these pastors are brethren, that they all govern their flocks in the name of the same common Lord, and that all are united in obedience to one head—you will understand how the Church, wherein is exercised such an authority as this, has everything that constitutes a complete society.

Under the bishops, we find other subordinate magistrates in the Church; the reason of their being appointed

is self-evident. Placed over a territory of greater or less extent, the bishop stands in need of co-operators who may represent his authority, and exercise it in his name and under his orders, wheresoever he himself cannot personally do so. These are priests, who have the care of souls. They correspond to the seventy-two disciples chosen by our Saviour, from whose number he selected the twelve Apostles. Thus he completed the government of the Church. By means of this *Hierarchy*, everything works in the most admirable harmony: authority is derived from the one supreme Head; thence it flows to the bishops; and these delegate it to the lower ranks of the clergy.

We are now at the very season of the year when the spiritual jurisdiction, which Jesus had promised to communicate to men, emanates from his own divine power. He thus solemnly confers it: *All power is given to me in heaven and in earth: going, therefore, teach ye all nations!*¹ He communicates a portion of his own *power* to the pastors of his Church: it is an emanation of his own authority in heaven and on earth: and that we may have no doubts as to the source whence it flows, he says to them during these his last days on earth: *As the Father hath sent me, I also send you.*²

So that the Father has *sent* the Son, and the Son *sends* the pastors of the Church: nor will this *mission* ever be interrupted, so long as the world lasts. Peter will ever institute the bishops; the bishops will ever delegate a portion of their own authority to the priests who have the charge of souls. No human power shall ever be able to intercept this transmission, or have power to set up as pastors them that have not partaken of it. Cæsar (we mean mere temporal sovereignty) shall govern the state; but he shall not have power to create a single pastor, for Cæsar has no share in the sacred hierarchy, out of which the Church recognizes but *subjects*. He may command, as King or Emperor, in temporal matters; but he must obey, and as submis-

¹ St Matt. xxviii 18, 19.

² St John xx 21.

sively as the last and poorest of the faithful, the pastor who has to govern him in what regards his soul. There will be times when Cæsar will be jealous of this super-human power; he will strive to intercept it: but it will elude his grasp, for it is a purely spiritual power. At other times, he will despise and persecute them that are invested with this power; nay, he will occasionally attempt to exercise it himself; but his efforts will be as vain as they will be wicked, for this power, which emanates from Christ, cannot be confiscated nor interrupted; it is the salvation of the world, and on the last day the Church will have to restore it intact to him who deigned to entrust it to her before ascending to his Father.

Once more, to the praise of our dearest King! The great Fulbert of Chartres offers us the following hymn, which was adopted by the ancient Roman-French Liturgy.

HYMN

Chorus novæ Hierusalem
Novam mellis dulcedinem
Promat, colens cum sobriis
Paschale festum gaudiis.

Quo Christus, invictus leo,
Dracone surgens obruto,
Dum voce viva personat,
A morte functos excitat.

Quam devorarat improbus
Prædam refudit tartarus:
Captivitate libera
Jesum sequuntur agmina.

Triumphat ille splendide,
Et dignus amplitudine,
Soli polique patriam
Unam facit rempublicam.

Ipsam canendo supplices,
Regem precemur milites,
Ut in suo clarissimo
Nos ordinet palatio.

Per sæcla metæ nescia
Patri supremo gloria,
Honorque sit cum Filio
Et Spiritu Paraclito. Amen.

Let the choir of the new Jerusalem bring forth the new sweetness of its honey; and celebrate, with holy joy, the paschal feast.

To-day, Christ, the invincible Lion, crushes the dragon, and rises from the tomb: with a loud voice he commands the dead to live.

Cruel death gives back its prey; and throngs of ransomed captives follow Jesus.

Gorgeous is his triumph: he is worthy of all power; he makes earth and heaven be one kingdom.

We are his soldiers, and he is our King: let us humbly sing his praise, and beseech him to admit us into his palace of heaven above.

Glory and honour, for endless ages, be to the Eternal Father, and to the Son, and to the Holy Paraclete. Amen.

WEDNESDAY OF THE THIRD WEEK AFTER EASTER¹

∇. In resurrectione tua,
Christe, alleluia.

∇. In thy resurrection, O
Christ, alleluia.

℞. Cœli et terra lætentur,
alleluia.

℞. Let heaven and earth re-
joice, alleluia.

THERE is nothing on earth so grand, nothing so exalted, as the princes of the Church—the pastors, appointed by the Son of God—who are to follow on, in unbroken succession, to the end of time: but let us not suppose that the *subjects* of this vast empire, called the Church, are devoid of dignity and greatness. The Christian people, in which both prince and beggar are equally subjects, is superior to every other, in intellectual and moral worth. It carries civilization with it, wheresoever it goes, for it carries with it the true notion of God and of the supernatural end of man. Barbarism recedes; pagan institutions, how ancient soever they may be, are forced to give way. Even Greece and Rome laid down their own laws to adopt those of the Christian code—the code which was based on the Gospel. So, too, in our own times, the mere sight of a Christian army, though composed of but a few thousand men, struck terror into the heart of an immense empire of the East: its ruler who counts four hundred million subjects, and calls himself the 'Son of the Celestial Empire,' was so overcome by fear that without offering the slightest resistance he fled from his palaces and capital. Yes, this is the superiority given by baptism to Christian nations; for it would be absurd to attribute this superiority to our civilization, seeing that civilization itself is but a consequence of baptism.

¹ On this day the Church celebrates the solemnity of St Joseph, but as in most places this feast is usually kept on the following Sunday, we refer our readers to that day for the Mass of St Joseph and our commentary upon it.

But if the outward bearing of the Christian people be such as to exercise an influence on even infidels, what must not be that dignity which faith teaches us is its inheritance? The Apostle St Peter—the universal shepherd, into whose hands the divine Shepherd placed the keys—thus describes the flock entrusted to his care: *You are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare his virtues, who hath called you out of darkness into his marvellous light.*¹ So, indeed, it is; divine truth is entrusted to this people, and its light can never be extinguished among them. When the teaching authority has, with its infallibility, to proclaim a solemn definition in doctrinal matters, it first appeals to the faith of the Christian people; and the sentence declares *that* to be the truth which has been believed ‘everywhere, always, and by all.’² Amidst the Christian people there exists that strangest phenomenon under heaven, union of mind; whereby there is one common faith amidst nations the most opposite to each other in every other respect. Let them be as hostile to one another as you please; in matters of faith, in submission to their pastors, they are all one and the same great family. The most admirable, at times the most heroic virtues are to be found amidst this people, for Jesus has given it a large share of that element of holiness wherewith his grace has enriched human nature.

Observe, too, how affectionately it is protected and honoured by its pastors! Every pastor, no matter what may be his rank in the Church, is bound, in virtue of his office, to lay down his life for his sheep, if called upon to do it. The sacrifice is not even counted as an act of heroism; it is a strict duty. Shame and curse upon the pastor who flees through cowardice! The Redeemer stigmatizes such a one with the name of *hireling*. Hence it is, that during these last eighteen hundred years, there have been so many thousands of pastors who have given their lives for their flocks.

¹ 1 St Pet. ii 9.

² St Vincent of Lerins: *Commonitorium*.

One or other of their names are to be found in every page of the Church's history. The list is headed by St Peter, who was crucified like his divine Master; it continues down to the Bishops of Cochinchina, Tonkin, and Corea, whose recent martyrdoms attest that the pastor has not ceased to consider himself as a victim for his flock. Thus, before confiding his lambs and sheep to Peter, Jesus asks him if he have greater love than the rest. If Peter love his Master, he will love his Master's lambs and sheep; he will love them even to laying down his life for them. For this reason, after entrusting him with the care of the whole flock, our Saviour tells Peter that he is to die a martyr. Happy is that people whose rulers only exercise their authority on condition of being ready to die for these their Master's sheep!

If one of these should evince in his life the marks which denote sanctity, and this so far as to deserve to be proposed to the faithful as a model and intercessor, you will not only see the priest whose word calls down the Son of God upon the altar, not only the bishop whose sacred hands wield the pastoral staff, but the very Vicar of Christ, humbly kneeling before the tomb or statue of the Servant of God, how poor or despised soever he or she may have been on this earth. This sacred hierarchy testifies the same sentiments of respect for the sheep of Christ on every occasion. Thus in a baptized babe, that knows not how to utter a single word, that is not counted among the citizens of the state, that, like a tender flower, may perhaps have faded before the close of day, yet does the pastor recognize in it a worthy member of the Body of Christ, the Church; he reverences it as a being that is enriched with gifts so sublime as to be an object of heaven's love, and a source of blessing to all around it. When the Faithful are assembled in the house of God, and the sacred oblations and altar have been thurified, the Celebrant, as the representative of Christ, and any others of the clergy who may be in the sanctuary, are also honoured

with the same mysterious tribute of homage: but the incense is to go beyond the sanctuary. The thurifer advances towards the people, and in the name of the Church, gives them the same honour as that just given to the pontiff and the clergy; for the faithful people are also members of Christ. Again: when the corpse of a Christian, even though he may have been the poorest of the poor, is carried into the house of God, observe what honour is paid to his mortal remains! On this occasion, also, the incense is made to express the affectionate homage wherewith the Church honours the Christian character of her children. O Christian people! how truly we may say of thee what Moses said of Israel: *There is no other nation so great as thou!*¹

It is our Risen Jesus that has procured us all this honour: let us express our love and gratitude in this canticle of the ancient Missal of Saint Gall.

SEQUENCE

Laudum quis carmine
Unquam prævalet, regum
 summe,
Typica majestatis tuæ
 Promere?
Qui Parenti supremo
Deitate cœqualis,
Omnia potestate pari
 Disponis;
 Nam ante hujus mundi
 Exordia,
In Patre callebas
 Sophia;
Per quam facta sunt omnia,
Quæque profert
Triplex machina.
Qui cernens immersos
 Esse barathro,
Tua quos adornat imago,
Propter nos factus es homo,
 Ut nos solveres
 Sanguine tuo.

Who, O King of kings! can worthily celebrate the mysteries wrought by thy majesty? God co-equal with the Father, Eternal, thou rulest all things with the selfsame power as his.

This world had not yet begun, when thou wast, in the bosom of the Father, the Wisdom whereby all things were made, yea all that compose this triple world. Seeing that they who were adorned with thy image had fallen into an abyss of misery, thou wast made man for our sakes, that by thy Blood thou mightest rescue us.

¹ Deut. iv 7.

Hæc pridem signavit
 Sub typo
 Isaac parentis nostri
 Immolatio,
 Mactabatur aries
 Pro quo Domino.
 Te, Christe, passurum
 Pro mundo
 Joseph prænotavit
 Venditus in Ægypto,
 Nunc daturus typicos
 Victus populo.
 Nam fueras præfiguratus
 Infernum fracturus,
 Cum Samson vir invictus
 Leonem suffocavit,
 Et portas hostiles
 Disrupit.
 Tu, Domine, es suave ru-
 bens
 Illius flos virgæ,
 Quam fudit radix Jesse
 Generosa germine,
 Quod sunt præconati
 Prophetæ.
 Hæc nostris præstantur
 Patribus,
 O Redemptor, ceu sub um-
 bra
 Primitus,
 Quæ nos verius
 Te monstrante cernimus.
 Tu cuncta procul fugas
 Nubila,
 Terræ reddens tui vultus
 Lumina.
 Quæ morte tua
 Fuscabatur tremula.
 Ecce nunc perspicuus
 Cuncta ornantur
 Elementa sereno,
 Quia redisti victor
 Barathro.
 Hinc et nos, o socii,
 Mente Dominum
 Sincera et humili
 Simul laudemus
 Carmine tali:

In figure of this was the sacri-
 fice of our father Isaac; in whose
 stead a ram was immolated unto
 the Lord.

Thy suffering for the world's
 redemption was prefigured by
 Joseph sold into Egypt, where he
 fed the people with mystery-
 telling food.

Thy crushing hell was fore-
 shadowed by the invincible
 Samson slaying a lion and break-
 ing his enemies' gates.

Thou, O Lord, art the sweet
 ruddy Flower of the Branch
 that nobly grew from Jesse's
 root, as sang the Prophets of old.

All these things, O Redeemer !
 were shown, in a shadow, to our
 Fathers; thou hast shown them
 to us in their truth. Thou dis-
 pellest all clouds, and makest
 the light of thy countenance to
 shine once more on the earth,
 that had been thrown into dark-
 ness and fear by thy death.

Lo! now all creation beams
 in beauteous light, because thou
 hast returned in victory from
 the tomb. Let us, then, breth-
 ren, with upright and humble
 hearts, unite in praising thus
 our God.

Sit Patri laus summo,
 Qui levans
 Criminum nos cæno,
 Haud pepercit proprio
 Propter nosmet Filio.

Laus quoque sit Nato,
 Pro nobis qui factus est homo,
 Ut solvens nos tartaro
 Redderet paradiso.

Gloria compar sit Pneu-
 mati

Ævo omni. Amen.

Praise be to the Father Al-
 mighty, who, to raise us from
 the mire of our sins, spared not
 his own Son, for our sake.

Praise, too, to the Son, who
 to ransom us from hell, and
 restore us to heaven, was made
 Man for our sake.

Glory co-equal be to the Holy
 Spirit, for ever. Amen.

THURSDAY OF THE THIRD WEEK AFTER
EASTER

V. In resurrectione tua,
Christe, alleluia.

 V. In thy resurrection, O
Christ, alleluia.

R. Cœli et terra lætentur,
alleluia.

 R. Let heaven and earth re-
joice, alleluia.

THIS Church founded and maintained by Christ—is it nothing more than a society of minds that know, and of hearts that love, the truths revealed to it by heaven? Have we adequately defined it, when we call it ‘a spiritual society’? No, most assuredly; for we are told that it was to spread, and actually has been spread, throughout the whole world. Now how could such progress and conquest have taken place, if the spiritual society founded by our Redeemer had not also been exterior and visible? On earth, souls cannot hold intercommunication without bodies. *Faith cometh by hearing*, says the Apostle: *and how shall they hear without a preacher?*¹ When, therefore, our Risen Jesus says to his Apostles: *Go, teach all nations!*² he distinctly implies that the word of God will be *heard*, that it will resound throughout the world, and that its sound will be *heard* both by them that obey and by them that reject the teaching of his ministers. Has this word a right to circulate thus freely, independently of any permission from earthly powers? Yes; for the Son of God has said: *Go, teach all nations!* He must be obeyed; the word of God cannot be fettered.³

The word, then, the exterior word is free; and being free, it obtains numerous disciples. Will these disciples live isolatedly? Will they not rather group around their apostle, the better to profit by his teaching? Will they not look on one another as brethren, and members

¹ Rom. x 17, 14.

² St Matt. xxviii 19.

³ 2 Tim. ii 9.

of the same family? And if so, they must hold their assemblies. Thus the new people is brought before the notice of the world. It was necessary that this should be; for if this people, which is to attract all others to itself, be not visible, how can it do its work?

But the people thus assembled must have their buildings, their temples. Therefore do they erect houses of preaching and prayer. The stranger—that is, he who is not a Christian—seeing these new places of worship, asks: 'What means all this? Whence come these people who pray aloof from their fellow-citizens? Would not one be inclined to say that we have a nation within the nation?' The stranger is right; there is a nation within the nation, and it will continue to be so until the whole nation itself have passed into the ranks of this new people.

Every society stands in need of laws; the Church, therefore, will not be long without giving outward proof of her internal government. There are her festivals, her solemnities, which denote a great people; her ritual rules, forming a visible bond of union between the members of her society, and this not merely during the hours of divine service; there are commandments and orders made by the various degrees of the hierarchy, which are promulgated and claim obedience; there are institutions and corporations existing within the great society itself, and they add to her strength and beauty; in a word, there is everything that is needed, even penal laws against offending and refractory members.

But it does not suffice the Church that she have places where her children can assemble together; provision must also be made for the support of her clergy, for the expenses attendant on the divine worship, for the necessities of her indigent members. Aided by the generosity of her children, she enters into possession of certain landed properties, which become sacred by reason of their use, as also because of the superhuman dignity of her who owns them. Nay more; when the princes of this earth, tired of their vain efforts to stay

the Church's progress, shall ask to be admitted as her children, a new necessity will arise from this: the supreme Pontiff can be no longer the subject of any temporal sovereign, and he himself must become king. The Christian world hails with joy this crowning of the work of Christ, to whom *all power has been given in heaven and on earth*,¹ and who was one day to reign, with temporal power, in the person of his Vicar.

Such is the Church: a spiritual, but at the same time an exterior and visible society; just in the same way as man is spiritual because of his soul and material because of his body, which is an essential part of his being. The Christian, therefore, should love the Church such as God has made her; he should detest that false and hypocritical spiritualism which, with a view to subvert the work of Christ, would confine religion within the exclusively spiritual domain. We never can admit such a limitation. The Divine Word has assumed our flesh; he permitted his creature man to *hear and see and handle him*;² and when he organized his Church on earth, he made it speaking, visible, and so to say palpable. We are a vast state; we have our king, our magistrates, our fellow-citizens; and we should be willing to lay down our lives for this supernatural country, whose excellence is as far superior to that of our earthly country as heaven is better than the whole earth. Satan has an instinctive hatred for this country, which is to bring us to the Paradise whence he has been driven; he has used every means in his power to ruin it. He began by attacking the liberty of the word which is preached to men, and leads them to the Church. Did not his first agents forbid the Apostles *to speak at all in the name of Jesus to any man*?³ The strategy was shrewd enough; and although it failed to arrest the progress of the Gospel, it has ever been resorted to by the enemy, even to this very day.

The powers of the world have always been jealous of Christian assemblies; the jealousy began early, and has

¹ St Matt. xxviii 18.

² St John i 1.

³ Acts iv 17, 18.

periodically manifested its fury during these eighteen centuries. Frequently during a fit of persecution we have been obliged to flee to caves and forests, and seek the hours of night for our celebrations of the mysteries of light, and for singing the praises of the divine Sun of Justice: Our dearest churches, which had been erected by the piety of our ancestors, and were sacred by innumerable memories—how many times have they not been made ruins! Satan's ambition is to efface every vestige of Christ's kingdom on earth, for that kingdom is *his* defeat.

The laws promulgated by the Church, and the communications of the pastors with one another and with the sovereign Pontiff—these, also, have excited the most tyrannical jealousy. The right of self-government has been denied to the Church; servile men have aided emperors and kings to fetter the Spouse of Christ. Her temporal possessions, too, have tempted the avarice of sovereigns. These possessions procured her independence; it was, therefore, considered necessary to rob her of them, that she might become the creature of the state. It was a wicked attempt, and has brought the most terrible chastisements upon the countries where it was perpetrated, yet there was one more wicked still, which aimed at depriving of his throne, venerable by its thousand years' duration, the Pontiff who holds in his sacred hands the keys of the kingdom of God.

Meanwhile, the most detestable errors are being propagated. Among these, we would mention one, which in spite of its impious absurdity, finds favour with thousands: we mean the doctrine that the Church should be purely spiritual, or, if it is to be a visible Church, that it should be an instrument in the hands of government, for political purposes. Let us hold such doctrine in execration; let us think of those countless martyrs, who have shed their blood in order to maintain and secure to the Church of Christ her position as a society, visible, external, independent of every human power, in a word, complete in herself. It

may be that we are the last inheritors of the promise; and if so, it would be an additional reason for our proclaiming the rights of the Spouse of Christ, upon whom he has conferred the empire of the world, which only exists because of her, and will be destroyed as soon as it refuses her a resting-place.

Let us close these reflections with a hymn of praise to our divine Head. The ancient Missal of Saint Gall gives us this other Sequence in honour of our paschal mystery.

SEQUENCE

Eia harmoniis,
Socii, laudum resonis
Hujus splendide vernantis
Celebremus gaudia
Simul temporis,
In quo patriæ cœlestis
Per Christum patet
Reserata spes nobis.

Nunc gemit Pharao
Sibi raptos,
Plaga mortis
Quos affixit vernaculos.
Nos autem referamus
Supremo
Grates regi,
Qui nos redemit
Barathro.

Et qui per Christum
Canopica,
More Judæorum,
Solvimur pœno,
Mentes pariter
Præparemus,
Typicam ut immolemus
Victimam,
Cujus cruore sacrosancto
Insigniti mentis domo,
Non pavemus Angeli ensem
Plectentis reos vindicem.

Et digne
Mysticis ut ejus
Epulemur carnibus,
Fermenta criminum
Purgemus,
Sinceriter vivamus.

Come, brethren! let us, in
sweetest hymns of praise,
Together celebrate the joys of
this bright spring time,

When, through Christ, our
hopes of heaven revive.

Now Pharaoh pines with grief
to see himself deprived of the
slaves he tortured with the
scourge of death.

But let us give thanks to the
divine king, who delivered us
from the abyss.

And being, as the Jews of old,
delivered by Christ from Egyptian
tyranny, let us prepare our-
selves to offer up the mystic
Lamb.

His Blood most holy shall
mark the dwelling of our souls,
and we not fear the avenging
sword of the destroying angel.

And that we may worthily
partake of his sacred Flesh,
us put away the leaven of
and make our lives the un-
leavened bread of sincerity.

Sic eripi In hujus
 Eremo vitæ quimus
 Per cœleste lumen
 De tetris hostibus;
 Per lavacrumque Christi
 Inimicis elapsi,
 Digne ipsum laudare
 Hymno Moysi,
 Qui suos maligno pressos
 Pharaone alumnos
 Liberat,
 Obstructo
 Atris abyssis inimico.
 Quapropter
 Certante nunc voto,
 Jubilemus
 Tantæ potestatis Domino,
 Et suæ januam
 Præcelsæ pietatis
 Pulsemus
 Precibus devotis,
 Moriendo ut qui mortis
 Legem rupit atrocis,
 Hic redemptos custodiat,
 Ne post tergum decidant,
 Sed ut regnum scandant
 Promissum. Amen.

Thus, by the aid of heavenly light, we shall be delivered from the wicked enemies that fill the desert of this world.

The waters, prepared for us by Christ, shall save us from our enemies, and we will praise him in the canticle which Moses sang when he rescued his Israelites from Pharaoh's cruelty, and saw the dark waves close upon the pursuant foe.

Wherefore let us strive to outdo each other in the praise we sing to this almighty Lord;

And knocking at the door of his infinite mercy, let us devoutly beseech him, that having by his own dying broken the yoke of death, he may watch over the people he has redeemed, preserve them from lagging behind, and aid them to reach the Promised Land above. Amen.

THE PIUS X LITURGICAL FORUM
 CONCEPTION, MO.

FRIDAY OF THE THIRD WEEK AFTER
EASTER

∇. In resurrectione tua,
Christe, alleluia.

℞. Cœli et terra lætentur,
alleluia.

∇. In thy resurrection, O
Christ, alleluia.

℞. Let heaven and earth
rejoice, alleluia.

CHURCH of Jesus! that wast promised by him to the earth during the days of his mortal life; that camest forth from his sacred Side when wounded by the spear upon the Cross; that wast organized and perfected by him during the last days of his sojourn here below; we lovingly greet thee as our mother; thou art the Spouse of our Redeemer, and it is through thee that we were born to him. It is thou that gavest us life by baptism; it is thou that givest us the word, which enlightens us; it is thou that ministerest to us the helps, whereby we are led, through our earthly pilgrimage, to heaven; it is thou that governest us, in the spiritual order, by thy holy ordinances.

Under thy maternal care we are safe; we have nothing to fear. What can error do against us? Thou art *the pillar and ground of the truth!*¹ What effect can the revolutions of our earthly habitation have upon us? We know, that if everything else should fail us, thou wilt ever be with us. It was during these very days which precede the Ascension, that our Lord Jesus said to his Apostles, and through them, to their successors: *Behold! I am with you all days, even to the consummation of the world.*² What a promise of duration was this! If we consult the history of these last eighteen hundred years, it will tell us that this promise has never once been broken. The gates of hell have risen up against thee innumerable times; but they have never prevailed against thee, no, not for one single moment!

¹ 1 Tim. iii 15.

² St Matt. xxviii 20

And thus it is, O Church! that being founded on Christ thy Spouse, thou givest us a share in thine own divine immutability! Established as we are in thee, there is not a truth which the eye of our faith cannot see; there is not a blessing which, despite our weakness, we may not make our own; there is no object shown us by hope, which we may not attain. Thou holdest us in thine arms; and from the height whereto thou raisest us, we see the mysteries of time and the secrets of eternity. Our eye admiringly follows thee, whether we consider thee as militant on earth, suffering in thy dear ones who are in the temporary state of expiation, or triumphant in heaven. Thou art with us in our exile, and already art thou, in millions of thy children, heiress of the eternal kingdom. Keep us near thee, nay, within thee, O thou our Mother, who art the beloved Spouse of our Lord. To whom shall we go but to thee? Is it not to thee, and to thee alone, that he has entrusted the words of eternal life?

How much they are to be pitied, O Church! who do not know thee! And yet, if they are seeking God with all their heart, they will, one day, know thee. How much they are to be pitied who once knew thee, and afterwards, in their pride and ingratitude, denied thee! And yet no one ever fell into such misery, unless he first voluntarily shut his eyes against the light that was within him. How much they are to be pitied who know thee, and still live enjoying what thou givest thy children, and who yet take side with thine enemies in insulting and betraying thee! They are men whose character is shallowness of mind; they speak their opinions as though they were oracles; they have contracted the flippant effrontery of our age: and to hear them speak of *thee*, one would suppose that they look on thee as a human institution, which they may approve or blame according to their humour.

Instead of revering whatsoever thou hast taught regarding thyself and thy rights; instead of revering what thou hast ordained, regulated, and practised;

these Catholics, whose sympathies are all with thine enemies, would have thee conform thy teachings and conduct with the so-called *Progress* of the times. The whole world is given to thee as thine inheritance; and yet these insolent *children* would have thee be content with what they think proper to assign to thee. Thou, the Mother of mankind, must be under their wise care ! It is from them thou must, henceforth, learn how best to fulfil thy mission ! Godless men, adorers of what they called the *rights of man*, dared, a century back, to expel thee from political life, which up till then thou hadst kept in harmony with its divine Master. These men have left disciples, who would have thee withdraw from everything that regards the outward world, and look on as a mere stranger. Thou must no longer exercise the rights given thee by the Son of God over both soul and body; this royalty of thine is out of date, and thou must be satisfied to enjoy the liberty which, in virtue of the law of Progress, is granted alike to error and to truth. The wise and powerful ones of this world have dethroned the Vicar of thy Spouse after a thousand years' reign; and instead of resenting such a project with holy indignation, as tending to the destruction of the last bulwark of Christendom—there are many among us who approve of it, and this on principles which are, it is true, in favour with rationalistic politicians, but which are formally condemned by thy teachings, thy acts, nay, by thy very existence. How short-sighted are such Catholics as these, who hope to make thee acceptable to the world by giving thee the semblance of a human institution ! The world is too shrewd: it knows thee to be essentially supernatural, and this is what it never can tolerate.

Wiser and more Christian by far are they who, detesting such profane theories, have, like devoted Machabees, drawn the sword against thine enemies, O Church of Christ ! and even in an age like this, when faith has grown weak, have so well understood their Christian duty as to die in thy defence, and, by so

dying, to win the crown of martyrdom. Yes, it is our duty to confess thee: to disguise thee is to belie thee. Thou art one of the articles of our Creed: 'I believe the holy Catholic Church.' Thou hast been known these nineteen hundred years; and shall men now pretend that thou must conform to the world's capricious views? This cannot be. Jesus made thee be like himself—a sign of contradiction:¹ and as such we must receive thee. We must listen to thy protestations against false principles and practices, and not attempt to remodel thee. Only God has power to give his Church a form other than that he has already given her.

Blessed are they who share thy lot, dear Church of our Redeemer! In these unchristian times thou art unpopular. Thou wast so in ages long gone by, when men could not become thy children save at the risk of being despised. It is the same now, and we are resolved to espouse thy cause. We confess thee to be our mother, inaccessible to the changes of this world. Whether honoured or persecuted, thou continuest thy mission here below. Thus will it be until the time comes when this earth, which was created to be thy kingdom, shall see thee ascend to heaven, and flee from a world which will deserve the severest chastisements of God's anger, because of its having despised and rejected thee.

In honour of the divine Spouse of our Mother, let us sing this paschal canticle, taken from the ancient Missals of Flanders.

SEQUENCE

Concinat orbis cunctus	Let the whole earth sing
Alleluia, votis, voce solemnia	<i>Alleluia!</i> and by its prayers
Celebrando paschalia.	and hymns, celebrate the Paschal solemnity..

In sumptu tenera	Let the young troop share
Congaudeat turma,	in the common joy; it comes,
Sacro fonte nivea,	white as snow, from the sacred
Spemens Phlegethontis un-	font, having been rescued from
das.	the waters of the stream of hell.

¹ St Luke ii 34.

Nos quoque laxas
 Aptemus fibras
 Arte musica;
 Voce sonora
 Modificantes
 Prorsus neumata
 Voce satis tinnula.
 Christus namque mitis
 hostia
 Factus nostra ob remedia,
 Crucis tulit robora;
 Ut jugis vita
 Maneret, subiit lethalia.
 Fellis amara
 Passus prælibare pocula.
 Vulnera satis toleravit dura
 Transfixus clavis et lancea.

 Sic tolerando, mala
 Gerens nostra,
 Descendit ad ima
 Tartara.
 Hostis antiqui confringens
 arma
 Revehit potens ampla
 Ovando trophæa.
 Sicque devicta morte
 Ac resumpta carne,
 Resurgit victor
 Die hodierna.
 Unde jam jocundas
 Ipsi canamus odas.
 Per quem nobis vita
 Redit æterna,
 Et cœli clara
 Nobis patescit aula.
 Cui sit laus præclara.
 Amen.

Let us, too, string our harps
to tune;

And sing, whilst going through
the many-varied modes, with
voices sweet and ringing.

For Jesus, the meek Lamb,
has become the Victim of our
salvation, and has carried the
wood of his Cross.

He suffered death, that we
might have eternal life.

He deigned to drink the
bitter cup of gall.

He permitted himself to be
cruelly wounded with the nails
and spear.

Having thus suffered for our
sins, which he took upon him-
self, he descended into the
depths below.

He broke the sword of the
old enemy, and brought back,
in power and triumph, the
richest trophies.

He conquered death; his Soul
was reunited to his Body; and
this is the day of his glorious
Resurrection.

Therefore let us sing to him
our lays of joy.

Life everlasting has been
restored to us and heaven's
bright gate thrown open to us
by him.

To him be praise eternal.
Amen.

SATURDAY OF THE THIRD WEEK AFTER
EASTER

℣. In resurrectione tua,
Christe, alleluia.

℣. In thy resurrection, O
Christ, alleluia.

℞. Cœli et terra lætentur,
alleluia.

℞. Let heaven and earth re-
joice, alleluia.

THE Saturday brings us back to Mary. Let us again contemplate her prerogatives; and yet, whilst so doing, let us still keep our thoughts on holy Church, which has been the subject of our meditations during this week. Let us, to-day, consider the relations existing between Mary and the Church: they will make us the better understand these two mothers of mankind.

Before taking possession of the Church, which was to be proclaimed before all nations on the day of Pentecost, the Man-God made a worthy prelude to this kingly possession by uniting himself with her, who is so deservedly styled the mother and representative of the human race. This was Mary. Of the family of David, Abraham and Sem; immaculate, from the first moment of her existence, as were our first parents when they came from their Creator's hands; and destined for the grandest honour which could be conferred on a mere creature; Mary was, during her sojourn here on earth, the inheritance and co-operatrix of the Incarnate Word: she was *the Mother of all the living*.¹ She, in her single person, was what the Church, collectively, has been from the day of its foundation. Her office of Mother of God surpasses all her other glories; still, we must not overlook, but on the contrary admire and love them.

Mary was the first creature that fully corresponded with the intentions which induced the Son of God to come down from heaven. He found in her the most lively faith, the firmest hope, and the most fervent love.

¹ Gen. iii 20.

Never had human nature, perfected by grace, offered to God an object so worthy of his acceptance. Before celebrating his union with the human race, as its Shepherd, Jesus was the Shepherd of this single sheep, whose merits and dignity surpass those of the rest of mankind, even supposing it to have been always and in all things faithful to its God.

Mary, therefore, represented the Christian Church before it existed in itself. The Son of God found in her not only a Mother, but the faithful worshipper of his Divinity from the first moment of his Incarnation. We saw on Holy Saturday how Mary's faith withstood the test of Calvary and the tomb, and how this faith, which never faltered, kept alive on the earth the light which was never to be quenched, and which was soon to be confided to the collective Church, whose mission was to win over all nations to the divine Shepherd.

It was not Jesus' will that his Blessed Mother should exercise a visible and outward apostolate, save in a limited degree. Besides, he was not to leave her here till the end of time. But, just in the same way as, from the day of his Ascension, he made his Church co-operate with him in all that he does for his elect, so likewise did he will, during his mortal life, that Mary should have her share in all the works done by him for our salvation. She, whose formal consent had been required before the Eternal Word took flesh in her womb, was present, as we have already seen, at the foot of the Cross, in order that she, as a creature, might offer *him*, who offered himself as God, our Redeemer. The Mother's sacrifice blended with that of the Son, and this raised her up to a degree of merit which the human mind could never calculate. Thus it is, though in a less perfect manner, the Church unites herself, in unity of oblation, with her divine Spouse, in the sacrifice of the Altar. It was to be on the day of Pentecost that the Church's maternity would be proclaimed to the world; Mary was invested with the office of Mother of men, as Jesus was hanging upon his Cross. When his Side was opened with the

spear, that the Church, born from the Water and Blood of Redemption, might come forth, Mary was there to receive into her arms this future mother, whom she had hitherto so fully represented.

In a few days we shall behold Mary in the Cenacle; the Holy Ghost will enrich her with new gifts, and we shall have to study her mission in the early Church. Let us close the considerations we have been making to-day by drawing a parallel between our two Mothers, who, though one is so far above the other in dignity, are nevertheless closely united to each other.

Our heavenly Mother, who is also the Mother of Jesus, is ever assisting our earthly Mother, the Church, with heavenly aid. Mary exercises over her, in each of her existences—Militant, Suffering or Triumphant—an influence of power and love. She procures to the Church the victories she wins; she enables her to go through the tribulations and trials which beset her path. The children of one are children of the other; both have a share in giving us spiritual birth—one, the 'Mother of divine grace,' by her all-powerful prayers; the other, by the word of God and holy baptism. If when we depart this life, our admission to the beatific vision is to be retarded on account of our sins, and our souls are to descend to the abode of Purgatory, the suffrages of our earthly Mother will follow us, and alleviate or shorten our sufferings; but our heavenly Mother will do still more for us during that period of expiation, so awful and yet so just. In heaven the elect are rejoiced at the sight of the Church Triumphant, though she be still Militant on earth; and who can describe the joy these happy children must feel at seeing the glory of the Mother that begot them in Christ? but with how much gladder ecstasy must not these same citizens of heaven gaze upon Mary, that other Mother of theirs, who was their Star on the stormy sea of life, who never ceased to watch over them with most loving care, who procured them countless aids to salvation, and who, when they entered heaven, received them into those same maternal

arms which heretofore carried the divine Fruit of her womb—that *First-Born*,¹ whose brothers and joint-heirs we are called to be !

As long as we dwell in this vale of tears, which is now being turned into a paradise by the presence of our Risen Jesus, let us sometimes think of Mary's joys. Last Saturday we borrowed a hymn from the ancient Churches of Germany, in order to celebrate her Seven Joys; let us do the same to-day.

SEQUENCE

Gaude Virgo, stella maris,
Sponsa Christi singularis,

Jocundata nimium

Per salutis nuntium:

A peccatis nos emunda,

Casta Mater et fœcunda,

Et suprema gaudia

Nostro cordi nuntia.

Gaude Mater illibata,

Quæ tam mire fœcundata

Genuisti filium,

Velut sidus radium;

Fac nos quoque salutari

Partu semper fœcundari.

Atque corde steriles

Fac clementer fertiles.

Gaude florens liliū,

Cujus novum filium

Magi cum muneribus

Placant flexis genibus;

O felix puerpera,

Nos illorum munera

Deo ferre tribue

Semper et assidue.

Gaude Parens, cujus natus

Jam in templo præsentatus

Simeonis manibus

Tollitur cum laudibus:

Confer nobis, supplicamus,

Ut et illum nos geramus

Puris semper cordibus

Et sinceris mentibus.

Rejoice, O Virgin, Star of the Sea, dearest Spouse of

Christ! for the angel of our salvation announced to thee an exceeding great joy. Cleanse us from our sins, O Virgin Mother! and speak to our heart of the joys that never end.

Rejoice, O spotless Mother! in that thou didst conceive of the Holy Ghost, and bring forth thy Child, as the star emits its ray. Grant that we may ever be fruitful in works of salvation. Take these barren hearts of ours, and by thy merciful prayers make them fertile.

Rejoice, O beautiful Lily! at the adoration and gifts paid by the Magi to thy new-born Babe. O happy Mother! pray that we may ever imitate them, and give to God what their gifts signified.

Rejoice, O Mother! at the praises spoken by Simeon, when, at thy presenting Jesus in the Temple, he took the Child in his arms. Grant, we beseech thee, that we may serve thy Son with purity and earnestness of heart.

¹ St Luke ii 7.

Gaude, qui tripudio
 Lætabaris nimio,
 Resurgente filio
 Mortis ab imperio:
 Fac a nostro scelere,
 Pia, nos resurgere,
 Sursum tolle variis
 Cor oppressum vitiis.

Gaude, quæ felicibus
 Conspexisti visibus
 Ire tuum filium
 Ad paternum solium:
 Da, ut ejus reditum,
 Hujus vitæ terminum,
 Valeamus libere
 Sine metu cernere.

Gaude, Virgo virginum,
 Quam post vitæ terminum
 Dulcis Jesu dextera
 Vexit super sidera:
 Præsta nobis miseris
 Sublevamen sceleris,
 Et post hanc miseriam
 Duc ad veram patriam.
 Amen.

Rejoice, and with all thy soul's
 power be glad at thy Son's
 rising from the grasp of death.
 Mercifully obtain for us that
 we may rise from our sins, and
 have our hearts set free from
 the pressure of its many vices.

Rejoice in that thou hadst
 the happiness to see thy Son
 ascend into heaven, where he is
 seated on his Father's throne.
 Grant that at the end of the
 world we may without fear
 welcome his return.

Rejoice, O Virgin of virgins!
 who after thy life's course was
 run, wast raised up by thy sweet
 Jesus above the stars. Grant
 that we miserable creatures may
 be raised from our sins, and after
 this miserable life be led to our
 true country. Amen.

THIRD SUNDAY AFTER EASTER:
THE SOLEMNITY OF SAINT JOSEPH, SPOUSE
OF THE B. V. MARY, PATRON OF THE
UNIVERSAL CHURCH¹

THE Easter mysteries are superseded to-day by a special subject, which is offered for our consideration. The holy Church invites us to spend this day in honouring the Spouse of Mary, the Foster-Father of the Son of God. And yet, as we offered him the yearly tribute of our devotion on March 19, it is not, properly speaking, his feast that we are to celebrate to-day. It is a solemn expression of gratitude offered to Joseph, the Protector of the Faithful, the refuge and support of all that invoke him with confidence. The innumerable favours he has bestowed upon the world entitle him to this additional homage. With a view to her children's interests, the Church would, on this day, excite their confidence in this powerful and ever-ready helper.

Devotion to St Joseph was reserved for these latter times. Though based on the Gospel, it was not to be developed in the early ages of the Church. It is not that the faithful were in any way checked from showing honour to him who had been called to take so important a part in the mystery of the Incarnation; but divine Providence had its hidden reasons for retarding the liturgical homage to be paid, each year, to the Spouse of Mary. As on other occasions, so here also; the East preceded the West in the special *cultus* of St Joseph: but in the fifteenth century the whole Latin Church adopted it, and since that time it has gradually gained

¹ This feast has been recently assigned to the Wednesday of the third week after Easter, but is still commonly solemnized on the following Sunday, the day on which it was originally kept. We therefore give the Mass and its commentary on this day, for the convenience of the Faithful.

the affections of the faithful. We have treated of the glories of St Joseph on March 19; the present feast has its own special object, which we will at once proceed to explain.

The goodness of God and our Redeemer's fidelity to his promises have ever kept pace with the necessities of the world; so that in every age appropriate and special aid has been given to the world for its maintaining the supernatural life. An uninterrupted succession of reasonable grace has been the result of this merciful dispensation, and each generation has had given to it a special motive for confidence in its Redeemer. Dating from the thirteenth century, when, as the Church herself assures us, the world began to grow cold,¹ each epoch has had thrown open to it a new source of graces. First of all came the feast of the most Blessed Sacrament, with its successive developments of Processions, Expositions, Benedictions and the Forty Hours. After this followed the devotion to the Holy Name of Jesus (of which St Bernardine of Siena was the chief propagator) and that of *Via Crucis* or *Stations of the Cross*, with its wonderful fruit of compunction. The practice of frequent Communion was revived in the sixteenth century, owing principally to the influence of St Ignatius and the Society founded by him. In the seventeenth was promulgated the devotion to the Sacred Heart of Jesus, which was firmly established in the following century. In the nineteenth, devotion to the Holy Mother of God made such progress as to form one of the leading supernatural characteristics of the period. The Rosary and Scapular, which had been handed down to us in previous ages, regained their place in the affections of the people; pilgrimages to the sanctuaries of the Mother of God, which had been interrupted by the influence of Jansenism and rationalism, were renewed; the Archconfraternity of the Sacred Heart of Mary spread throughout the whole world; numerous miracles were wrought in reward for the fervent faith

¹ *Frugescente mundo*. Collect for the Feast of the Stigmata of St Francis.

of individuals; in a word, the nineteenth century witnessed the triumph of the Immaculate Conception—a triumph which had been looked forward to for many previous ages.

Now devotion to Mary could never go on increasing as it has done, without bringing with it a fervent devotion to St Joseph. We cannot separate Mary and Joseph, were it only for their having such close connection with the mystery of the Incarnation—Mary, as being the Mother of the Son of God; and Joseph, as being guardian of the Virgin's spotless honour, and Foster-Father of the divine Babe. A special veneration for St Joseph was the result of increased devotion to Mary. Nor is this reverence for Mary's Spouse to be considered only as a just homage paid to his admirable prerogatives: it is, moreover, a fresh and exhaustless source of help to the world, for Joseph has been made our protector by the Son of God himself. Hearken to the inspired words of the Church's Liturgy: 'Thou, O Joseph! art the delight of the blessed, the sure hope of our life, and the *pillar of the world*.'¹ Extraordinary as is this power, need we be surprised at its being given to a man like Joseph, whose connections with the Son of God on earth were so far above those of all other men? Jesus deigned to be *subject* to Joseph here below; now that he is in heaven, he would glorify the creature to whom he consigned the guardianship of his own childhood and the honour of his Mother. He has given him a power which is above our calculations. Hence it is, that the Church invites us on this day to have recourse, with unreserved confidence, to this all-powerful protector. The world we live in is filled with miseries which would make stronger hearts than ours quake with fear; but let us invoke St Joseph with faith, and we shall be protected. In all our necessities, whether of soul or body—in all the trials and anxieties we may

¹ Cœlitum, Joseph, decus atque nostræ
Certa spes vitæ, columenque mundi.

(Hymn for Lauds of the Feast of the
Solemnity of St Joseph.)

have to go through—let us have recourse to St Joseph, and we shall not be disappointed. The king of Egypt said to his people when they were suffering from famine: *Go to Joseph!*¹ the King of Heaven says the same to us: the faithful guardian of Mary has greater influence with God than Jacob's son had with Pharaoh.

As usual, God revealed this new spiritual aid to a privileged soul, that she might be the instrument of its propagation. It was thus that were instituted several feasts, such as those of Corpus Christi, and of the Sacred Heart of Jesus. In the sixteenth century St Teresa (whose writings were to have a world-wide circulation) was instructed by heaven as to the efficacy of devotion to St Joseph: she has spoken of it in the *Life* (written by herself) of *Teresa of Jesus*. When we remember that it was by the Carmelite Order (brought into the Western Church in the thirteenth century) that this devotion was established among us, we cannot be surprised that God should have chosen St Teresa, who was the reformer of that Order, to propagate the same devotion in this part of the world. The holy solitaries of Mount Carmel—devoted as they had been, for so many centuries, to the love of Mary—were not slow in feeling the connection that exists between the honour paid to the Mother of God and that which is due to her virginal Spouse. The more we understand St Joseph's office, the clearer will be our knowledge of the divine mystery of the Incarnation. As when the Son of God assumed our human nature, he would have a Mother; so also would he give to his Mother a protector. Jesus, Mary and Joseph—these are the three whom the ineffable mystery is continually bringing before our minds.

The words of St Teresa are as follows: 'I took for my patron and lord the glorious St Joseph, and recommended myself earnestly to him. I saw clearly . . . that he rendered me greater services than I knew how to ask for. I cannot call to mind that I have ever

¹ Gen. xli 55.

asked him at any time for anything which he has not granted: and I am filled with amazement, when I consider the great favours which God hath given me through this blessed Saint, the dangers from which he hath delivered me, both of body and soul. To other Saints, our Lord seems to have given grace to succour men in some special necessity; but to this glorious Saint, I know by experience, to help us in all: and our Lord would have us understand that, as he was himself subject to him upon earth—for St Joseph having the title of *father*, and being his guardian, could command him—so now in heaven he performs all his petitions. I have asked others to recommend themselves to St Joseph, and they too know this by experience; and there are many who are now of late devout to him, having had experience of this truth.¹

We might quote several other equally clear and fervent words from the writings of this seraphic virgin. The faithful could not remain indifferent to such teaching as this. The seed thus sown produced its fruit; slowly, it is true, but surely. Even in the first half of the seventeenth century, there prevailed amidst the devout clients of St Joseph a presentiment that the day would come when the Church, through her Liturgy, would urge the faithful to have recourse to him as their powerful Protector. In a book published in the year 1645, we find these almost prophetic words: 'O thou bright sun, thou father of our days! speed thy onward course, and give us that happy day, whereon are to be fulfilled the prophecies of the saints. They have said, that in the latter ages of the world, the glories of St Joseph will be brought to light; that God will draw aside the veil, which has hitherto prevented us from seeing the wondrous sanctuary of Joseph's soul; that the Holy Ghost will inspire the faithful to proclaim the praises of this admirable Saint, and to build monasteries, churches and altars in his honour; that, throughout the entire kingdom of the Church militant, he shall

¹ *The Life of St Teresa* (translated by David Lewis, 1870), p. 34.

be considered as the special protector, for he was the protector of the very Founder of that kingdom, namely, our Lord Jesus Christ; that the Sovereign Pontiffs will, by a secret impulse from heaven, ordain that the feast of this great Patriarch be solemnly celebrated through the length and breadth of the spiritual domain of St Peter; that the most learned men of the world will use their talents in studying the divine gifts hidden in St Joseph, and that they will find in him treasures of grace incomparably more precious and plentiful than were possessed by even the choicest of the elect of the Old Testament, during the whole four thousand years of its duration.¹

These ardent wishes have been fulfilled. It is now more than a century ago that the Carmelites sought and obtained the approbation of the Holy See for an Office in honour of the Patronage of St Joseph. A great number of dioceses obtained permission to use it. A *Sunday* was selected for the celebration of this new feast, in order that the faithful might be, in a way, compelled to keep it; for the Feast of St Joseph in March is not a day of obligation in all lands, and, as it always falls during Lent, it cannot be kept on a Sunday, since the Sundays of Lent exclude a feast of that rite. That the new feast might not be attended with the same risk of being unnoticed, it was put upon a Sunday—the third Sunday after Easter, that thus the consolations of such a solemnity might be blended with the Paschal joys. The new feast went on gradually spreading from one diocese to another; till at last, there was unexpectedly issued an Apostolic Decree, dated September 10, 1847, which ordered it to be kept throughout Christendom. The Church was on the eve of severe trials; and her glorious Pontiff, Pius IX, by a sacred instinct, was prompted to draw down on the flock entrusted to him the powerful protection of St Joseph, who assuredly has never had greater miseries and dangers

¹ *La gloire de Saint-Joseph*, par le P. Jean Jacquinot, de la Compagnie de Jesus. Dijon, 1645.

to avert from the world, than those which threaten the present age.

Let us, then, henceforth have confidence in the patronage of St Joseph. He is the father of the faithful, and it is God's will that he, more than any other saint, should have power to apply to us the blessings of the mystery of the Incarnation—the great mystery whereof he, after Mary, was the chief earthly minister.

In the Greek Liturgy this third Sunday after Easter is called the *Sunday of the Paralytic*, because a special commemoration is made of the miracle wrought by our Saviour at the Probatica.

The Roman Church begins to-day, in her Office of Matins, the Book of St John's Apocalypse.

MASS

On this feast, dedicated to St Joseph as Protector of the Faithful, the Church, in the Introit of the Mass, speaks to us of the confidence we should have in the protection of God; she uses the words of the royal Prophet, and would have us make them our own. Now St Joseph is the minister of this divine protection, and God promises it to us, if we address ourselves to this his incomparable servant.

INTROIT

Adjutor et protector noster est Dominus: in eo lætabitur cor nostrum: et in nomine sancto ejus speravimus. Alleluia, alleluia.

Ps. Qui regis Israël, intende: qui deducis velut ovem Joseph. *V.* Gloria Patri. Adjutor.

The Lord is our helper and protector: in him shall our heart rejoice: and in his holy name we have trusted. Alleluia, alleluia.

Ps. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. *V.* Glory, etc. The Lord, etc.

In the Collect, the Church lays stress upon God's choosing St Joseph as Mary's Spouse, and teaches us that one of the consequences of this choice was our

having a protector who will be ready to assist us by his all-powerful intercession, as often as we pray to him.

COLLECT

Deus, qui ineffabili providentia beatum Joseph sanctissimæ Genitricis tuæ sponsum eligere dignatus es: præsta, quæsumus, ut, quem Protectorem veneramus in terris, intercessorem habere mereamur in cœlis. Qui vivis.

O God, who by thy unspeakable providence didst vouchsafe to choose blessed Joseph to be the Spouse of thy most holy Mother: grant that as we venerate him for our Protector on earth, we may deserve to be aided by his intercession in heaven. Who livest, etc.

If this feast be kept on the Sunday, a commemoration of the third Sunday after Easter is then made, by this Collect:

Deus, qui errantibus, ut in viam possint redire justitiæ, veritatis tuæ lumen ostendis: da cunctis, qui christiana professione censentur, et illa respere quæ huic inimica sunt nomini; et ea quæ sunt apta sectari. Per Dominum.

O God, who showest the light of thy truth to such as go astray, that they may return to the way of righteousness: grant that all, who profess the Christian name, may forsake whatever is contrary to that profession, and closely pursue what is agreeable to it. Through, etc.

EPISTLE

Lectio libri Genesis.

Lesson from the book of Genesis.

*Cap. XLIX.**Ch. XLIX.*

Filius accrescens Joseph, filius accrescens et decorus aspectu: filiæ discurrerunt super murum. Sed exasperaverunt eum, et jurgati sunt, invideruntque illi habentes jacula. Sedit in forti arcus ejus, et dissoluta sunt vincula brachiorum et manuum illius per manus potentis Jacob: inde pastor egressus est lapis Israël. Deus patris tui erit adjutor tuus, et omnipotens

Joseph is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall. But they that held darts, provoked him, and quarrelled with him, and envied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a Shepherd, the stone of Israel. The God of thy father

benedicet tibi benedictionibus cœli desuper. Benedictionibus abyssi jacentis deorsum, benedictionibus uberum et vulvæ. Benedictiones patris tui confortatæ sunt benedictionibus patrum ejus: donec veniret desiderium collium æternorum: fiant in capite Joseph, et in vertice Nazaræi inter fratres suos.

shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the Desire of the everlasting hills shall come: may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

This magnificent prophecy of the dying Jacob, wherein he makes known to his son Joseph the glorious destiny which awaits himself and his children, is most appropriate to this feast; it reminds us of the beautiful comparison drawn by St Bernard between the two Josephs. We refer our readers to March 19, where they will find the passage to which we allude, and in which we are told that the first Joseph was a type of the second. After prophesying what was to happen to his ten eldest sons, the Patriarch Jacob speaks, with marked partiality, concerning the son of Rachel. After speaking of his *comeliness*, he alludes to the persecution he received from his brothers, and to the wondrous ways whereby God delivered him out of their hands, and exalted him to glory and power. The words he uses may well be applied to the second Joseph, the Spouse of Mary, and the Protector of the Faithful; for who better deserves the title of *Shepherd* and *Stone* (*i.e.*, strength) of *Israel*? We are all of us his family: he affectionately watches over us: and in our troubles we may rely upon him with all confidence, as our staunch unfailing defender. St Joseph's inheritance is the Church, sanctified and made fruitful by the ceaseless blessing of the Waters of Baptism; it is in the Church that he exercises his beneficent power upon all who confide in him. Jacob promised the most lavish *blessings* upon the first Joseph; and these *blessings* were to last *till* the Saviour, *the*

desire of the everlasting hills should come, when the second Joseph would begin his ministry—a ministry of help and protection, which would continue till the second coming of the Son of God. Finally, if the first Joseph be spoken of, in this prophecy, as a *Nazarite* (that is, one consecrated to God) and as a Saint *among his Brethren*, the second Joseph is to fulfil the prediction still more literally; for not only will his sanctity surpass that of Jacob's son, but his very home will be *Nazareth*. In that city he will dwell with Mary; to that city he will return after the exile in Egypt; in that city he will terminate his holy career; in a word, Jesus, the Eternal Word, shall *be called a Nazarite*,¹ because he is to live in that city with his Foster-Father.

In the first Alleluia-Versicle, we have St Joseph speaking to us; he encourages us to have recourse to him, and promises us untiring protection. In the second the Church prays for her children, that they may have the grace to imitate the purity of Mary's Spouse: her prayer is addressed to him.

Alleluia, alleluia.

℣. De quacumque tribulatione clamaverint ad me, exaudiam eos; et ero protector eorum semper.

Alleluia.

℣. Fac nos innocuam, Joseph, decurrere vitam, sitque tuo semper tuta patrocinio. Alleluia.

Alleluia, alleluia.

℣. In whatever tribulation, they shall cry to me, I will hear them; and I will be their protector for ever.

Alleluia.

℣. Obtain for us, O Joseph, to lead an innocent life; and may it ever be safe through thy Patronage. Alleluia.

GOSPEL

Sequentia sancti Evangelii
secundum Lucam.

Cap. III.

In illo tempore: Factum est autem cum baptizaretur omnis populus, et Jesu baptizato et orante, apertum est cœlum: et descendit Spiritus

Sequel of the Holy Gospel
according to Luke.

Ch. III.

At that time: It came to pass, when all the people were baptized, that Jesus also being baptized, and praying, heaven was opened: and the Holy

¹ St Matt. ii 23.

Sanctus corporali specie sicut
 columba in ipsum: et vox
 de cœlo facta est: Tu es
 Filius meus dilectus, in te
 complacui mihi. Et ipse
 Jesus erat incipiens quasi
 annorum triginta, ut puta-
 batur, filius Joseph.

Ghost descended in a bodily
 shape, as a dove, upon him:
 and a voice came from heaven:
 Thou art my beloved Son; in
 thee I am well pleased. And
 Jesus himself was beginning
 about the age of thirty years:
 being, as it was supposed, the
 son of Joseph.

Being, as it was supposed, the Son of Joseph! Jesus' filial affection for his Mother, his jealousy for the honour of the purest of Virgins, led him to treat Joseph as his father, and to allow himself to be called *the Son of Joseph!* Joseph heard the Son of God call *him* 'father.' He had charge of, he laboured for the maintenance of the Son of the Eternal Father. He was the head of the Holy Family at Nazareth, and Jesus recognized his authority. The plan of the Mystery of the Incarnation required that these relations should exist between the Creator and the Creature. As the Son of God, now that he is seated at the right hand of the Eternal Father, has kept our human nature indissolubly united with his divine Person; so likewise has he retained the feelings he had, when here on earth, for Mary and Joseph. With regard to Mary, his love for her, as his Mother, has but increased; and as to Joseph, it is impossible to suppose that the affection and respect he had for him have now ceased to exist in the Heart of the Man-God. No mortal was ever on such terms of intimacy and familiarity with Jesus as Joseph was. Jesus was grateful to Joseph for the paternal care he received from him; what more natural than to believe that Jesus now repays him with special honours and power in heaven? It is the belief of the Church; it is the conviction of the faithful; it is the motive which suggested the present feast.

The words of the Offertory are taken from Psalm 147. *Jerusalem*, that is, the Church, is bidden to rejoice, because of the means of defence which God has given

her against her enemies. One of the greatest of the *blessings* thus conferred upon her is St Joseph's Protection.

OFFERTORY

Lauda Jerusalem Dominum, quoniam confortavit seras portarum tuarum: benedixit filiis tuis in te. Alleluia, alleluia. Praise the Lord, O Jerusalem, because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee. Alleluia, alleluia.

In the Secret, the Church prays that we may imitate the Carpenter of Nazareth in his detachment from earthly things.

SECRET

Sanctissimæ Genitricis tuæ Sponsi patrocinio suffulti, rogamus, Domine, clementiam tuam, ut corda nostra facias terrena cuncta despiciere: ac te verum Deum perfectæ charitate diligere: Qui vivis. Supported by the Patronage of the Spouse of thy most holy Mother, we beseech thy clemency, O Lord, that thou wouldst make our hearts despise all earthly things, and love thee, the true God, with perfect charity. Who livest, etc.

Then a commemoration of the Third Sunday after Easter is made, if required, by the following Secret:

SECRET

His nobis, Domine, mysteriis conferatur, quo terrena desideria mitigantes, discamus amare cœlestia. Per Dominum. By these mysteries, O Lord, may we be enabled to moderate our earthly desires, and learn to love those that are heavenly. Through, etc.

The proper Preface that follows has recently been granted by the Holy See for use in all Masses of St Joseph:

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte Pater omnipotens, æterne Deus. Et te in Festivitate beati Joseph debitis magnificare præconiis, benedicere et prædicare. Qui et vir justus, a te Deiparæ Vir- It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. And to magnify thee with meet acclamation, to bless and praise thee on the Feast of blessed Joseph. Who,

gini sponsus est datus: et fidelis, servus ac prudens, super familiam tuam est, constitutus; ut Unigenitum tuum, Sancti Spiritus obumbratione conceptum, paterna vice custodiret, Jesum Christum, Dominum nostrum. Per quem, etc.

being a just man, was given by thee to the Virgin Mother of God for her spouse; and, as a faithful and wise servant, was set over thy family; that he might guard in a father's place thine only-begotten Son, conceived by the over-shadowing of the Holy Spirit, Jesus Christ our Lord. By whom, etc.

The Communion-Anthem is a sentence taken from St Matthew's Gospel, wherein we find the glorious title of our holy Protector: *Joseph, the husband of Mary*; and the still more glorious one of Mary: *Of whom was born Jesus*.

COMMUNION

Jacob autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus, alleluia.

But Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ, alleluia.

Holy Church prays, in the Postcommunion, that St Joseph, who is our Protector during this present life, may intercede for us in what concerns our eternal welfare.

POSTCOMMUNION

Divini muneris fonte re-
fecti, quæsumus, Domine
Deus noster; ut, sicut nos
facis beati Joseph protecti-
one gaudere, ita ejus me-
ritis et intercessione, cœlestis
gloriæ facias esse participes.
Per Dominum.

Refreshed at the fountain of
divine blessings, we beseech
thee, O Lord, our God; that, as
thou makest us rejoice in the
Protection of blessed Joseph, so
by his merits and intercession,
thou wouldst make us partakers
of celestial glory. Through, etc.

The priest then adds, if need be, this commemoration of the Third Sunday after Easter:

POSTCOMMUNION

Sacramenta, quæ sump-
simus, quæsumus, Domine,
et spiritualibus nos instau-
rent alimentis, et corpora-
libus tueantur auxiliis. Per
Dominum.

May the Sacrament we have
received, O Lord, both revive
us with spiritual nourishment,
and defend us by bodily succour.
Through, etc.

The following Gospel of the Third Sunday after Easter is read at the end of Mass.

Sequentia sancti Evangelii
secundum Joannem.

Cap. XVI.

In illo tempore: Dixit Jesus discipulis suis: Modicum, et jam non videbitis me, et iterum modicum, et videbitis me: quia vado ad Patrem. Dixerunt ergo ex discipulis ejus ad invicem: Quid est hoc, quod dicit nobis: Modicum, et non videbitis me, et iterum modicum, et videbitis me, et quia vado ad Patrem? Dicebant ergo: Quid est hoc, quod dicit, Modicum? nescimus quid loquitur. Cognovit autem Jesus, quia volebant eum interrogare, et dixit eis: De hoc quaeritis inter vos, quia dixi, Modicum, et non videbitis me: et iterum modicum, et videbitis me? Amen, amen dico vobis: quia plorabitis, et febebitis vos, mundus autem gaudebit: vos vero contristabimini, sed tristitia vestra vertetur in gaudium. Mulier cum parit, tristitiam habet, quia venit hora ejus: cum autem pepererit puerum, jam non meminit pressuræ propter gaudium: quia natus est homo in mundum. Et vos igitur nunc quidem tristitiam habetis; iterum autem videbo vos, et gaudebit cor vestrum: et gaudium vestrum nemo tollet a vobis.

Ry. Deo gratias.

Sequel of the Holy Gospel
according to John.

Ch. XVI.

At that time: Jesus said to his disciples: A little while, and now you shall not see me: and again a little while, and you shall see me; because I go to the Father. Then some of his disciples said one to another: What is this he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me, and because I go to the Father? They said therefore: What is this that he saith: A little while? we know not what he speaketh. And Jesus knew that they had a mind to ask him; and he said to them: Of this do you inquire among yourselves, because I said: a little while, and you shall not see me; and again, a little while, and you shall see me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.

Ry. Thanks be to God.

VESPER S

ANT. Jacob autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus, alleluia.

ANT. But Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ, alleluia.

PSALM, *Dixit Dominus*, page 82

ANT. Missus est Angelus Gabriel a Deo in civitatem Galilææ cui nomen Nazareth, ad virginem desponsatam viro cui nomen erat Joseph, alleluia.

ANT. The Angel Gabriel was sent from God, into a city of Galilee called Nazareth, to a Virgin, espoused to a man whose name was Joseph, alleluia.

PSALM, *Confitebor*, page 83

ANT. Ascendit autem Joseph a Galilæa, de civitate Nazareth, in Judæam, in civitatem David, quæ vocatur Bethlehem, alleluia.

ANT. But Joseph went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, alleluia.

PSALM, *Beatus vir*, page 84

ANT. Et venerunt festinantes, et invenerunt Mariam et Joseph et infantem positum in præsepio. Alleluia, alleluia.

ANT. And they came with haste, and they found Mary and Joseph, and the Infant lying in the manger. Alleluia, alleluia.

PSALM, *Laudate pueri*, page 85

ANT. Et ipse Jesus erat incipiens quasi annorum triginta, ut putabatur, filius Joseph, alleluia.

ANT. And Jesus himself was beginning about the age of thirty years, being, as it was supposed, the son of Joseph, alleluia.

PSALM II6

Laudate Dominum omnes gentes: * laudate eum omnes populi.

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

O praise the Lord, all ye nations: praise him all ye people.

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

CAPITULUM

(Gen. XLIX)

Benedictiones patris tui confortatæ sunt benedictionibus patrum ejus, donec veniret desiderium collium æternorum; fiant in capite Joseph et in vertice Nazaræi inter fratres suos.

The blessings of thy father are strengthened with the blessings of his fathers, until the Desire of the everlasting hills shall come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

HYMN¹

Te, Joseph, celebrent ag-
mina cœlitum;
Te cuncti resonent christia-
dum chori,
Qui clarus meritis junctus es
inclytæ
Casto fœdere Virgini.
Almo cum tumidam ger-
mine Conjugem.
Admirans, dubio tangeris
anxius,
Afflatu superi Flaminis An-
gelus
Conceptum puerum docet.
Tu natum Dominum strin-
gis; ad exteras
Ægypti profugum tu seque-
ris plagas:
Amissum Solymis quæris, et
invenis,
Miscens gaudia fletibus.

Post mortem reliquos mors
pia consecrat,
Palmamque emeritos gloria
suscipit;
Tu vivens, Superis par, fru-
eris Deo,
Mira sorte beator.

Nobis, summa Trias, parce
precantibus,
Da Joseph meritis sidera
scandere:
Ut tandem liceat nos tibi per-
petim
Gratum promere canticum.
Amen.

May the heavenly host praise
thee, O Joseph! May the
choirs of Christendom resound
with thy name, for great are
thy merits, who wast united
by a chaste alliance to the holy
Virgin.

Seeing that thy Spouse was
soon to be a Mother, a cruel
doubt afflicts thy heart; but
an Angel visits thee, telling thee
that she had conceived of the
Holy Ghost the Child she bore
in her womb.

Where Jesus was born, thou
hadst to take him in thine arms,
and go with the little fugitive to
Egypt's distant land. When he
was lost in Jerusalem, thou didst
seek after him; and having found
him, thy tears were mingled with
joy.

Other saints receive their
beatitude after death, when a
holy death has crowned their
life; they receive their glory
when they have won the palm:
but thou, by a strangely happy
lot, hadst, even during life,
what the blessed have in heaven
—thou hadst the sweet society
of thy God.

O Sovereign Trinity! have
mercy on us thy suppliants, and
may the intercession of Joseph
aid us to reach heaven; that
there we may sing to thee our
eternal hymn of grateful love.
Amen.

¹ In the Monastic Rite, it is preceded by this Responsory:

Rf. *breve*. Constituit eum dominum domus suæ, * Alleluia, alleluia. Constituit
V. Et principem omnis possessionis suæ. * Alleluia. Gloria Patri. Constituit.

℣. Sub umbra illius quem desideraveram sedi, alleluia.

℞. Et fructus ejus dulcis gutturi meo, alleluia.

℣. I sat down under his shadow, whom I desired, alleluia.

℞. And his fruit was sweet to my palate, alleluia.

ANTIPHON OF THE MAGNIFICAT

ANT. Fili, quid fecisti nobis sic? Ecce pater tuus et ego dolentes quærebamus te, alleluia.

ANT. Son, why hast thou done so to us? Behold, thy father and I have sought thee sorrowing, alleluia.

OREMUS.

Deus, qui ineffabili providentia beatum Joseph sanctissimæ Genitricis tuæ sponsum eligere dignatus es, præsta quæsumus; ut, quem protectorem veneramus in terris, intercessorem habere mereamus in cœlis. Qui vivis.

LET US PRAY.

O God, who by thy unspeakable providence didst vouchsafe to choose blessed Joseph to be the Spouse of thy most holy Mother; grant that, as we venerate him for our Protector on earth, we may deserve to be aided by his intercession in heaven. Who livest, etc.

A commemoration is then made of the Third Sunday after Easter, if necessary, by the following Antiphon, Versicle, and Prayer:

ANT. Amen dico vobis: quia plorabitis et flebitis vos: mundus autem gaudebit, vos vero contristabimini; sed tristitia vestra vertetur in gaudium, alleluia.

℣. Mane nobiscum, Domine, alleluia.

℞. Quoniam advesperascit, alleluia.

ANT. Amen, I say to you: that ye shall lament and weep: but the world shall rejoice, and ye shall be made sorrowful; but your sorrow shall be turned into joy, alleluia.

℣. Stay with us, O Lord, alleluia.

℞. For the evening cometh on, alleluia.

OREMUS.

Deus, qui errantibus, ut in viam possint redire justitiæ, veritatis tuæ lumen ostendis; da cunctis qui christiana professione censentur, et illa respere quæ huic inimica sunt nomini, et ea quæ sunt apta sectari. Per Dominum.

LET US PRAY.

O God, who showest the light of thy truth to such as go astray, that they may return to the way of righteousness: grant, that all, who profess the Christian name, may forsake whatever is contrary to that profession, and closely pursue what is agreeable to it. Through, etc.

O glorious St Joseph ! Father and Protector of the Faithful ! we bless our Mother the Church, for that she, now that the world is drawing to the close of its existence, has taught us to confide in thee.

Many ages passed away, and thy glories had not been made known to the world ; but even then, thou wast one of mankind's most powerful intercessors. Most affectionately didst thou fulfil thy office as head of the great human family, whereof the Incarnate Word was a member. Nations and individuals experienced the benefit of thy prayers ; but there was not the public acknowledgement of thy favours—there was not the homage of gratitude, which is now offered to thee. The more perfect knowledge of thy glories, and the honour paid to thee as the Protector of mankind—these were reserved for our own unhappy times, when the state of the world is such as to require help beyond that which was granted to former ages. We come before thee, O Joseph ! to honour the unlimited power of thine intercession, and the love thou bearest for all the children of the Church, the Brethren of Jesus.

Thou, O Mary ! art pleased at seeing us honour him, whom thou didst so tenderly love. Never are our prayers so welcome to thee as when they are presented to thee by his hands. The union formed by heaven between thyself and Joseph will last for all eternity ; and the unbounded love thou hast for Jesus is an additional motive for thee to love *him* who was the Foster-Father of thy Child, and the guardian of thy Virginity. O Joseph ! *we* also are the children of Mary, thy Spouse ; treat us as such, bless us, watch over us, and receive the prayers which, now more than ever, the Church encourages us to present to thee.

Thou art ' the pillar of the world '—*columen mundi* ; thou art one of the foundations whereon it rests ; because of thy merits and prayers, our Lord has patience with it, in spite of the iniquities which defile it. How truly may we say of these our times : *There is now no saint* ;

*truths are decayed from among the children of men!*¹ How powerful then must not thine intercession be, to avert the indignation of God, and induce him to show us his mercy! Grow not weary of thy labour, O thou universal Protector! The Church of thy Jesus comes before thee on this day, beseeching thee to persevere in thy task of love. See this world of ours, now it is become one great volcano of danger by the boasted liberty granted to sin and heresy! Delay not thine aid, but quickly procure for us what will give us security and peace.

Whatever may be our necessities, thou art willing and able to assist us. We may be the poorest and last among the children of the Church; it matters not: thou lovest us with all the affectionate compassion of a Father. What a joy is not this to our hearts, O Joseph! We will therefore turn to thee in our spiritual wants. We will beg thee to assist us in gaining the virtues whereof we stand in need, in the battles we have to fight against the enemies of our souls, and in the sacrifices which duty asks at our hands. Make us worthy to be called thy children, O thou Father of the Faithful! Nor is thy power limited to what regards our eternal welfare; daily experience shows us how readily thou canst procure for us the blessing of God upon our temporal interests, provided they are in accordance with his divine will. Hence it is that we hope for thy protection and aid in what concerns our worldly prospects. The house of Nazareth was confided to thy care; deign to give counsel and help to all them that make thee the patron of all that regards their earthly well-being.

Glorious Guardian of the Holy Family! the *family* of Christendom is placed under thy special patronage; watch over it in these troubled times. Hear the prayers of them that seek thine aid, when about to choose the partner who is to share with them the joys and the sorrows of this world, and help them to prepare

¹ Ps. xi 2.

for their passage to eternity. Maintain between husbands and wives that mutual respect which is the safeguard of their fidelity to each other. Obtain for them the pledge of heaven's blessings. Fill them with such reverence for the holy state to which they have been called, that they may never deserve the reproach given by St Paul to certain married people of that day, whom he compares to heathens, *who know not God*.¹

Grant us, also, O Joseph, another favour. There is one moment of our lives which is the most important of all, since eternity depends upon it: it is the moment of our death. And yet we feel our fear abated by the thought that God's mercy has made thee the special patron of the dying. Thou hast been entrusted with the office of making death happy and holy to those who invoke thee. To whom could such a prerogative have been given more appropriately than to thee, O Joseph! whose admirable death was one of the sublimest spectacles ever witnessed by angels or by men, for Jesus and Mary were by thy side as thou didst breathe forth thy soul. Be, then, our helper at that awful hour of our death. We hope to have Mary's protection, for we daily pray to her that she would aid us at the hour of our death; but we know that Mary is pleased at our having confidence in thee, and that where *thou* art, *she* also is sure to be. Encouraged by thy fatherly love, O Joseph! we will calmly await the coming of our last hour; for if we are careful in recommending it to thee, thou wilt not fail to take it under thy protection.

The gladness of to-day's feast has been united with the Paschal joy: still, it is but just that the latter should have its own expression apart. We will therefore end the day by offering to our Risen Lord the following Preface: it is taken from the ancient Gothic Missal, published by Dom Mabillon.

¹ 1 Thess. iv 5.

CONTESTATIO

(In die Sabbato, octava Paschæ)

Dignum et justum est; necessarium et salutare est: ut te Dominum ac Deum totis visceribus humana conditio veneretur, Rex mirabilis Christe. Cujus condemnatione, tartareis vinculis absoluta credentium turba, libertatis insignia gratulatur. Qui vere ut Leo de tribu Juda mundo ostensus, animarum devoratore exinctum leonem diabolum omnis terra lætatur. Permittit se clavorum nexibus alligatum ad stipitem crucis teneri: ut non sit parva, quam impius quondam expavescat, potentia. Ad cujus vocem, emittens spiritum, terra tremuit, cælum expavit, dies fugit, sol obscuratus est, astra abscondentia radios suos, simul omnia migraverunt. Cujus descensu, confractis portis, luget infernum. Quo resurgente, lætantur angeli; exultat terra cum habitatoribus suis. In quo triumpho, conspicitur comitatio illa prophetico ore promissa: *Ero mors tua, o inferne. Ubi est ergo victoria tua? Nec enim ab alio poterat, nisi a vita mors devorari. Qui descensu suo eos qui tenebantur a morte, superis reddidit resurgendo: ut ejus resurrectio vivorum vel mortuorum testimonio firmaretur.*

It is right and just, needful, and available to salvation, that mankind should, with all devotion, venerate thee, O Christ! admirable King! as its God and Lord. This is he, whose condemnation broke the chains that held countless believers in the prison of Limbo, and enrolled them under the Standard of Liberty. This is he, who was shown to the world as the Lion of the Tribe of Juda; and all the earth celebrates with joy the defeat of Satan, the lion that destroyed souls. This is he who permitted his Body to be fastened with nails to the wood of the Cross, that the wicked spirit might know how great is the power he has to fear. When he cried out with a loud voice, and gave up the ghost, the earth shook, heaven trembled, day took flight, the sun was darkened, the stars hid their rays and disappeared. He descended into hell, broke its gates, and filled it with terror. He rose again, and the angels rejoiced; let the earth, and they that dwell therein, be glad. It was in this his triumph that was seen what the Prophet had foretold, when he said: *I will be thy death, O hell!* Where, then, is thy victory? For death could not be destroyed save by Life. Christ having descended to them that were captives of death, he restored them to life by his Resurrection, which was thus attested by both the living and the dead.

MONDAY OF THE FOURTH WEEK AFTER
EASTER

∇. In resurrectione tua, ∇. In thy resurrection, O
Christe, alleluia. Christ, alleluia.

℞. Cœli et terra lætentur, ℞. Let heaven and earth re-
alleluia. joice, alleluia.

OUR Risen Jesus is not satisfied with establishing his Church and constituting the hierarchy which is to govern it in his name to the end of time; he also confides in his disciples his divine word, that is, the truths he is come to reveal to mankind, into which truths he has given them an insight during the three years preceding his Passion. The *word of God*, which is also called *revelation*, is, together with grace, the most precious gift that heaven could bestow upon us. It is by the word of God that we know the mysteries of his divine essence, the plan according to which he framed the creation, the supernatural end he destined for such of his creatures as he endowed with understanding and free-will, the sublime work of redemption by the Incarnation of the Second Person of the Blessed Trinity—in a word, the means whereby we are to honour and serve him, and attain the end for which we were made.

From the very commencement of the world, God revealed his word to man; later on, he spoke by the prophets; but when the fulness of time came, he sent upon the earth his Only Begotten Son, that he might complete this first revelation. We have seen how, for three years, Jesus has been teaching men, and how, in order that he might make them the more easily understand his words, he has stooped to their littleness. Though his teaching was of the sublimest possible character, yet did he make it so intelligible that no

instruction could be compared to his in clearness. It was for this reason that he made use of simple parables, whereby he conveyed his divine truths to the mind of his hearers. His Apostles and disciples, who were afterwards to preach his Gospel to the world, received from him frequent special instructions; although, until the accomplishment of the mysteries of his Death and Resurrection, they were slow in understanding his teaching. Since his Resurrection, they are better able to appreciate his instructions, for not only are his words more telling now that he is in the glory of his triumph over death, but the minds of his hearers have become more enlightened by the extraordinary events that have occurred. If he could say to them at the Last Supper: *I will not now call you servants; but I have called you my friends: because all things whatsoever I have heard from my Father, I have made known unto you*,¹ how must he not treat them now that he has repeated to them the whole of his teaching, given them the whole word of God, and is on the eve of sending the Holy Spirit upon them, in order to perfect their understanding, and give them power to preach the Gospel to the entire world?

O holy word of God! O holy revelation! through thee are we admitted into divine mysteries, which human reason could never reach. We love thee, and are resolved to be submissive to thee. It is thou that givest rise to the grand virtue, *without which it is impossible to please God*,² the virtue which commences the work of man's salvation, and without which this work could neither be continued nor finished. This virtue is *faith*. It makes our reason bow down to the word of God. There comes from its divine obscurity a light far more glorious than are all the conclusions of reason, how great soever may be their evidence. This virtue is to be the bond of union in the new society which our Lord is now organizing. To become a member of this society, man must begin by believing; that he may

¹ St John xv 15.

² Heb. xi 6

continue to be a member, he must never, not even for one moment, waver in his faith. We shall soon be hearing our Lord saying these words: *He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.*¹ The more clearly to express the necessity of faith, the members of the Church are to be called by the beautiful name of the *faithful*: they who do not believe are to be called *infidels*.

Faith, then, being the first link of the supernatural union between man and God, it follows that this union ceases when faith is broken, that is, denied; and that he who, after having once been thus united to God, breaks the link by rejecting the word of God, and substituting error in its place, commits one of the greatest of crimes. Such a one will be called a *heretic*, that is, *one who separates himself*; and the faithful will tremble at his apostasy. Even were his rebellion to the revealed word to fall upon only one article, still he commits enormous blasphemy; for he either separates himself from God as being a deceiver, or he implies that his own created, weak, and limited reason is superior to eternal and infinite Truth.

As time goes on, heresies will rise up, each attacking some dogma or other; so that scarcely one truth will be left unassailed; but all this will serve for little else than to bring out the revelation purer and brighter than before. There will, however, come a time, and that time is our own, when heresy will not confine itself to some one particular article of faith; but will proclaim the total independence of reason, and declare revelation to be a forgery. This impious system will give itself the high-sounding name of *rationalism*, and these are to be its leading doctrines: Christ's mission a failure and his teaching false; his Church an insult to man's dignity; the eighteen centuries of Christian civilization a popular illusion! The followers of this school, the so-called *philosophers* of modern times, would have subverted all society, had not God come to its assistance, and fulfilled

¹ St Mark xvi 16.

the promise he made, of never allowing his revealed word to be taken away from mankind, nor the Church, to whom he confided his word, to be destroyed.

Others go not so far as this. They do not pretend to deny the benefits conferred on the world by the Christian religion; the facts of history are too evident to be contested: still, as they will not submit their reason to the mysteries revealed by God, they have a way peculiar to themselves for eliminating the element of faith from this world. As every revealed truth, and every miracle confirmatory of divine interposition, is disagreeable to them, they attribute to natural causes every fact which bears testimony to the Son of God being present among us. They do not insult religion, they simply pass it by; they hold that the supernatural serves no purpose; people, they say, have taken appearances for realities. The laws of history and common sense count for nothing. Agreeably to their system, which they call *naturalism*, they deny what they cannot explain; they maintain that the people of the past eighteen centuries have been deceived, and that the Creator cannot suspend the laws of nature, just as the rationalists teach that there is nothing above reason.

Are reason and nature, then, to be obstacles to our Redeemer's love for mankind? Thanks be to his infinite power, he would not have it so! As to *reason*, he repairs and perfects her by faith; and he suspends the laws of *nature*, that we may cheerfully believe the word whose truth is guaranteed by the testimony of miracles. Jesus is truly risen; let reason and nature rejoice; for he has ennobled and sanctified them by the glad mystery.

Let us proclaim the triumph of the Redeemer whom we adore. Let us make our own this sequence of the Cluny Missal of 1523.

SEQUENCE

Ecce vicit radix David,
Leo de tribu Juda.

Mors vicit mortem,
Et mors nostra est vita.

Mira bella, et stupenda
satis

Inter oves victoria.

Ut moriens superaret for-
tem

Cum callida versutia.

Domus ejus ingressus

Est Rex æternus,

Et averni confregit vasa.

Drachmam secum quæ
perierat

Asportavit, et patefecit regni
claustra.

Paradisi porta

Quæ clausa fuerat

Per lignum vetitum

Et lethale in primævo.

Quam clauserat Eva con-
ditori,

Clauseratque cunctis

Postmodum natis

De stirpe sua.

Quæ commisit protoplas-
tus,

Reseravit dextra per stirpis
materiam.

Susceperat mors indemnem,
Quem tenere numquam po-
tuerat propter culpam.

Dum ambiit illicita.

Quæ tenebat juste

Perdidit acquisita.

Ampliare voluerat in se-
cessu,

Et remansit evacuata.

Hic verus est agnus legalis

Qui multis se manifestavit
figuris,

Tandem se hostiam pro mundo
Dedit Patri ut redimeret

membra sua.

Lo! the Root of David, the
Lion of the Tribe of Juda, hath
conquered.

Death hath conquered death;
and that Death is our Life.

Strange was the war, and
stupendous the victory that was
seen by the flock of Christ.

When he, by his Death, van-
quished the strong and crafty
enemy.

The Eternal King forced the
enemy's house, and broke the
armour of hell.

He brought back the groat
that was lost, and opened the
gates of heaven.

Heaven's gate, that had been
shut, at the beginning of the
world, by the forbidden fruit,
which brought death;

The gate, which Eve had
closed against him from whom
she had been formed and against
all the children that were to be
born of her race;

Yea, what our first parent
thus sinfully closed, was thrown
open by the right hand of the
God that assumed our flesh.

Death laid hands on him on
whom it had no claim because
he was free from sin;

And by thus coveting what
was not its own, it lost what it
hitherto had justly held.

By wishing to add to its prey,
it was made to yield up what it
had devoured.

Christ is the true Lamb, that
was foretold in the Law under
manifold figures, and who, at
length, offered himself to the
Father as a Victim for the
world's redemption.

Hic lapis est angularis,
Quem reprobaverunt ædifi-
cantes.

Jam factus est in caput
anguli
Super omnes in excelso.
Regnum ejus magnum
Et potestas ejus prima per
sæcula.

Amen.

This is the Corner-Stone, re-
jected by the builders.

He is now the Head of the
Corner, set high above all the
rest.

His kingdom is great, and
his power supreme: they are
for ever and ever. Amen.

TUESDAY OF THE FOURTH WEEK AFTER
EASTER

℣. In resurrectione tua, ℣. In thy resurrection, O
Christe, alleluia. Christ, alleluia.

℟. Cœli et terra lætentur, ℟. Let heaven and earth
alleluia. rejoice, alleluia.

WE are bound to believe the word of God: but this word is accompanied with every proof of its really coming from God. When Jesus told men that he was the Son of God, he gave ample proof of his being such: in the same manner, he insists on our believing what he reveals, but he gives us a guarantee of its being the truth. What is this guarantee? Miracles. Miracles are the testimony which God bears to himself. A miracle rouses man's attention, for he knows that it is by God's will alone that the laws of nature can be suspended. If God employ a miracle to make his will known, he has a right to find man obedient. The Israelites were convinced that it was God who was leading them, for the sea opened a passage to them, immediately that Moses stretched forth his hand over its waters.

Now Jesus, *the author and finisher of faith*,¹ did not demand our belief in the truths he revealed to us until he had proved the divinity of his mission by miracles. *The works which I do*, said he, *give testimony of me*.² And again: *If you will not believe me, believe my works*.³ And what are these works? When St John the Baptist sent some of his disciples to Jesus, that they might ask him if he were the promised Messiah, Jesus gave them this answer: *Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, the poor have the Gospel preached unto them*.⁴

¹ Heb. xii 2.

² St John v 36.

³ *Ibid.* x 38.

⁴ St Luke vii 22.

Such is the motive of our faith. Jesus requires of us that we receive his word, as being that of the Son of God—for he has proved himself to be so by the works he has wrought. Truly may we exclaim with the Psalmist: *Thy testimonies, O Lord, are become exceedingly credible!*¹ Whom shall we believe, if we refuse to believe him? And what must be the guilt of them who refuse to believe! Let us hearken to our Jesus speaking of those proud men who, though they had witnessed his miracles, rejected his teaching: *If, says he, I had not done among them the works that no other man hath done, they would not have sin.*² It is their incredulity that led them astray; but their incredulity showed itself when, after witnessing such miracles as the raising Lazarus to life, they refused to acknowledge the divinity of him who bore testimony to himself by such works as these.

But our Risen Jesus is soon to ascend into Heaven; the miracles he wrought will be things of long past; are we, henceforth, to have no testimony for his word, which is the object of our Faith? Let us not fear. Do we forget that historical documents, when genuine, bring the same conviction to our minds, with regard to past events, as though we ourselves had been witnesses of those events? Is it not a law of the human mind—is it not a basis of certainty—that we yield assent to the testimony of our fellow-men, as often as we have evidence that they are neither deceived themselves, nor wish to deceive us? The miracles wrought by Jesus will be handed down to the end of time, supported by guarantees of authenticity which no facts of history could possibly have. If the authority of history is what all acknowledge it to be, then is he a fool who doubts the miracles which we are told were worked by our Saviour. Though we have not been eye-witnesses of them, yet such is our certainty of their having been done, that our faith is as strong and as docile as though we had assisted at the admirable scenes described in the Gospel.

¹ Ps. xcii 5.

² St John xv 24.

Our Lord had sufficiently provided for our yielding our Faith to his word, by letting us know that he had confirmed his teaching by his miracles. But he would do more. He gives his disciples the power to do what he himself had done, and this in order that our faith might be strengthened by these supernatural evidences. It was on one of the forty days spent with his Apostles before his Ascension, that he spoke these words 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.*¹ We have already stated the basis on which this faith was to rest—the miracles of the God-Man who demands our faith. But there were to be other miracles superadded to his own. Let us continue the text just quoted: *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 their hands upon the sick, and they shall recover.*² Here, then, we find the power of working miracles given to Jesus' disciples. He bids them go and preach his word to men, and men must yield their faith; he therefore gives his disciples a power over nature which will prove them to be the ambassadors of the Most High. Their word is not their own; it is that of God. They are the ministers of the Incarnate God, and we must believe their teaching. By believing them, we are, in reality, believing him who sends them, and who, to make us sure of their rightful authority, gives them the credentials which he himself deigned to show to men, when he spoke with his own lips.

Neither is this all. If we carefully weigh his words, we shall see that he does not intend the gift of miracles to cease with his first disciples. It is true that history proves how faithfully Jesus fulfilled his promise, and that, when the Apostles went forth commanding the world to believe what they preached, they gave testi-

¹ St Mark xvi 15, 16.

² *Ibid.* xvi 17.

mony of their divine mission by countless miracles; but our Risen Lord promised more than this. He said not: 'These are the signs which shall follow my Apostles;' but: *These are the signs which shall follow them that believe.* By these words he perpetuated in his Church the gift of miracles; he made it one of her chief characteristics, and one of the grounds of our faith. Before his Passion, he had gone so far as to say: *He that believeth in me, the works that I do, he also shall do, and greater than these shall he do.*¹ It is now that he graces her with this prerogative: so that, dating from that hour, we must not be surprised at finding that his saints perform miracles greater even, at times, than his own. He promised that it should be so, and he has kept his word; thus showing us how desirous he is that faith (which is one of the main objects of a miracle) should be fostered and made vigorous in his Church. Far, then, be from every loyal child of the Church that fear, that uneasy feeling, yea, that indifference which some people evince when they hear or read of a miracle. The only thing we should ask is—are the witnesses trustworthy? If so, a true Catholic should receive the account with joy and gratitude; he should give thanks to our Jesus who thus mercifully fulfils his promise, and keeps such a watchful eye over the preservation of faith.

Let us adore him in that miracle of miracles, his Resurrection. Let us enter into the sentiments of the following fine sequence; it dates from the ninth century, and is from the rich treasury of Saint Gall.

SEQUENCE

Laudes Salvatoris
Voce modulemur supplici,
Et devotis melodiis
Cœlesti Domino
Jubilemus Messiaë:
Qui seipsum exinanivit,
Ut nos perditos
Liberaret homines.

Let us with humility sing the praises of our Saviour; let us joyously offer our devout melodies to the God of heaven, our Messiah; who emptied himself, that he might deliver us men from the perdition whereinto we had fallen.

¹ St John xiv 12.

Carne gloriam Deitatis oc-
culens

Pannis tegitur in præsepi,
Miserans præcepti transgres-
sorem,

Pulsum patria Paradisi nudu-
lum.

Joseph, Mariæ, Simeoni,
subditur,

Circumciditur,

Et legali hostia mundatur, ut
peccator,

Nostra qui solet relaxare
crimina.

Servi subit manus bapti-
zandus,

Et perfert fraudes tentatoris,
Fugit persequentum lapi-
des.

Famem patitur,

Dormit et tristatur,
Ac lavat discipulis pedes
Deus homo,

Summus humilis.

Sed tamen

Inter hæc objecta corporis
Ejus Deitas

Nequaquam quivit latere,
Signis variis,

Et doctrinis prodita.

Aquam nuptiis

Dat saporis vinei.

Cæcos oculos

Claro lumine vestivit.

Lepram luridam

Tactu fugat placido.

Patres suscitât mortuos,

Membraque curat debilia.

Fluxum sanguinis con-
strinxit,

Et saturavit quinque de pani-
bus

Quina millia.

Stagnum peragrat fluctu-
ans,

Ceu siccum littus,

Ventos sedat.

He hides under a human body
the glory of his Divinity; he is
wrapped in swaddling clothes,
and laid in a manger; for he has
pity on man who transgressed
the commandment and was
driven naked from the land of
Paradise.

He is subject to Joseph, Mary,
and Simeon; he is circumcized;
and he that is wont to forgive
us our sins, deigns to be ran-
somed, as a sinner, by the offer-
ing prescribed in the Law.

He bows down beneath the
hand of his servant, and is bap-
tized by him; he permits the
tempter to lay snares for him;
he has to fly from his enemies,
who seek to stone him.

He suffers hunger, sleep, and
sadness: he, God and yet Man,
most High and yet humble,
washes his disciples' feet.

But notwithstanding these
outward humiliations, his di-
vinity could not be hid; it was
made evident by his miracles
and teaching.

He gives water the savour of
wine at the marriage feast.

He gives to the blind the light
of day.

He drives hideous leprosy
away by his gentle touch:

He raises the dead to life; he
cures them that are maimed.

He stays a flux of blood; and
with five loaves feeds five thou-
sand men.

He walks upon the waters as
though they were dry land; he
calms the winds.

Linguam reserat constrictam,
Recludit aures privatas vocibus;

Febres depulit.

Post hæc mira miracula taliaque,

Sponte sua comprehenditur,
Et damnatur, et se crucifigi

Non despexit,

Sed sol ejus mortem

Non aspexit.

Illuxit dies,

Quam fecit Dominus,

Mortem devastans,

Et victor suis apparens dilectoribus vivens,

Primo Mariæ,

Dehinc Apostolis;

Docens Scripturas,

Cor aperiens,

Ut clausa de ipso reserarent.

Favent igitur resurgenti

Christo

Cuncta gaudiis.

Flores, segetes redivivo fructu

Vernant,

Et volucres gelu tristi terso Dulce jubillant.

Lucent clarius sol, et luna

Morte Christi turbida.

Tellus herbida

Resurgenti plaudit Christo,

Quæ tremula ejus morte

Se casuram minitat.

Ergo die ista exsultemus

Qua nobis viam vitæ

Resurgens patefecit Jesus.

Astra, solum, mare jocundentur,

Et cuncti gratulentur in cælis

Spirituales chori Trinitati.

Amen.

He makes the dumb to speak, and the deaf to hear; he drives fever away.

After these and other such wonderful miracles, he allows himself to be taken by his enemies, and condemned; he refuses not to suffer crucifixion; but the sun refuses to witness his Death.

Then comes the day which the Lord hath made: it destroys death. Jesus triumphs; he returns to life; he appears to them that love him, to Mary first, and then to the Apostles. He explains the Scriptures to his disciples, opening their hearts that they might understand what was there written concerning him.

All creatures keep a feast of joy at the Resurrection of Jesus.

Flowers spring up, meadows are again clothed in their rich verdure, and birds, now that gloomy winter is past, carol in sweet jubilation.

The sun and moon, which mourned at Jesus' death, are brighter now than ever.

The earth, that shook at his death, and seemed ready to fall to ruin, now puts on her richest green to greet her Risen God.

Let us, therefore, be glad on this day, whereon our Jesus, by his Resurrection, opened to us the way of Life.

Let stars, and earth, and sea rejoice: let all the choirs of the blessed in heaven give praise to the Trinity. Amen.

WEDNESDAY OF THE FOURTH WEEK AFTER EASTER

℣. In resurrectione tua,
Christe, alleluia.

℟. Cœli et terra lætentur,
alleluia.

℣. In thy resurrection, O
Christ, alleluia.

℟. Let heaven and earth
rejoice, alleluia.

THE Son of God is soon to ascend to his Father. He has said to his Apostles: *Going, teach all nations: preach the Gospel to every creature.* Thus, then, the nations are not to receive the word from the lips of Jesus, but through his ministers. The glory and happiness of being instructed directly by the Man-God were for none but the Israelites, and even for them for only three short years.

The impious may murmur at this, and say, in their pride: 'Why should there be men between God and us?' God might justly answer: 'And what right have you to expect me to speak to you myself, seeing that you can otherwise be as certain of my word as though you heard it from myself?' Was the Son of God to lose his claim to our faith unless he remained on this earth to the end of time? If we reflect on the infinite distance there is between the Creator and creature, we shall detest such a blasphemy. *If we receive the testimony of men, the testimony of God is greater:*¹ and how can we reject it? Can we call that testimony *human*, which was given by the Apostles, when, in proof of their being sent by God, they showed the power, conferred on them by their divine Master, of working miracles? Of course the pride of reason may rebel; it may protest, and refuse to believe men who speak in God's name. Did not the very Son of God meet with more unbelievers than believers? And why? Because he affirmed himself to

¹ 1 St John v 9.

be God, yet showed nothing exteriorly but his human nature. So that there was an act of faith to be made, even when Jesus himself spoke; and pride might rebel, and say: 'I will not believe;' just as it will do when the Apostles speak in his name. The two cases are alike. God demands of us, as long as we are in this world, that we give him our faith; and faith is not possible without humility. God confirms his word by miracles; but man has always the power to resist, and for that very reason faith is a virtue.

If it be asked—why, when God took his Son from this earth, he did not commission his angels to teach us in his name, instead of giving such a sublime office to men, frail and mortal as we ourselves are who receive their teaching—the reason is, that man could not be raised up from the state of degradation into which he had fallen by pride, except by submission and humility; and consequently, it was fitting that the ministry of the divine word should not be entrusted to angels, inasmuch as our pride might have been flattered by our having for our teachers beings so noble and exalted. We believed the serpent when he spoke to us, and we had the pride to think that we might one day become gods: our merciful Creator, in order to save us, has imposed it as a law upon us, that we should yield submission to men, when they speak in his name.

These men, therefore, are to *preach the Gospel to every creature; and he that believeth not, shall be condemned.* O word of God! thou heavenly seed planted in the field of the Church, how fruitful hast thou not been! Yet one little while, and the harvest will be ripe. Faith will have spread throughout the world; the faithful shall be found in every land. And how came they by the faith? *By hearing*, answers the great Apostle of the Gentiles.¹ They heard the word, and they believed. How honoured above the rest of our senses is our hearing, at least in this present life! Let us listen to St Bernard, speaking on this subject. 'One

¹ Rom. x 17.

would have thought that the Truth would have entered into our souls by that noblest of our senses, the eye: but no, my soul! that is reserved for the future life, when we shall *see fac. to face*. For the present, let the remedy come in by the same door through which crept the malady; let life, and light, and the antidote of truth, come to us in the track previously taken by death and darkness, and the serpent's poison. Thus the troubled eye will be cured by the ear, and will see, when calm, what she cannot when troubled. The ear was the first door of death; let it be the first to be opened to life. The ear took away our Light; let it now restore our Light; for unless we believe, we shall not understand.¹ Hearing, therefore, is the instrument of our merit; sight is to be our reward. . . . Observe, too, how the Holy Ghost follows this order in the spiritual education of the soul: he forms the ear, before he gladdens the eye. He says to her: *Hearken, O daughter, and see!*² Forget thine eye for the present: it is thine ear I now ask for. Dost thou wish to *see* Christ? First *hear* him; *hear* what is said of him: that so, when thou dost *see* him, thou mayest say: *As we have heard, so have we seen!*³ The brightness is immense; thine eye is weak; and thou canst not bear the splendour. But what thine eye cannot do, thine ear can; . . . only let this ear of thine be fervent, and watchful, and faithful. Faith will give to thine eye the clearness it lost by sin; disobedience shut it, but obedience will open it."⁴

To the glory of him who has sent us his word by his ambassadors, and whom we have received as himself, let us recite this ancient sequence of Saint Gall: it expresses the faith of our fathers, and this faith is ours also.

SEQUENCE

Grates Salvatori,	Let the inhabitants of all
Ac Regi Christo Deo	islands render thanks to Christ,
Solvant omnes insularum in-	our Saviour, King and God,
colæ,	

¹ The Saint seems to be here quoting the celebrated Septuagint version of Isaiah (vii 9). See the 3rd vol. of *Paschal Time*, Friday in Whitsun Week, last page.—Tr.

² Ps. xlv 11.

³ Ps. xlvii 9.

⁴ *In Cantica*, Serm. xxviii.

Quem expectatum dies
jam tenent,
Et leges ejus

Mentibus captent promptulis.

Quos derelicto populo
Delegit Judæo,
De Abrahæ carne genito,

Et per fidem
Quos Abrahæ natos fecit,
Et cognatos
Suum sanctum per sanguinem.

O Christe,
Consanguineæ naturæ nostræ,
Nos fove,

Atque per divinam potentiam
Tuere ab omni incursu inimici,
Et insidiis.

Quem per carnis edulium
Delusisti hamo tuæ majestatis,
Fili Dei.

Tu resurgens imperitas,
Non moriturus amplius.

Tu mortalem nostram
Et terream naturam
Resurgens incorruptivam
fecisti,
Atque cœlis invexisti.
Amen.

The Expected One, who is at length come, and whose Law is now devoutly obeyed by mankind.

He cast off the Jewish people, who were born of Abraham according to the flesh;

And he chose, for his own, them that he made children of Abraham by faith, them that he had made his brethren by his precious Blood.

O Jesus who art united to us by the bond of consanguinity! protect us,

And, by thy divine power, defend us from every attack and snare of the enemy.

Thou, O Son of God! didst show him the Flesh thou hadst assumed, and he, taking it, was taken by the hook of thy divinity.

Rising again, thou triumphest, for death shall never more triumph over thee.

By thy Resurrection, thou gavest incorruptibility to our mortal and earthly nature, and didst raise it to heaven. Amen.

THURSDAY OF THE FOURTH WEEK AFTER
EASTER

℣. In resurrectione tua, Christe, alleluia. ℣. In thy resurrection, O Christ, alleluia.

℞. Cœli et terra lætentur, alleluia. ℞. Let heaven and earth rejoice, alleluia.

THE Apostles have received their mission. The Sovereign Master has bade them divide among themselves the nations of the earth, and preach everywhere the Gospel—that is, the Good Tidings—the tidings of man's Redemption wrought by the Son of God, who was made flesh, was crucified, and arose again from the dead. But what is to be the grand support of these humble Jews, who have been suddenly transformed into conquerors, and have to win the whole world to Christ? Their support is the solemn promise made to them by Jesus, when, after saying: *Go, teach all nations!* he adds: *Lo! I am with you all days, even to the consummation of the world!* Hereby he promises never to leave them, and ever to direct and guide them. They shall see him no more in this life; and yet he assures them that he will be ever in their midst.

But these men, with whom Christ thus promises that he will abide for ever, and preserve them from every fall and from every error in the teaching of his doctrine—these Apostles are not immortal. We shall find them, one after the other, laying down their lives for the faith and so leaving this world. Are we, then, condemned to uncertainty and darkness, like men who have been abandoned by the light? Is it possible, that the appearance of our Emmanuel upon the earth has been but like that of a meteor, which we sometimes behold in the night, emitting a lurid light, and then suddenly disappearing, leaving us in greater darkness than before?

No: the words of our Risen Jesus forbid us to fear

such a calamity. He did not say to his Apostles: 'Lo! I am with you even to the end of your lives;' but *Lo! I am with you all days, even to the consummation of the world.* So that those to whom he addressed himself were to live to the end of the world! What means this, but that the Apostles were to have successors, in whom their rights were to be perpetuated? successors whom Jesus would ever assist by his presence and uphold by his power. The work founded by a God, out of his love for man, and at the price of his own precious Blood, must surely be imperishable! Jesus, by his presence amidst his Apostles, preserved their teaching from all error; by his presence he will also, and for ever, guide the teaching of their successors.

O precious and necessary gift of Infallibility in the Church! Gift, without which the mission of the Son of God would have been a failure! Gift whereby faith, that essential element of man's salvation, is preserved upon the earth! Yes, we have the promise; and the effects of this promise are evident even to them that are not of the Church. Where is there an unprejudiced man, who would not recognize the hand of God in the perpetuity of the Catholic Symbol of Faith, whereas everything else on earth is for ever changing? Can we attribute to natural causes such a result as this—that a society, whose link is unity of belief, should live through so many ages, and yet lose nothing of the truth it possessed at its commencement, nor imbibe anything of the falseness of the world around it; that it should have been attacked by thousands of sects, and yet have triumphed over them all, survived them all, and be as pure in the faith now at this present day, as it was on the day when first formed by its divine Founder? Is it not an unheard-of prodigy, that hundreds of millions of men, differing from each other in country, character, and customs, yea, and frequently enemies to each other, should be united in one like submission to one same authority, which, with a single word, governs their reason in matters of faith?

How great is thy fidelity to thy promises, O Jesus ! Who could help feeling that thou art in the midst of thy Church, mastering by thy presence the warring elements, and by irresistible yet sweet power, subjecting our pride and fickleness to thy dear yoke ? And they are men, men like ourselves who rule and guide our faith ! It is the Pope, the successor of St Peter, whose faith cannot fail,¹ and whose sovereign word is carried through the whole world, producing unity of mind and heart, dispelling doubt, and putting an end to disputation. It is the venerable body of the bishops united with their Head, and deriving from this union an invincible strength in the proclamation of the one same truth in the several countries of the universe. Oh yes ; men are made infallible because Jesus is with and in them ! In everything else they are men like ourselves ; but the Chair on which they are throned is supported by the arm of God ; it is the Chair of Truth upon the earth.

How grand is our faith ! Miracles gave it birth ; and this continued miracle, of which we have been speaking, and which disconcerts all the calculations of human wisdom, directs it, enlightens it, and upholds it. How stupendous are the wondrous works done by our Risen Jesus during these forty days ! So far, he had been preparing his work ; now he carries it into effect. May the divine Shepherd be ever praised for the care he takes of his Sheep ! If he exacts their faith as the first pledge of their service, we must own that he has made the sacrifice not only meritorious by the submission of our reason, but most attractive to our heart.

Let us honour his glorious Resurrection by a new canticle—one from the ancient Missals of Germany.

SEQUENCE

Laudes Christo redempti,
Voce modulemur supplici.

Let us, the redeemed, sing
with suppliant voice our praise
to Christ.

Omnis in hac die
Rerum natura jubilans,

On this day let all nature, in
a transport of joy,

¹ St Luke xxii 32.

Personet immensas
 Filio Dei gratias.
 Jam nostri concives,
 Cœlestis sanctuarii milites,
 Ordines noveni,
 In vestra nos adunate gaudia.
 Hymnite nunc superi,
 Pariter resonare inferi,

Et omnis in Domino
 Spiritus gratuletur ænesi;
 Qui hominis causa, Deus
 homo nascitur;
 Et fragili carne,
 Se deitas occultens,
 Probra sustinuit patiens:
 Virtutibus, signis ut Deus
 emicuit;

Et corporis nostri necessi-
 tate fruens,
 Verus terrigena claruit.
 Ab hoste tentatus,
 Non est agnitus neque divini-
 tas patuit:
 Ars artem delusit,
 Donec veteris nodum piaculi
 secuit.

In ara crucis hostiam
 Se pro nobis Christus obtulit
 Deo Patri,
 Morte sua nostra mortificans
 crimina.

Jam victor Christus,
 Barathro populato,
 Mortis principe vinculato,
 Ab inferis pompa regreditur
 nobili.

Hæc est dies
 Quæ illuxit,
 Post turbida
 Regni Æthiopum tempora;
 Christus in qua resurrexit
 Ultra victurus,
 Cum carne quam sumpsit de
 Maria virgine.

Qui ovem
 Cum gaudio Patri quam per-
 diderat,
 Humero revexit suo. Amen.

Sound forth one universal
 hymn of thanks to the Son of God.

And you, our fellow-citizens,
 the nine-choired hosts of heaven,
 permit us to share in your
 joys.

Sing a hymn, ye that are
 highest! Intone a loud canticle,
 ye that are lowest!

Yea, let every spirit be glad in
 the Lord, and praise him!

For he, God, became Man for
 man's salvation.

Hiding his divinity with the
 veil of our frail flesh, he patiently
 endured every insult;

But his power and miracles
 revealed him as our God.

He subjected himself to all
 our human wants, and was verily
 a wayfarer on our earth.

He was tempted by the
 enemy; but he made not known
 his divinity.

Craft by craft was foiled, till
 the hour came for him to cut
 the knot of Adam's sin.

For our sake, he offered him-
 self to his Father a victim upon
 the altar of the Cross: and by
 his Death, he put our sins to
 death.

And now hell is ravaged and
 the prince of death enchained,
 and Christ returns from Limbo,
 in all the pageant of his victo-
 ry.

This is the day which has
 shone upon the world, after the
 stormy times of the Ethiopian
 sway.

It is the day whereon, with
 the flesh he assumed from the
 Virgin Mary, Christ rose again,
 to live for evermore.

With joy, he carried on his
 shoulders, to his Father, the
 sheep that had been lost.
 Amen.

FRIDAY OF THE FOURTH WEEK AFTER
EASTER

∇. In resurrectione tua, ∇. In thy resurrection, O
Christe, alleluia. Christ, alleluia.

Ry. Cœli et terra lætentur, Ry. Let heaven and earth re-
alleluia. rejoice, alleluia.

PRAISE be to our Risen Jesus, for his having said to us: *He that believeth and is baptized, shall be saved!*¹ Thanks to his infinite mercy, we believe and have been baptized; we are, therefore, in the path of salvation. It is true that faith will not save us without good works; but, on the other hand, good works without faith cannot merit eternal salvation. With what transport of joy ought we not to give thanks to God, for his having produced in us, by his grace, this *unspeakable gift,*² this first pledge of our everlasting happiness! How carefully ought we not to strive to keep it pure, yea and increase it by our fidelity! Faith, like other virtues, has its degrees: we should, therefore, frequently use the prayer addressed to Jesus by his Apostles: *Lord! increase our faith!*³

We are living in an age when faith is weak amongst the majority even of them that believe; and it is one of the greatest dangers that could befall us in this world. When faith is weak, charity must needs grow cold. Our Saviour one day asked his disciples if they thought that he would find faith upon the earth when he should come to judge mankind.⁴ Have we not reason to fear that we are fast approaching that awful time, when the want of faith will paralyze men's hearts?

Faith proceeds from our will moved by the Holy Ghost. We believe because we *wish* to believe; and for this reason it is a happiness to believe. The blind man

¹ St Mark xvi 16.

² 2 Cor. ix 15.

³ St Luke xvii 5.

⁴ *Ibid.* xviii 8.

to whom Jesus restored his sight said to him, when he bade him believe in the Son of God: *Who is he, Lord? that I may believe in him.*¹ These same dispositions ought to animate us, when there is question of our making an act of faith—we should believe, in order that we may know that which, without faith, we could not know: then will God manifest himself to both our mind and heart.

You will meet with Christians who seem to make it their business to keep down the faith of their friends as much as possible. They seem to be jealous of faith getting too much; are ever talking about the rights of reason; and will have it that they who are so ready to believe are guilty of underrating the dignity, range, and divine origin of reason. Let them that are thus accused, answer: 'We are far from denying the existence of that natural light within us, which is called reason. The teaching of the Church is too express on this point to admit of any doubt; but she also teaches us that this light—even had it retained its primal power, and had not been obscured by original sin—is incapable of discovering, by itself alone, the end for which man was created, and the means whereby that end is to be gained. Faith alone can enable man to attain to such sublime knowledge as this.'

Others, again, maintain that as soon as a Christian comes to the full age of reason, he has a right to suspend the exercise of his faith, in order that he may examine for himself whether it be reasonable or not to continue believing. Such an opinion is most false and has made many an apostate. The Church has ever taught from the days of the Apostles down to our own times, and will so teach to the end of the world, that the child who has received holy baptism has also, and at that same instant, received the gift of infused faith; that he thereby became a member of Christ, and child of his Church; and that if, when he comes to the age of reason, he should be tempted with doubts regarding matters of

¹ St John ix 36.

faith, he receives grace to resist those doubts by faith, and that he would be risking his salvation were he to suspend his faith. This does not imply that the Church forbids him to confirm his faith by study and science; far from it. This is a totally different thing from suspension of one's faith; it is, according to the admirable saying of the great St Anselm, 'faith seeking understanding,' and, we may add, *finding* it, for God gives this recompense to faith.

You may probably meet with persons who think it right that there should be found among us a class of men, called free-thinking philosophers, that is to say, men without faith, who hold, with regard to God and creatures, doctrines which are wholly independent of revelation, and who teach a morality that entirely ignores the supernatural element. Is it possible that Catholics can not only countenance and praise such men as these, but even defend them, and be partial towards them?

And what must we say of the sad effects resulting from living with heretics? Most of us could give instances of the dangerous compromises and deplorable concessions made in consequence of much intercourse with those who are not of the faith. The terrible line of demarcation specified by St John, in his second Epistle,¹ is being forgotten; the very mention of it is offensive to modern ears. A strong indication of this is to be found in the frequency of mixed marriages, which in a number of cases, though often by imperceptible degrees, result in leading the Catholic party to religious indifference. Let us listen to the energetic language of that illustrious ascetical writer, Father Faber: 'The old-fashioned hatred of heresy is becoming scarce. God is not habitually looked at as the sole Truth; and so the existence of heresies no longer appals the mind. It is assumed that God must do nothing painful, and his dominion must not allow itself to take the shape of an inconvenience or a trammel to the

¹ 2 St John 10.

liberty of his creatures. If the world has outgrown the idea of exclusiveness, God must follow our lead, and lay it aside as a principle in his dealings with us. What the *many* want they must have at last. This is the rule and the experience of a constitutional country. Thus discord in religion, and untruth in religion, have come to be less odious and less alarming to men, simply because they are accustomed to them. It requires courage, both moral and mental, to believe the whole of a grand nation in the wrong, or to think that an entire country can go astray. But theology, with a brave simplicity, concludes a whole world under sin, and sees no difficulty in the true Church being able to claim only a moderate share of the population of the earth. The belief in the facility of salvation outside the Church is very agreeable to our domestic loves and to our private friendships. Moreover, if we will hold this, the world will pardon a whole host of other superstitions in us, and will do us the honour of complimenting the religion God gave, as if it were some literary or philosophical production of our own. Is this such a huge gain? Many seem amazingly pleased with it, and pay dear for it quite contentedly. Now it is plain that this belief must lower the value of the Church in our eyes. It must relax our efforts to convert others. It must relax our efforts to convert ourselves. Those who use the system of the Church least will of course esteem it least, and see least in it; and are therefore least fitted to be judges of it. Yet it is just these men who are the most forward and the most generous in surrendering the prerogatives of the Church to the exigencies of modern smoothness and universalism.¹

Another sign of the decay of the spirit of faith, even among many of those who do not neglect their religion, is the disregard for, one might almost say the ignorance of, holy practices recommended by the Church. How many Catholic houses are there, where there is never a drop of Holy Water, or a blessed Candle, or a Palm

¹ *Spiritual Conferences: Heaven and Hell.*

to be seen? These sacred objects, given to us to be a protection, deserve from us that same reverence and love which our forefathers had when they defended them, even at the risk of their lives, against the Protestants of the sixteenth century. What a jeering look of incredulity is evinced by many amongst us, when mention is made of any miracle that is not found in the Bible! With what an air of contemptuous disbelief they hear or read of anything in connection with the mystic life, such as ecstasies, raptures, or revelations! How uneasy they seem, when the subject of the heroic acts of penance done by the Saints, or of the simplest practices of bodily mortification, happens to come across them! How loudly and pathetically do they not protest against the noble sacrifices which some favoured souls are inspired to make, whereby they break asunder the dearest ties, and shut themselves out of the world, behind the grille of a monastery or convent! The spirit of faith makes a true Catholic appreciate the beauty, the reasonableness, and the sublimity of all these practices and acts; whilst the want of this spirit makes them be condemned as extravagant, unmeaning, and folly.

Faith longs to believe; for believing is its life. It limits not itself to the strict *Creed* promulgated by the Church. It knows that the Spouse of Christ possesses all truths, though she does not solemnly declare them all, nor under the pain of anathema. Faith forestalls the declaration of a dogma; it believes piously, before believing under obligation. A secret instinct draws it towards this as yet veiled truth; and when the dogma is published by a definition of the supreme Pontiff, then does this same faith rejoice in the triumph of the truth which was revealed from the very commencement of the Church; and its joy is great in proportion to the fidelity wherewith it honoured the truth, when only generous and loyal hearts embraced it.

Glory, then, be to our Risen Jesus, who requited his Mother's faith, who strengthened that of the disciples

and the holy women, and who, as we humbly pray, will mercifully reward ours. Let us offer him our homage, in the words of a sequence from the ancient Missal of Saint Gall.

SEQUENCE

Pangamus Creatoris
Atque Redemptoris gloriam.

Qui bene creatos,
Sed seductos
Astutia callidi serpentis,
Sua refecit gratia.

Prædicens,
Futurum ut germen
Sancta proferret fœmina;
Quod hostis antiqui
Nociva exsuperaret capita.

Quod primitus perdita,
Seriùs nostra
Cernunt sæcula.
Quum splendida flosculo
virgula.

Novo pollet Maria.

Qui editus
Mire edidit miracula.

Nec juvenis tantum,
Sed statim inter suæ nativitat-
is primordia.

Per sideris lumen,
Per Simeonis verba
Judaica ad se vel corda,

Vel munera
Attrahens nutu gentilia.

Quem Pater in voce,
Atque Spiritus Sanctus spe-
cie,

Glorificat.
Visentes doctorem, ve lar-
chiatrum,
Docent auctoritate sua.

Qui postquam salutis
Dona dedit multa,
Doctrinæque perplura verba
Ore suo promulgavit salu-
berrima;

Let us proclaim the glory of
our Creator and Redeemer!

By his grace, he gave a new
existence to them whom he
had created aright, yet who
were seduced by the cunning
of the crafty serpent.

He foretold that a holy
Woman would, one day, bring
forth a Fruit,

That should crush the banef-
ul head of the old enemy.

Our times have seen fulfilled
these promises that were long
forgotten.

Mary, the lovely Branch, put
forth a new Flower.

His birth was a prodigy, and
miracles marked his life,

Not only when he had grown
to manhood, but immediately
after his birth.

By the light of the star, and
by Simeon's words, he drew to
himself the heart of the Jew
and the gift of the Gentile.

He was glorified by the
Father's words, and by the
visible form under which the
Holy Ghost appeared.

They that saw this Teacher,
this Physician of men, were
appointed to teach others in
his name.

After bestowing on men abun-
dant gifts of salvation, and
promulgating, with his own lips,
the doctrine of eternal life,

Ad probra, sputa,
Colaphos, et flagella,
Vestem quoque ludo quæsi-
tam,

Et spineum venit sertum
Ad crucis brachia.

Qui hodie triumphali
A mortuis resurgens,
Sprevit victoria, ducens se-
cum primitiva

Ad cœlos membra,
Et nuper dispersa
Revocans ovilia.

Quæ et nobis in fine spe-
randa,

Licet ultima membra simus,
Spondet dona.

Amen.

He came to his Passion, in
which he was insulted, spit upon,
buffeted, scourged, vested as a
mock-king, crowned with thorns,
and nailed to a Cross.

But to-day, by a glorious
victory, he rises triumphant
from the grave; he takes them
that belonged to the generations
of old, and leads them with him-
self to heaven; he forms into
one fold the scattered sheep.

Yea, and to us, though the
last of his children, he promises
future gifts, and bids us hope.
Amen.

SATURDAY OF THE FOURTH WEEK AFTER EASTER

V. In resurrectione tua, V. In thy resurrection, O
 Christe, alleluia. Christ, alleluia.
 R. Cœli et terra lætentur, R. Let heaven and earth re-
 alleluia. joice, alleluia.

SATURDAY brings us once more to the dear Mother of our Jesus. Last Saturday, when closing our week's considerations upon the establishment of the Church, we reverently drew a parallel between these two Mothers—Mary and the Church. During the present week, we have been considering how our Saviour confided his doctrine—that is, the object of our faith—to his Apostles; let us devote this last day to a loving remembrance of the dogmas which Jesus revealed to them regarding the dignity and office of her whom he chose for his own and our Mother.

Holy Church teaches us several truths concerning Mary; and these truths are the object of our faith, on the same ground as the other articles contained in the Catholic Creed. Now they could not be the object of our faith, except inasmuch as they were revealed by the lips of our divine Lord himself. The Church of our days has received them from the Church of past ages, just as this last named received them from the Apostles, to whom Jesus first confided them. There has been no new revelation since our Saviour's Ascension; consequently, the manifestation of all the dogmas transmitted to the Church, and promulgated by her to the world, dates from the teaching given by Jesus to his Apostles. It is on this account that we believe them with theological faith—a faith which can only be given to truths directly revealed by God to man.

How beautiful is the affection here shown by the Son

of God to his Mother! He revealed to his Apostles the impenetrable secrets of the divine Essence, the Trinity in Unity, the eternal generation of the Word in the Father's bosom, the eternal procession of the Holy Ghost from the Father and the Son, the union of the two Natures in one Person in the Incarnate Word, the Redemption of the world by the Blood of the Man-God, the restoration of fallen man and his elevation to a supernatural state by grace. But this same Jesus also reveals the prerogatives of his dearest Mother; and we are to believe them with the same faith as we do the dogmas which relate to God himself! Jesus, the Wisdom of the Father, the Conqueror of death, has revealed to us Mary's dignity with the same lips that taught us what he himself is: we believe the two revelations with equal faith because both come from him.

Jesus said to his Apostles, and they, under the guidance of the Holy Ghost, communicated his teaching to the Church: 'Mary, my Mother, is a daughter of Adam and Eve; but the stain of original sin was not upon her. The decree that every human being should be conceived in sin was suspended in her regard. She was full of grace from the first moment of her Conception. Jeremias and John the Baptist were sanctified in their mother's womb; Mary was Immaculate from the first moment of her existence.'

Jesus also said to his Apostles, and commanded them to repeat his words to the Church: 'Mary is truly Mother of God, and must be honoured as such by all creatures; for she truly conceived me and gave me birth, according to my human nature, which forms but one Person with my divine nature.'

Jesus also said to his Apostles, and commanded them to repeat his words to the Church: 'Mary, my Mother, conceived me in her chaste womb without ceasing to be a Virgin, and she gave me birth without her Virginity suffering any injury.'

Thus, Mary's *Immaculate Conception* which prepared her for her sublime office, her divine *Maternity* and her

perpetual *Virginity*, are three dogmas of our faith, which were revealed to the Apostles directly by our Lord. Holy Church merely repeats them after the Apostles, just as the Apostles repeated them after hearing them from their divine Master.

But did not Jesus reveal other prerogatives of his august Mother—prerogatives which are consequences of the three magnificent gifts just mentioned? Let us ask the Church what she believes on this subject, and what she teaches, both by her doctrinal utterance, and by her equally infallible practice. Every development, which is produced in her by the action of the Holy Ghost, is based upon the word of God, which was spoken at the beginning. Thus it is impossible to doubt but that our Saviour made known to his Apostles his intention of raising his blessed Mother to the dignity of Queen of the universe, of Mediatrix of men, of Mother of grace, of Co-operatrix of our Redemption. Had she not, by the three unparalleled gifts just mentioned, already been raised above all other creatures? Yes, we cannot doubt it; these glories of the Mother of God were known, revered, and loved by the Apostles; and we, who have received from the Church these same sublime and consoling truths, we too prize and love our knowledge. Should we not be offering violence to every noble feeling of our nature, were we to believe that Jesus ascended into heaven, without having made known to the world the glories of his Mother, whom he loved both as her Son and her God!

What must have been thy sentiments, O Mary, thou most humble of creatures, when Jesus unveiled thy glories to the disciples? They already revered thee, but they could never have known the grand gifts bestowed on thee by God, unless that God himself had revealed them. *What glorious things were said of thee, O City of God!*¹ If thy humility was troubled when the archangel called thee *full of grace, and blessed among women*; how must thou not have shrunk from the

¹ Ps. lxxxvi 3.

homage paid thee by the Apostles, when they were first told that thou wast the Mother of God, the ever spotless Virgin, Immaculate from thy very conception ! But no, blessed Mother ! thou canst not shun the honours that are richly thy due. The prophecy spoken by thyself, in Zachary's house, must be fulfilled: *All generations shall call thee BLESSED !*¹ The time is at hand; a few days hence, the preaching of the Gospel will have commenced. Thy name, thy ministry, thy glories are an essential part of the *Creed* which is to be carried throughout the world. Up to this time, thou hast been shrouded in a veil of mystery; that veil must now be drawn aside—Jesus will have it so—and thou must be known as Mother of the God, who, when he came to save us, disdained not to assume our human nature in thy chaste womb. Dearest Mother ! Queen of angels and men ! suffer us to unite our fervent homage with that which the Apostolic College gave thee, when Jesus first revealed to them thy glories !

Let us, in honour of the blessed Mother, recite this sequence of the Cluny Missal of 1523. It is a graceful imitation of the *Victimæ Paschali*.

SEQUENCE

Virgini Mariæ laudes
Intonent Christiani.

O beata domina,
Tua per suffragia
Reconcilientur peccatores.

Fiant per te liberi
A fermento veteri,
Victimæ paschalis
Perceptores.

Da nobis, Maria,
Virgo clemens et pia,
Aspectu Christi viventis,
Et gloria frui
Resurgentis.

Tu prece nos pia,
Christo reconcilia,

Let Christians offer to the Virgin Mary their hymns of praise.

O Lady ever blessed ! let sinners be reconciled to God by thy prayers.

May they that receive the Paschal Lamb be, by thy intercession, cleansed from the old leaven.

Give us, O Mary, thou merciful and loving Virgin !

To enjoy the sight of the living and Risen Christ.

Reconcile us with Jesus by thy holy prayers,

¹ St Luke, i 48.

Quæ sola Mater intacta,
Es Genitrix
Verbi Dei facta.

Credendum est ex te Deum
Et hominem natum,
Resurrexisse
Glorificatum.

Scimus Christum surrexisse
A mortuis vere;
Conserva Mater nos et tuere.
Amen.

O thou the spotless Mother
of the Word of God !

We believe that the God-Man
who was born of thee hath risen
again in glory.

We know that Christ hath
truly risen from the dead. Do
thou, O Mother ! preserve and
defend us. Amen.

FOURTH SUNDAY AFTER EASTER

V. In resurrectione tua, V. In thy resurrection, O
 Christe, alleluia. Christ, alleluia.

R. Cœli et terra lætentur, R. Let heaven and earth re-
 alleluia. joice, alleluia.

OUR Jesus has organized his Church, and confided to his Apostles the sacred deposit of the truths which are to form the object of our faith. We must now follow him in another work, of equal importance to the world, to which he gives his divine attention during these forty days: it is the institution of the sacraments. It is not enough that we believe; we must, moreover, be made just—that is, we must bear upon us the likeness of God's holiness; we must receive, we must have incorporated within us that great fruit of the redemption which is called *grace*; that thus being made living members of our divine Head, we may be made joint-heirs with him of the kingdom of heaven. Now it is by means of the *sacraments* that Jesus is to produce in us this wondrous work of our justification; he applies to us the merits of his Incarnation and Sacrifice, but he applies them by certain means, which he himself, in his power and wisdom, has instituted.

Being the sovereign master of his own gifts, he can select what means he pleases whereby to convey grace to us; all *we* have to do is to conform to his wishes. Thus, each of the sacraments is a law; so that it is in vain that we hope for a sacrament to produce its effects, unless we fulfil the conditions specified by our Redeemer. And here, at once, we cannot but admire that infinite goodness which has so mercifully blended two such widely distinct operations in one and the same act—namely, on the one side the humble submission of man, and on the other the munificent generosity of God.

We were showing, a few days back, how the Church, though a spiritual society, is also visible and exterior, because man, for whose sake the Church was formed, is a being composed of body and soul. When instituting the sacraments, our Lord assigned to each an essential rite; and this rite is outward and sensible. He made the *Flesh*, which he had united to his divine Person, become the instrument of our salvation by his Passion and Death on the Cross; he redeemed us by shedding his *Blood* for us: so is it in the sacraments; he follows the same mysterious plan, taking physical things as his auxiliaries in effecting the work of our justification. He raises them to a supernatural state, and makes them the faithful and all-powerful conductors of his grace, even to the most intimate depths of our soul. It is the continuation of the mystery of the Incarnation, the object of which is to raise us, by visible things, to the knowledge of things invisible. Thus is broken the pride of Satan; he despised man because he is not purely a spirit, but is spirit and matter unitedly; and he refused to pay adoration to the word made *Flesh*.

Moreover, the sacraments, being visible signs, are an additional bond of union between the members of the Church: we say *additional*, because these members have the two other strong links of union—submission to Peter and to the pastors sent by him and profession of the same faith. The Holy Ghost tells us, in the sacred Volume, that a *threefold cord is not easily broken*.¹ Now we have such a one; and it keeps us in the glorious unity of the Church: hierarchy, dogma, and sacraments, all contribute to make us one Body. Everywhere, from north to south, and from east to west, the sacraments testify to the fraternity that exists amongst us; by them we know each other, no matter in what part of the globe we may be, and by the same we are known by heretics and infidels. These divine sacraments are the same in every country, how much soever the liturgical formulæ of their administration may differ; they are the same in

¹ Eccles. iv 12.

the graces they produce, they are the same in the signs whereby grace is produced—in a word, they are the same in all the essentials.

Our Risen Jesus would have the sacraments be seven. As at the beginning he stamped the creation of the visible world with this sacred number, giving six days to work and one to rest, so, too, would he mark the great spiritual creation. He tells us, in the Old Testament, that *Wisdom* (that is, himself, for he is the Eternal Wisdom of the Father) will *build to himself a house*, which is the Church; and he adds that he will make it rest on *seven pillars*.¹ He gives us a type of this same Church in the tabernacle built by Moses, and he orders a superb candlestick to be provided for giving light, by day and night, to the holy place; but there were to be *seven* branches to the candlestick, and on each branch were to be graven flowers and fruits.² When he raises his beloved disciple to heaven, he shows himself to him surrounded by *seven* candlesticks, and holding *seven* stars in his right hand.³ He appears to him as a Lamb, bearing *seven* horns, which are the symbol of strength, and having *seven* eyes, which signify his infinite wisdom.⁴ Near him lies a Book, in which is written the future of the world; the Book is sealed with *seven* seals, and none but the Lamb is able to loose them.⁵ The disciple sees *seven* spirits, burning like lamps, before the throne of God,⁶ ready to do his biddings, and carry his word to the extremities of the earth.

Turning our eyes to the kingdom of Satan, we see him mimicking God's work, and setting up a *seven* of his own. *Seven* capital and deadly sins are the instruments whereby he makes man his slave; and our Saviour tells us that when Satan has been defeated and would regain a soul, he brings with him *seven* of the wickedest spirits of hell. We read in the Gospel that Jesus drove *seven* devils out of Mary Magdalen. When God's anger bursts upon the world, immediately before the coming

¹ Prov. ix 1.

⁴ Apoc. v 6.

² Exod. xxv 37.

⁵ *Ibid.* v 1, 5.

³ Apoc. i 12, 16.

⁶ *Ibid.* iv 5.

of the dread Judge, he will announce the approach of his chastisements by *seven* trumpets, sounded by *seven* angels;¹ and *seven* other angels will then pour out upon the guilty earth *seven* vials filled with the wrath of God.²

We, therefore, who are resolved to make sure our election; who desire to possess the grace of our Risen Jesus in this life, and to enjoy his vision in the next; oh! let us reverence and love this merciful *seven*, these admirable sacraments! Under this sacred number he has included all the varied riches of his grace. There is not a want or necessity, either of souls individually, or of society at large, for which our Redeemer has not provided by these seven sources of regeneration and life. He calls us from death to life by Baptism and Penance; he strengthens us in that supernatural life by Confirmation, the Eucharist, and Extreme Unction; he secures to his Church both ministry and increase by Holy Orders and Matrimony. The seven sacraments supply everything needed; take one away, and you destroy the harmony. The Churches of the East, though severed now for long ages from Catholic unity, retain all seven; and when Protestantism broke the sacred number, it showed in this, as in all its other pretended *reforma-tions*, that it was estranging itself from the spirit of the Christian religion. No: the doctrine of the sacraments is one that cannot be denied without denying the true faith. If we would be members of God's Church, we must receive this doctrine as coming from him who has a right to insist on our humble submission to his every word. It is to the soul which thus believes that the sacraments appear in all their divine beauty and power: we understand, because we believe, *Credite, et intelligitis!* It is the fulfilment of the text from Isaias, as rendered by the Septuagint: *Unless ye believe, ye shall not understand!*³

Let us confine our considerations, for to-day, to the first of the sacraments—Baptism. It is during Paschal

¹ Apoc. viii 2.

² *Ibid.* xvi 1.

³ Isa. vii 9.

Time that we have it brought before us in all its glory. We remember how, on Holy Saturday, it filled the hearts of the catechumens with joy, giving them a right to heaven. But the great sacrament had had its preparations. On the Feast of the Epiphany, we adored our Emmanuel as we beheld him descending into the river Jordan, and by this contact with his sacred Body, communicating to the element of water the power of purifying men's souls from sin. The Holy Ghost, in the form of a dove, rested on Jesus' head, and by his divine influence gave fecundity to the life-giving element. The voice of the Eternal Father was heard in a cloud announcing his adoption of all such as should receive baptism; he adopted them in Jesus, his eternally well-beloved Son.

During his sojourn on earth, our Redeemer thus explained the mystery of baptism to Nicodemus, who was a ruler among the Jews, and a master in Israel: *Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.*¹ Here, as in so many other instances, he foretells what he intends to do at a future time; he prepares us for the mystery by telling us that as our *first* birth was not pure, he is preparing a *second* for us; that this second birth will be holy, and that water is to be the instrument of so great a grace.

But after his Resurrection, our Emmanuel openly announced his having given to water the power of producing the sublime adoption to which mankind was invited by the Eternal Father. Speaking to his Apostles, he thus gives them the fundamental law of the kingdom he had come from heaven to establish: *Going, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*² This is the master-gift bestowed on the world by its Redeemer: salvation by water and the invocation of the blessed Trinity; for he adds: *He that believeth and is baptized, shall be saved.*³ What a revelation was here! It told

¹ St John iii 5.² St Matt. xxviii 19.³ St Mark xvi 16.

us of the infinite mercy wherewith our Creator loved us: it was the inauguration of the sacraments by the announcement of the first of the seven—of that one which, according to the expression of the holy Fathers, is the *gate to the rest*.

Let us love this august mystery of baptism, to which we are indebted for the life of our souls, and for the indelible character which makes us members of our divine Head, Jesus. The holy King of France, St Louis, who was baptized in the humble village of Poissy, loved to sign himself 'Louis of Poissy.' He looked upon the baptismal font as the mother who had given him a life incomparably superior to that which made him the son of an earthly monarch: she gave him to be the child of God and heir to the kingdom of Heaven. We should imitate this saintly king.

But observe the exceeding considerateness of our Risen Jesus, when he instituted this the most indispensable of the sacraments. He chose for its *matter* the commonest that could be, and the most easily to be had. Bread, wine and oil are not so plentiful as water, which is to be found in every place; God made it thus plentiful, that when the appointed time came, the fount of regeneration might be within everyone's reach.

In his other sacraments, our Saviour would have priests alone to be the ministers: not so with baptism. Any one of the faithful, whatever may be his or her condition, may administer baptism. Nay more; an infidel can, by water and the invocation of the blessed Trinity, confer upon others the baptismal grace, which he or she does not possess, provided only that he really intends to do what Holy Church does, when she administers the sacrament of baptism.

Nor is this all. An unbaptized man or woman may be dying, and no one near him to administer this sacrament; he is on the brink of eternity, and there is no hand nigh to pour the water of regeneration upon him; our Saviour has lovingly provided for this necessity. Let this man or woman believe in baptism; let him

desire it in all the sincerity of his soul; let him entertain sentiments of compunction and love, such as are required of an adult when receiving baptism; he is *baptized in desire*, and heaven is open to him.

But what if it be a child, who has not come to the use of reason? Our Saviour's words are plain: *He that believeth and is baptized, shall be saved*. How, then, can this child be *saved*? The guilt of original sin is upon it, and it is incapable of making an act of faith. Fear not: the power of holy baptism extends even so far as this. The faith of the Church will be imputed to this child, which the Church is about to adopt as her own: let water be but poured on the child, in the name of the three divine Persons, and it is a *Christian* for ever. Baptized in the faith of the Church, this child now possesses (and, as we say, personally) Faith, Hope and Charity; the sacramental water has achieved this wondrous work. If the little innocent dies, it goes straight to heaven.

These, O Jesus! are the admirable effects of the first of thy sacraments. How truly does the Apostle say of thee, that thou *willest all men to be saved*!¹ If this thy *will* be in some without its fulfilment, so that some children die without baptism, it is because of the consequences which sin produces in the parents, and which thy justice is not bound to prevent. And yet, how frequently does not thy mercy intervene, and procure the grace of regeneration for children who, naturally, would have been excluded! Thus, the water of baptism has been poured upon countless babes, who were dying in the arms of their pagan parents, and the angels received these little ones into their choirs. Knowing this, dear Saviour, we are forced to exclaim with the Psalmist: *Let us that live bless the Lord*!²

In the Greek Church, the fourth Sunday after Easter is called the *Sunday of the Samaritan*, because there is then read the passage of the Gospel which relates the conversion of this woman.

¹ 1 Tim. ii 4.

² Ps. cxliii 18

The Roman Church begins the *Catholic Epistles* in her Night Office of this Sunday, and continues them till Pentecost Sunday.

MASS

In the Introit, the Church makes use of one of the finest *canticles* of the royal prophet, in order to celebrate the *wonderful* graces bestowed upon her by her divine Spouse; she also rejoices at the thought that the *Gentiles* have been called to the knowledge of God, to *justification* and *salvation*.

INTROIT

Cantate Domino canticum novum, alleluia: quia mirabilia fecit Dominus, alleluia: ante conspectum gentium revelavit justitiam suam. Alleluia, alleluia, alleluia.

Ps. Salvavit sibi dextera ejus: et brachium sanctum ejus.

Sing to the Lord a new canticle, alleluia: because the Lord hath done wonderful things, alleluia: he hath revealed his justice in the sight of the Gentiles. Alleluia, alleluia, alleluia.

Ps. His right hand, and his holy arm hath saved us.

℣. Gloria Patri. Cantate. ℣. Glory, etc. Sing, etc.

Laden with the blessings of God, who, by his divine sacraments has made them to be one people, the faithful should not be satisfied with *observing* the commandments—they should *love* them; they should also long after the heaven that is promised them. The Church prays, in the Collect, that her children may receive the grace to do all this.

COLLECT

Deus, qui fidelium mentes unius efficis voluntatis: da populis tuis id amare quod præcipis, id desiderare quod promittis; ut inter mundanas varietates ibi nostra fixa sint corda, ubi vera sunt gaudia. Per Dominum.

O God, who makest the faithful to be of one mind: grant that thy people may love what thou commandest, and desire what thou promisest: that, amidst the uncertainties of this world, we may place our affections where there are true joys. Through, etc.

To this are added two of the Collects given at *page 135*.

EPISTLE

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

Cap. I.

Charissimi, omne datum optimum, et omne donum perfectum desursum est, descendens a Patre luminum, apud quem non est transmutatio nec vicissitudinis obumbratio. Voluntarie enim genuit nos verbo veritatis, ut simus initium aliquod creaturæ ejus. Scitis, fratres mei dilectissimi. Sit autem omnis homo velox ad audiendum: tardus autem ad loquendum, et tardus ad iram. Ira enim viri, justitiam Dei non operatur. Propter quod abjicientes omnem immunditiam, et abundantiam malitiæ, in mansuetudine suscipite insitum verbum, quod potest salvare animas vestras.

Ch. I.

Dearly beloved: Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

The favours bestowed upon the Christian people proceed from the goodness of our heavenly *Father*. He is the source of everything in the order of nature; and if, in the order of grace, we are become his children, it is because he sent us his Consubstantial Word—the *Word of Truth*—whereby, by means of baptism, we were made children of God. Hence, we ought to imitate, as far as our weakness will permit, the divine calm of our Father who is in heaven; we ought to avoid that state of passionate excitement which savours of a terrestrial life, whereas *ours* should be of the heaven whither God calls us. The Apostle bids us *receive, with meekness, the word*, which makes us what we are. He tells us that this *word* is a germ of salvation *grafted* into our souls: only let us put no obstacle to its growth, and we shall be *saved*.

In the first Alleluia-Versicle, our Risen Jesus extols, in the words of the royal psalmist, the *power* of his Father, who gave him the victory of his Resurrection. In the second, we ourselves proclaim the praise of the immortal life of our divine Master; we proclaim it in the words of St Paul;

Alleluia, alleluia.

℣. *Dextera Domini fecit virtutem: dextera Domini exaltavit me.*

Alleluia.

℣. *Christus resurgens ex mortuis, jam non moritur: mors illi ultra non dominabitur, alleluia.*

Alleluia, alleluia.

℣. *The right hand of the Lord hath displayed power: the right hand of the Lord hath raised me up.*

Alleluia.

℣. *Christ rising from the dead, dieth now no more; death shall no longer have dominion over him, alleluia.*

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Sequel of the holy Gospel according to John.

Cap. XVI.

In illo tempore: Dixit Jesus discipulis suis: Vado ad eum qui misit me: et nemo ex vobis interrogat me, Quo vadis? Sed quia hæc locutus sum vobis, tristitia implevit cor vestrum. Sed ego veritatem dico vobis: Expedit vobis ut ego vadam: si enim non abiero, Paraclitus non veniet ad vos: si autem abiero, mittam eum ad vos. Et cum venerit ille, arguet mundum de peccato, et de justitia, et de judicio. De peccato quidem, quia non crediderunt in me: de justitia vero, quia ad Patrem vado, et jam non videbitis me: de judicio autem, quia princeps hujus mundi jam judicatus est. Adhuc multa habeo vobis dicere: sed non potestis portare modo.

Ch. XVI.

At that time: Jesus said to his disciples: I go to him that sent me; and none of you asketh me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgement. Of sin: because they believed not in me. And of justice: because I go to the Father; and you shall see me no longer. And of judgement: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now.

Cum autem venerit ille Spiritus veritatis, docebit vos omnem veritatem: non enim loquetur a semetipso: sed quæcumque audiet loquetur, et quæ ventura sunt annuntiabit vobis. Ille me clarificabit: quia de meo accipiet et annuntiabit vobis.

But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak: and the things that are to come he shall show you. He shall glorify me: because he shall receive of mine, and shall show it you.

The Apostles were sad at hearing Jesus say to them: *I go*. Are not *we* so, too? we who, thanks to the sacred Liturgy, have been in such close company with him ever since the day of his birth at Bethlehem. Yet a few days, and he is to ascend into heaven, and our year is to lose the charm it possessed of following, day by day, the actions and words of our Emmanuel. Still, he would have us moderate our sadness. He tells us that in his stead the Paraclete, the Comforter, is about to descend upon the earth, and abide with us to the end of time, in order that he may give us light and strength. Let us make good use of these last hours with our Jesus: we shall soon have to be preparing for the divine Guest who is to take his place.

By these words, which were spoken shortly before his passion, our Saviour does more than tell us of the coming of the Holy Ghost; he also shows us how terrible this coming will be to them that have rejected the Messias. His words are unusually mysterious: let us listen to the explanation given of them by St Augustine, the Doctor of doctors. *When the Holy Ghost is come*, says our Lord, *he will convince the world of sin, because they believed not in me*. How great must, indeed, be the responsibility of them that have been witnesses of Jesus' wonderful works; and yet will not receive his teaching! Jerusalem will be told that the Holy Ghost has come down upon the disciples: and she will receive the news with the same indifference as she did the miracles which proved Jesus to be her Messias. The coming of the Holy Ghost will serve as a sort of signal

of the destruction of the deicide city. Jesus adds: *The Paraclete will convince the world of justice, because I go to the Father, and ye shall see me no longer.* The Apostles, and they that believe their word, shall be *just* and holy by faith: they will believe in him that is *gone to the Father*—in him whom they are to see no longer in this world. Jerusalem, on the contrary, will remember him only to blaspheme him: the holiness, the faith, the *justice* of them that shall believe, will be her condemnation, and the Holy Ghost will leave her to her fate. Jesus continues: *The Paraclete will convince the world of judgement, because the prince of this world is already judged.* They that follow not Christ Jesus, follow Satan: he is their *prince*, but his *judgement* is already pronounced. The Holy Ghost warns the followers of the *world* that their leader is already in eternal torments. Let them reflect well upon this; for, as St Augustine observes, 'the pride of *man* has no right to reckon upon indulgence; let it but think of the hell into which even the *angels* were cast because they were proud.'¹

In the Offertory, the Christian makes use of the psalmist's words, to celebrate the favours bestowed by God *upon his soul*. He invites the *whole earth* to join him in his gratitude, and he does well; for the favours received by this Christian are offered to the whole of mankind; Jesus has invited all men to share by means of the sacraments in the graces of the redemption.

OFFERTORY

<p>Jubilate Deo uniyersa terra, psalmum dicite nomini ejus: venite et audite, et narrabo vobis, omnes qui timetis Deum, quanta fecit Dominus animæ meæ, alleluia.</p>	<p>Sing to the Lord all the earth, sing a psalm to his name: come and hear, and I will relate to you, all you who fear God, what great things the Lord hath done for my soul, alleluia.</p>
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Holy Church delights in the contemplation of divine *truth*, so profusely communicated to her by our Risen

¹ In Joannem, Tract. xcv.

Lord; she prays, in the following prayer, that her children may lead such good lives in this world, as to merit the eternal enjoyment of the God of all *truth*.

SECRET

Deus, qui nos per hujus sacrificii veneranda commercia, unius summæ divinitatis participes effecisti: præsta quæsumus; ut sicut tuam cognoscimus veritatem, sic eam dignis moribus assequamur. Per Dominum.

O God, who hast made us partakers of the one Supreme Divinity, by the frequent celebration and participation of this holy sacrifice: grant, we beseech thee, that as we know thy truth, so we may live up to it by a worthy conduct of life. Through, etc.

To this are added two of the Secrets given at *page 140*.

The Communion-Anthem repeats the mysterious words of the Gospel, which we have already explained; they remind us that the coming of the Holy Ghost may be either a reward or a punishment, according to the dispositions of men.

COMMUNION

Cum venerit Paraclitus, Spiritus veritatis, ille arguet mundum de peccato, et de justitia, et de judicio. Alleluia, alleluia.

When the Comforter, the Spirit of truth, shall come, he will convince the world of sin, and of justice, and of judgement. Alleluia, alleluia.

Whilst giving thanks for the divine mystery just received, the Church, in the Postcommunion, teaches us that the Eucharist has the power of cleansing us from our sins, and preserving us from the dangers to which we are exposed.

POSTCOMMUNION

Adesto nobis, Domine Deus noster: ut per hæc quæ fideliter sumpsimus, et purgemur a vitiis, et a periculis omnibus eruamur. Per Dominum.

Help us, O Lord our God, that our sins may be forgiven, and that we may be delivered from all dangers by the sacrament which we have received with faith. Through, etc.

To this are added two of the Postcommunions given at *page 141*.

VESPERS

The psalms, hymn and versicle are given on *pages 81-90.*

ANTIPHON OF THE MAGNIFICAT

ANT. Vado ad eum qui misit me: sed quia hæc locutus sum vobis, tristitia implevit cor vestrum, alleluia.

ANT. I go to him that sent me: but because I have spoken these things unto you, sorrow hath filled your heart, alleluia.

OREMUS.

Deus, qui fidelium mentes unius efficis voluntatis: da populis tuis id amare quod præcipis, id desiderare quod promittis; ut inter mundanas varietates ibi nostra fixa sint corda, ubi vera sunt gaudia. Per Dominum.

LET US PRAY.

O God, who makest the faithful to be of one mind, grant that thy people may love what thou commandest, and desire what thou promisest: that, amidst the uncertainties of this world, we may place our affections where there are true joys. Through, etc.

We will close the day with the following fine Preface given in the ancient Gothic Missal, which was published by Dom Mabillon, and was formerly used in many of the Churches of Gaul.

CONTESTATIO

Dignum et justum est; æquum et salutare est: nos tibi hic et ubique semper gratias agere, Domine sancte; Pater omnipotens, æterne Deus. Sed in hac die Resurrectionis Domini nostri Jesu Christi Filii tui gratulatio major exultat in cordibus nostris. Hic est enim dies, in quo nobis exorta est perpetuæ causa lætitiæ. Hic est dies resurrectionis humanæ, et vitæ natalis æternæ. Hic est dies, in quo satiati sumus mane misericordia tua: quo

It is meet and just, right and available to salvation, that we should, here and in all places, give thanks to thee, O Holy Lord, Almighty Father, Eternal God: but, on this day of the Resurrection of Jesus Christ our Lord, thy Son, a greater gladness is excited within our hearts. For this is the day on which there sprang up unto us the cause of perpetual joy. This is the day of man's resurrection, the birthday of life everlasting. This is the day on which we were filled, in the morning, with

nobis ille Benedictus, qui venit in nomine Domini, Deus noster inluxit nobis. Hic enim Dominus noster Jesus Christus Filius tuus adimplens prophetias temporibus præstitutis visitavit nos post bidduum, die tertia resurrexit. Hic est enim dies tanti muneris benedictione signatus: qui hodierna festivitate gaudentibus in toto orbe mortalibus frequentatur. Quia omnium mors perempta est in cruce Christi; et in Resurrectione ejus omnium vita surrexit.

thy mercy; the day on which he who cometh in the name of the Lord, the Blessed One, our God, shone upon us. For this our Lord Jesus Christ, thy Son, fulfilling the prophecies in their appointed time, visited us after two days, and rose again on the third. This is the day enriched with so great a blessing, that it is celebrated with joy by the whole of mankind; for the death of all men was put to death on the Cross of Christ, and the life of all men had its resurrection in his Resurrection.

MONDAY OF THE FIFTH WEEK AFTER
EASTER

℣. In resurrectione tua, ℣. In thy resurrection, O
Christe, alleluia. Christ, alleluia.

℞. Cœli et terra lætentur, ℞. Let heaven and earth
alleluia. rejoice, alleluia.

JESUS bestows an inestimable gift upon his Apostles; and from this gift there proceed two sacraments.

On the sixth day of the creation, the divine Word infused his breath into man, whose body he had formed out of the slime of the earth; and immediately this body was animated by a soul, bearing upon it the image of God. On the evening of the day of his Resurrection, the same divine Word, then made visible in the flesh he had assumed, suddenly appeared in the midst of his Apostles, and said to them: *Peace be to you! As the Father hath sent me, I also send you.*¹ Then breathing upon them, he added, in a tone of command: *Receive ye the Holy Ghost!*² What is this *Breath*, which is not given to all men but only to a few chosen ones? Jesus himself explains it, by the words he speaks: this *Breath* imparts the Holy Ghost to them that receive it. The Holy Ghost is given to the Apostles, because they are *sent* by Jesus, as Jesus is *sent* by the Father.

The Apostles, then, receive this divine Spirit, in order that they may communicate him to men, just as they themselves have had him given to them by Jesus. The Church's tradition fills up the brief account of the Gospel. Two sacraments, as we have already stated, take their origin from this act of our Risen Jesus, who afterwards instructed his Apostles as to the rites wherewith each of the two was to be administered.

The first of these two sacraments is Confirmation,

¹ St John xx 21.

² *Ibid.* 22.

for whose institution we will return our humble thanks to-day; the other is Holy Orders, which we will explain further on in the week; both of them belong, in their administration, to the episcopal character, which is the source whence flow the gifts conferred upon the Apostles for man's sanctification.

Such is the importance of the sacrament of confirmation, that until such time as we have received it, we cannot be considered as perfect Christians. It is true that, by virtue of our baptism, we are children of God, members of Christ and his Church; but, as Christians, we are soldiers: we have to confess our faith, sometimes before tyrants, and even to the shedding of our blood; sometimes before the world, whose false seductive maxims are the occasion of so many apostasies; sometimes against Satan and his wicked angels, whose power is so justly feared by the servants of Christ. The seal of the Holy Ghost confers on us a degree of strength which baptism does not give. Baptism made us citizens of the Church; confirmation makes us soldiers of God and of his Christ. Again, it is true that we can fight and conquer with the armour of baptism; such is God's will, who knows that the sacrament which perfects the Christian is oftentimes an impossibility; but, woe to them that neglect to receive the completion of their baptism! Hence, after administering the sacrament of regeneration on Holy Saturday, the bishop at once proceeded to give the Holy Ghost to all those who had been just born in the Son, and had been adopted by the Father.

Yes, confirmation is administered by a bishop, it is for him to say to the baptized: *Receive ye the Holy Ghost!* It was just that this divine Spirit should be thus honoured. Even when, in cases of necessity, a priest is delegated, by the Pope, to administer this sacrament, he cannot validly do so except on the condition of his using chrism consecrated by a bishop: and thus the episcopal power is always uppermost in the conferring of the Holy Ghost.

What a solemn moment is that, wherein the Spirit

of power, who strengthened the Apostles, descends upon the neophytes kneeling before the bishop! The pontiff stretches his hands over them: he pours out upon them the Spirit he has received in order to communicate him to others; and that he may give all possible solemnity to the gift he is about to bestow, he cites the words of Isaias, which prophesy the descent of the Spirit on the Branch that was to spring up from the root of Jesse—a prophecy which was fulfilled in our Jesus, when he received baptism in the river Jordan, from the hands of St John the Baptist: ‘O Almighty and Eternal God! who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost; send forth from heaven upon them thy sevenfold Spirit, the Holy Paraclete: the Spirit of wisdom and understanding; the Spirit of counsel and fortitude; the Spirit of knowledge and godliness; fill them with the Spirit of thy fear, and sign them with the sign of the Cross of Christ.’¹

Then is brought the sacred *chrism*, of whose virtue we heard so much on Maundy Thursday. Confirmation was anciently called the *Sacrament of Chrism*—of chrism in which dwells the power of the Holy Ghost. The pontiff anoints with it the foreheads of the neophytes, and, at the same instant, the Holy Ghost imprints on their souls the sign of a perfect Christian. They are *confirmed*, and for ever. Let them but listen to the voice of the sacrament which is now within them, and no trial, no danger can master them. The holy oil wherewith the cross has been signed on their forehead has imparted to them that firmness of *adamant* which was given to the Prophet Ezechiel, and enabled him to withstand all his enemies.²

To a Christian, strength is salvation; for *man’s life on earth is a warfare*.³ Glory, then, be to our Risen Jesus, who, foreseeing the attacks that would be made against us, has armed us for the battle, and, in this admirable sacrament of confirmation, has given us the

¹ Pontificale Romanum : De Confirmandis. Isa. xi.

² Ezech. iii 9.

³ Job vii 1.

divine Spirit, who proceeds from himself and the Father, that we might be strong and invincible! Let us thank him, with all our hearts, for his having thus completed the grace already given us in baptism. The Father, who so graciously adopted us, has delivered up his Only Begotten Son for us; the Son gives us the Spirit, that he may dwell within us; oh! how wonderful a creature is man, who is so loved by the Trinity! And yet man is a sinner and an unfaithful creature: and but too frequently, all these graces are rendered fruitless by his negligence or malice! Let us at least be faithful, by keeping ourselves closely united to Holy Church, and by devoutly celebrating, with her, the mysteries of God's goodness which the liturgical year brings successively before us.

Let us adore our Risen Jesus, our divine Benefactor. In the name of his Church, enriched as she is by such precious gifts, let us offer him this beautiful Paschal canticle, taken from the ancient Missal of Saint Gall.

SEQUENCE

Ecce vocibus
Carmina comparibus
Ecclesia dilecto
Pangat suo,
Illius gaudens
Reditus triumpho.

Et a pulchra
Tergens genâ
Lacrymulam,
Læta nunc excipiat
Regressum,
Quem nuper flebat
Ademptum.

Qui de sursum veniens,
Hujus et affectu ardens,
Tersit suo vulnere
Ab illa nævum
Parentis primulæ.
Cujus sponsi radio
Procul de nuptæ gaudio
Synagoga pellatur,
Colore obfuscata nigerrimo.

Let the Church, rejoicing in the triumphant return of her Beloved, sing to him her canticles, with voice well attuned.

Let her dry the tears from her beautiful cheeks, and gladly welcome back her Jesus, for whom she wept when he was taken from her.

He came from heaven, out of burning love for her; and, by his Blood, cleansed her from the stain of Eve's offence. The Synagogue clad in robes of blackest hue, is driven, by the Bridegroom's piercing rays, from the Marriage Feast.

Namque illius amore
Alta confixus crucis arbore
Sacravit lateris
Illam flumine.

Hanc præfiguravit Eva,
Viri cum fabricatur a costa,
Et Noe arcula
Aquis levata.

Hanc Babylonis
Nuper tyrannus
Misere afflictam,
Atque suis a sedibus

Translatam,
Tu, Christe,
Favens plorati,
Atque sternens Babylonem,
Revocasti Sion tuum
Ad montem.

Quam hic jocundis
Ovantem gaudiis
Gratia figurat
Mundi florentis,

Hujus gratiæ
Consortes nos esse
Fac Jesu redemptos
Tuo cruore;

Et qui nostri causa
Canopicos affixisti
Morte principes,
Ut nos inde solveres,
Præsta in eremo

Hujus vitæ,
Ut muniti pedes
Viperas

Conteramus igneas.
Te duce, promissam
Veniamus ut ad terram.
Amen.

Through love for his Church,
Jesus was nailed to the lofty Tree
of the Cross, and he sanctified
her by the stream that flowed
from his Side.

Eve, formed from Adam's rib,
was a figure of the Church; so,
too, was Noe's Ark, when it sailed
on the waters.

The king of Babylon cruelly
treated thy Spouse, O Christ,
and sent her into exile: but thou
hadst pity on her sorrow, and,
destroying Babylon, didst bring
her back to thy holy Mount of
Sion.

The earth, decked in her
flowers of spring, is a figure of
thy Church's triumphant joy.
Make us, O Jesus, to imitate her
loveliness, for thou hast re-
deemed us by thy Blood.

Thou, for our sakes, and for
our deliverance, didst bring
death upon the princes of Egypt:
grant that we may safely walk
through the desert of this life
and tread the fiery serpents
beneath our feet,

And, having thee for our
leader, reach the Promised
Land. Amen.

TUESDAY OF THE FIFTH WEEK AFTER
EASTER

℣. In resurrectione tua, ℣. In thy resurrection, O
Christe, alleluia. Christ, alleluia.

℟. Cœli et terra lætentur, ℟. Let heaven and earth
alleluia. rejoice, alleluia.

THE third sacrament—the Holy Eucharist—is so intimately connected with our Redeemer's Passion that its institution could not be deferred till the Resurrection had taken place. On Maundy Thursday, we honoured the solemn act whereby our Jesus prepared for the morrow's sacrifice, by instituting the mystery of his Body and Blood, which are really immolated in the Eucharistic Supper. The Apostles were not only admitted, as all future generations were to be, to partake of the divine Food, *which giveth life to the world*,¹ but they moreover received power from Jesus, the *Priest for ever*,² to do what he himself had just done. The great Mystery was inaugurated; the new priesthood was instituted: and now that Jesus is risen from the dead, he makes known to his Apostles the whole importance of the gift bestowed upon mankind at the Last Supper; he bids them begin the exercise of the sublime power conferred on them, as soon as the Holy Ghost, by descending upon the earth, shall give to the Church the signal for her using the prerogatives wherewith she has been endowed; and, finally, he teaches *how* they are to perform this special function of their Priesthood.

At the Last Supper, the Apostles were still carnal-minded men. They were taken up with the sad event that was about to happen, and overcome with grief at their divine Master telling them that that was the last Pasch he was to keep with them. They were not,

¹ St John vi 33.

² Ps, cix 4.

therefore, in a fit state to appreciate what it was that Jesus had done for them, when he uttered those words: *Take ye and eat; this is my Body. Drink ye all of this; for this is my Blood.* Still less did they understand the greatness of the power they received, of doing what their Lord himself had just done in their presence. Now that Jesus is risen from the grave, he unfolds all these mysteries to them. The sacrament of the Eucharist was not instituted during these days, but it was made known, explained, and glorified by its divine institutor: and this circumstance gives a fresh lustre to the sacred season we are now going through.

Of all the sacraments, there is not one that can be compared in dignity to that of the Eucharist. The others give grace; this gives us the very Author of grace. The others are only sacraments; this is both a sacrament and a sacrifice. We will endeavour to explain it in all its magnificence, when we come to the bright feast of Corpus Christi. Let us for the present pay the tribute of our loving adoration to our Jesus, the *Living Bread*, that giveth *life to the world*.¹ Let us acknowledge his immense love for his sheep. He seems to be on the point of leaving them that he may return to his Father, and yet his love retains him amongst them by means of this august mystery, wherein he is truly though invisibly present.

Be thou blessed, then, O Son of the Eternal Father! who, even in the days of the ancient covenant, didst assure us that thy *delights are to be with the children of men*.² Thou provest it now by this wonderful sacrament, which reconciles thy two announcements, apparently so contradictory: thy leaving us, and thy abiding ever in our midst.

Be thou blessed for having provided for the nourishment of our souls as well as for that of our bodies. At Christmas we welcomed thy birth at Bethlehem, which signifies a *House of Bread*. Thou wast both the Saviour who was born for us, and the Food that came down from heaven to nourish our souls.

¹ St John vi 33, 41.

² Prov. viii 31.

Be thou blessed, who, not satisfied with working the greatest of wonders at the Last Supper, by changing bread into thy Body and wine into thy Blood, hast also willed that this same miracle should be renewed, everywhere and to the end of time, for the support and consolation of our souls.

Be thou blessed in that thou hast put no limits to our longing after this Bread of Life. On the contrary, thou biddest us make it our *daily Bread*, and this in order that we may not faint in the way of this our exile.

Be thou blessed for the generosity wherewith, out of thy desire to communicate thyself unto us, thou hast exposed thyself to the blasphemies of heretics, to the sacrileges of bad Christians, and to the indifference of the tepid.

Be thou blessed, O divine Lamb, who enrichest the new Pasch by the shedding of thy Blood, and invitest the new Israel to a banquet where thy sacred Body is offered as nourishment to thy faithful; there do they receive life at its very source, and share in the ineffable joys of thy Resurrection.

Be thou blessed, O Jesus, for having instituted, in the Holy Eucharist, not only the greatest of the sacraments, but also a sacrifice which surpasses all others; a sacrifice whereby we are enabled to offer to the divine Majesty the only homage that is worthy of him, give him thanks in keeping with his favours to us, make him a superabundant atonement for our sins, and finally beg and obtain from him all the graces of which we stand in need.

Be thou blessed, O Emmanuel, who, having promised to give us this heavenly Food, didst fulfil thy promise on the eve of thy Passion, and gavest us this adorable sacrament as the testament of thy love. In the interval between thy Resurrection and Ascension, thou didst reveal to thine Apostles the excellency of thy gift, that so we might receive it with becoming faith.

We offer thee, dear Jesus, this homage of our faith. We confess that in this august Mystery the bread is

changed into thy Body, and the wine into thy Blood: and we believe it, because thou hast said it, and because thou canst do all things.

In praise of our Paschal Lamb, who gives himself to us to be our nourishment, let us recite the following beautiful canticle, composed by Notker for the Church of Saint Gall.

SEQUENCE

Agni paschalis
Esu potuque dignas,
Moribus sinceris
Præbeant omnes se chris-
tianæ animæ.

Pro quibus se Deo hostiam
obtulit
Ipse summus Pontifex.
Quarum frons,
In postis est modum
Ejus illita sacrosancto cruore,
Tuta a clade Canopica,

Qua crudeles hostes
In mari rubro sunt obruti.
Renes constringant ad pu-
dicitiam:
Pedes tutentur adversus vi-
peras;

Baculosque spirituales
Contra canes jugiter manu
bajulent;
Ut Pascha Jesu mereantur
sequi,
Quo de barathro victor rediit.

En redivivus mundus,
Ornatibus Christo consurgens,
Fideles admonet,

Post mortem melius
Cum eo victuros.
Amen.

That they may be worthy to
partake of the Paschal Lamb,
Let Christians fit themselves
by holy lives.

Jesus, the High Priest, offered
himself, for their sakes, as an
oblation to the Father.

They are signed, as were the
doors of the Israelite houses,
with the most holy Blood of the
Lamb; they are protected from
the slaughter that fell upon
Egypt,

When the cruel enemies were
engulfed in the Red Sea.

Let the faithful gird their loins
with purity; let them protect
their feet against vipers;

And let them ever carry spiri-
tual staves in their hands, to
defend themselves against dogs;
That thus they may deserve
to follow Jesus' Pasch, whereby
he rose again victorious from
the tomb.

Lo! the earth is come once
more to life, and, by her loveli-
ness, rises together with Christ.
She teaches us,

That we, after death, are to
share in Jesus' victory. Amen.

WEDNESDAY OF THE FIFTH WEEK AFTER EASTER

℣. In resurrectione tua,
Christe, alleluia.

℟. Cœli et terra lætentur,
alleluia.

℣. In thy resurrection, O
Christ, alleluia.

℟. Let heaven and earth
rejoice, alleluia.

WE now come to the fourth sacrament, which may be justly called the sacrament of mercy. Jesus knew the weakness of man. He knew that the great majority of Christians would not persevere in the grace they received at baptism; and that sin would in most cases spoil the beautiful plant which had been watered by the dew of heaven, and which, after growing and flowering, was to be transplanted into the garden of eternal life. Like grass that lies withered on the field, so would be this once fair plant. How could it ever revive, unless he that made it gave it life again? Thanks to his infinite mercy, this is what he has the will to do. Consulting the sinner's salvation rather than his own glory, he prepared, as the holy Fathers express it, a second plank after shipwreck. The first was baptism; but mortal sin came, and the soul was again plunged into the wild abyss. She had fallen once more into the hands of her enemy; she was fettered by chains which it was out of her power to break.

During his mortal life on earth, Jesus, who came *not to judge the world, but to save it*,¹ declared that these fetters, forged by the sinner's malice, should be broken by a power which he would one day establish in his Church. Speaking to his Apostles, he told them that *whatsoever they should loosen upon earth, should be loosed also in heaven*.² Since making that solemn promise, our Redeemer has offered his sacrifice on the Cross;

¹ St John xii 47.

² St Matt. xviii 18.

his infinitely precious Blood has been shed for the superabundant expiation of the sins of the world. He that loved us to such a degree as this could never forget the promise he had made. On the contrary, he was most anxious to keep it, for he knew the fearful dangers to which our salvation is exposed. On the very day of his Resurrection, he appears to his Apostles, and his first words evince his eagerness to fulfil the promise he had previously made. It seems as though his mercy were impatient to break asunder the humiliating and terrible bonds of sin, which held us captives. No sooner has he breathed the Holy Ghost upon his Apostles, than he adds these words: *Whose sins ye shall forgive, they are forgiven them.*¹ Observe here, as the holy Fathers have done, the strength of the words spoken by our Lord: *They are forgiven.* He says not, 'they shall be forgiven:' it is no longer the promise of a gift, but the gift itself. Before the Apostles have exercised the divine power conferred on them by Jesus, every absolution which they and their successors in this sacred ministry shall pronounce, even to the end of time, is already confirmed.

Glory, then, be to our Risen Jesus, who has removed the barriers of his justice, that his mercy might inundate the world! Let mankind unite and sing to him the sublime canticle of David, wherein, foreseeing the wondrous events that were to take place under the New Law, this royal psalmist prophesied the *forgiveness of sins*, which the Apostles were afterwards to teach us as an Article of our Creed. *Bless the Lord, O my soul! and let all that is within thee bless his holy Name. Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction.*

Thy youth shall be renewed like the eagle's. The Lord is compassionate and merciful, long-suffering and plenteous in mercy. He will not always be angry. He hath not dealt with us according to our sins. As far as the east is from the west, so far hath he removed our iniquities from us.

¹ St John xx 23.

*As a father hath compassion on his children, so hath the Lord compassion on them that fear him; for he knoweth our frame; he remembereth that we are dust. Man's days are as grass; as the flower of the field, so shall he flourish; for the spirit shall pass in him, and he shall not be, and he shall know his place no more. But the mercy of the Lord is from eternity and unto eternity upon them that fear him. O my soul! bless thou the Lord.*¹

And yet we, the children of the promise, know even better than David did the greatness of God's mercy. Jesus was not content with giving us his assurance that if, after having sinned, we have recourse with humble repentance to the divine Majesty, we shall obtain pardon: as the sentence of God's mercy would thus be without any outward sign, a cruel anxiety would have ever been upon us, leaving us in doubt of our forgiveness. Therefore did this loving Saviour ordain that *men* should give us pardon, in his name. *That we might know that the Son of Man hath power on earth to forgive sins,*² he gave power to his delegates to pronounce over us a sentence of absolution which our very ears might hear, and which would convey to our souls the sweet confidence of pardon.

O ineffable sacrament, by whose means heaven is peopled by countless numbers who else had been lost, and who *will for ever sing the mercies of the Lord!*³ O irresistible power of the words of absolution, which, deriving their efficacy from the Blood of our Redeemer, take away all our iniquities, and plunge them into the abyss of divine mercy! The eternity of torments due to these iniquities would never have expiated them; and yet these few words of the priest: *I absolve thee,* have utterly annihilated them.

Such is the sacrament of penance. In return for the humble confession of our sins and the sincere sorrow for having committed them, we receive pardon, and this not once or twice only, but as often as we approach the sacred tribunal; not for this or that kind of sin only,

¹ Ps. cii.² St Luke v 24.³ Ps. lxxxviii 2.

but for every sin whatsoever. It is not to be wondered at that Satan should envy man this gift, and strive to throw such doubts and difficulties in the way as to prevent his profiting by it. What has not heresy said against this sacrament? It began by teaching that it takes from the glory of holy baptism; whereas on the contrary, it honours that first sacrament, by repairing the injuries done to it by sin. Later on, it exacted, as absolutely necessary for the sacraments, such perfect dispositions, that absolution would find the soul already reconciled with God. It was by this dangerous snare of Jansenism that so many were ruined, either by pride or by discouragement. And lastly, it has set up that Protestant dictum: 'I confess my sins to *God*:' just as though God had not the right to lay down the conditions for pardon.

The sacraments being, as they are, such divine institutions, demand our faith; without faith they are simply impossibilities. Though this be true of all the seven, yet the sacrament of penance is especially welcome to a man of faith, because it so thoroughly humbles human pride. It sends man to ask of his fellow-man what God could have given directly himself. Jesus said to the lepers, whom he wished to cure: *Go, show yourselves to the priests!*¹ Surely he has a right to act in the same manner when there is a question of spiritual leprosy.

Let us, as a homage to our generous Redeemer, offer him this Easter hymn; it is the one used by the Church in her Ferial Matins of Paschal Time.

HYMN

Rex sempiternæ cœlitum,
Rerum creator omnium,
Æqualis ante sæcula
Semper Parenti Filius.

Nascente qui mundo faber
Imaginem vultus tui

O King Eternal of the
heavenly citizens! Creator of
all things! Son co-equal with
the Father, before all ages!

When this world first sprang
up at thy creating word, thou

¹ St Luke xvii 14.

Tradens Adamo, nobilem
Limo jugasti spiritum.

Cum livor et fraus dæmonis
Fœdasset humanum genus,
Tu carne amictus perditam
Formam reformas artifex.

Qui natus olim e Virgine,
Nunc e sepulchro nasceris,
Tecumque nos a mortuis
Jubes sepultos surgere.

Qui pastor æternus gregem
Aqua lavis baptismatis:
Hæc est lavacrum mentium,
Hæc est sepulcrum criminum.

Nobis diu qui debite
Redemptor affixus cruci,
Nostræ dedisti prodigus
Pretium salutis sanguinem.

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.

gavest to Adam a resemblance
to thine own divine Face; and,
to his body formed from slime,
thou joinedst a noble soul.

When the envy and craft of
Satan brought degradation upon
mankind, thou, our Maker,
didst clothe thyself with flesh
and reform our lost race.

Thou, that once wast born of
a Virgin, art now born from the
sepulchre, and biddest us rise
with thee from our death and
burial.

Thou art the Eternal Shep-
herd, who washest thy sheep in
the waters of baptism: it is the
laver of our souls, it is the grave
of our sins.

Thou, our Redeemer, didst
long hang upon the Cross that
was due to us; thou generously
gavest us thy Blood, as the
ransom of our salvation.

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.

THURSDAY OF THE FIFTH WEEK AFTER
EASTER

℣. In resurrectione tua, ℣. In thy resurrection, O
Christe, alleluia. Christ, alleluia.

℞. Cœli et terra lætentur, ℞. Let heaven and earth
alleluia. rejoice, alleluia.

BY the first four sacraments, our Saviour provided for the several spiritual necessities of man during this mortal life. Baptism gives him spiritual birth, Confirmation arms him for the battle, the Eucharist is his food, Penance is his cure. But the last moment of life—that most important and terrible of all, on which depends eternity—does it not seem to require a special sacramental aid? Could it be that our Redeemer, after so lovingly supplying us with a sacrament to meet our other wants, would leave us unprovided when we are dying, that is, when we are passing from this to another life, and are weighed down with bodily and mental sufferings? No: he has provided a sacrament for the dying; the grace of redemption puts on a new form, that it may visit and fortify us in our last struggle.

Even before his Passion, he gave us some idea of the sacrament he intended to institute for the help of the dying. When he sent his disciples before him, that they might prepare the people for his preaching, he commanded them to anoint the sick with oil: they did so, and the result was the cure of them that were thus anointed.¹ But after his Resurrection, when our Redeemer was preparing the dowry of his Church, he gave her a sacrament wherewith this Mother was to administer special grace and consolation to her children when in danger of death.

Oil is the symbol of strength; hence, the wrestlers of

¹ St Mark vi 13.

old used it as a means for acquiring activity and nerve. Our Saviour chose it as the *matter* of the sacrament of confirmation, whereby our souls, after being regenerated by baptism, are strengthened for their future combats. The hour of death is a combat, but one so terrible that it stands apart by itself. It is then that Satan, seeing how the long-coveted prey is soon to be beyond his reach, redoubles his efforts to make it his own for ever. The dying Christian, standing as he does on the brink of eternity, is exposed to two temptations: presumption and despair. In a few moments he will be before the Judge, whose sentence is irrevocable. The remnants of sin are still upon him, and clog his soul. How will he comport himself in that last combat, on which depends the final success of all the previous ones of his life? Is not this an occasion for a special sacrament, whereby our Jesus may provide his combatant with the help so urgently needed? Yes; and here again it is oil. The first anointing was that of confirmation, and it gave strength; and the last, or as it is called, extreme unction, is equally rich in power: it is the last application made to mankind of the Redeemer's blood, 'which flows in such abundance with this holy oil.'

Let us consider the effects of extreme unction, of which the Apostle St James speaks to us in his Epistle. What he there tells us, he had received from Jesus' own lips. First of all, this sacrament brings *forgiveness of sins*;² forgiveness of those *sins* which the conscience, however diligent it may have been in its examination, had overlooked; but which, nevertheless, injure the soul: and forgiveness of those *remnants* of sin, which continue after the guilt of sin has been remitted; like wounds which, though cured, are not quite closed, and keep the patient weak. The holy oil anoints each of the senses; each has been the source of sin; each now receives its special purification. These doors, which up to this moment had been open to the world, are now closed; so that the soul can be all intent upon eternal

¹ Bossuet, *Oraison funèbre de Madame Henriette.*

² St James v 15.

things. Let the enemy come now, if he will; his attacks can do no harm. He expected to find his adversary the poor earthly-minded creature of old, on whom he had inflicted hundreds of wounds; but lo! he finds a soldier of Christ, vigorous and brave. It is extreme unction that has worked the change.

But the effects of this sacrament do not stop here. Though primarily instituted for imparting strength to the soul, yet it has the power of restoring health to the body too. We learn this from the Apostle St James. His words are these: *Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up.*¹ The sacred formula, which accompanies each anointing in this sacrament, has therefore the power of restoring bodily health, at the same time that it drives away the remnants of sin, which is the chief cause of all man's miseries, whether of soul or body. Such is the interpretation put by the Church on the words of St James; and we have continual proofs that our divine Master has not forgotten the promise of twofold efficacy which he gave to this sacrament. Hence it is, that after having anointed the several senses of the sick person, the priest addresses God in earnest prayer, that he would restore strength of body to him or her whose soul has received the efficacy of the heavenly remedy. Nay, the Church looks upon the restoration to bodily health as so truly a sacramental effect of extreme unction, that she does not consider as miracles, properly so called, the cures produced by its administration.

Let us, then, offer to the conqueror of death the homage of our thanks for this fresh proof of his compassionate love. He would himself experience all our miseries, not excepting even death or the agony that precedes it. When on his Cross, and enduring every anguish, as though he were a poor dying sinner, and

¹ St James v 14, 15.

not the Saint of saints, he thought of *our* deaths, and mercifully blessed our last agony with an outpouring of his precious Blood. This was the origin of the beautiful sacrament of extreme unction, which he gave to his Church, after his Resurrection, and for which we offer him to-day our humble thanks.

The following hymn—composed by St Ambrose, and used during Paschal Time in the Church of Milan—celebrates with the Saint's characteristic vigour of style the thoroughness of the salvation wrought by the Death of Christ, as was made evident in the conversion of the Good Thief.

HYMN

Hic est dies verus Dei,
Sanctus sereno lumine,
Quo diluit sanguis sacer
Probrosa mundi crimina.

Fidem refundens perditis,
Cæcosque visu illuminans:
Quem non gravi solvet metu
Latronis absolutio ?

Qui præmio mutans cruce-
cem,
Jesum brevi acquirit fide,
Justusque prævio gradu
Pervenit in regnum Dei.

Opus stupent et angeli,
Poenam videntes corporis,
Christoque adhærentem reum
Vitam beatam carpere.

Mysterium mirabile,
Ut abluit mundi luem,
Peccata tollit omnium,
Carnis vitia mundans caro.

Quid hoc potest sublimius,
Ut culpa quærat gratiam,
Metumque solvat charitas,
Reddatque mors vitam no-
vam ?

This is indeed God's own day, holy with its unclouded light, whereon the sacred Blood washed away the world's infamous crimes.

It enkindles confidence in the hopeless; it gives sight to the blind. Oh! who would not cease to despair at the thought of the pardon granted to the Thief ?

His cross was changed into a crown; he gained Jesus by a brief act of faith; and, being justified, was the first to enter into the kingdom of God.

The very angels are bewildered at the change: they behold the criminal suffering bodily tortures, yet united with Christ, and culling the flower of life everlasting.

O wondrous mystery! Jesus takes upon himself the sins of the world, that he may cleanse it from its filth: Flesh washes away the sins of flesh.

What more sublime than this?—sin seeking for grace, love expelling fear, and death giving a new life.

Hamum sibi mors devoret,
 Suisque se nodis liget:
 Moriatur vita omnium,
 Resurgat ut vita omnium.

Cum mors per omnes tran-
 seat,
 Omnes resurgunt mortui:
 Consumpta mors ictu suo
 Perisse se solam gemit.

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

Let death swallow the hook
 he throws out to others; let
 him be caught in his own net!
 Let him but die, who is the Life
 of all, and all will rise to life.

All men pass through death,
 and all the dead rise again to
 life: death's blow falls on him-
 self, and none die but he.

Glory be to thee, O Lord,
 who didst rise again from the
 dead! and to the Father, and
 to the Holy Ghost, for ever-
 lasting ages. Amen.

FRIDAY OF THE FIFTH WEEK AFTER
EASTER

℣. In resurrectione tua,
Christe, alleluia.

℞. Cœli et terra lætentur,
alleluia.

℣. In thy resurrection, O
Christ, alleluia.

℞. Let heaven and earth re-
joice, alleluia.

WE have reverently followed our Redeemer in his institution of the sacramental helps, whereby man is placed and kept in the state of sanctifying grace, from his first entrance into this life to his leaving it for the eternal enjoyment of the beatific vision. We must now speak of that sublime sacrament, which was instituted by Jesus as the source whence mankind is to receive the other sacraments.

This sacrament is Holy Orders, and it is so called because of its being conferred in several distinct degrees upon those who receive it. As in heaven the angels are arranged in different ranks according as they have been endowed with a greater or less degree of light and power, in such wise that they who are higher act upon those that are lower; so it is in the sacrament of Holy Orders; there is *order* in the several ranks, and the higher act upon the lower by the communication of light and power. It is this that constitutes the hierarchy of the Church. Hierarchy means *Sacred Government*. It comprises three degrees: the episcopate, priesthood, and diaconate, in which last are included the Orders below it. This is called the hierarchy of Order, to distinguish it from the hierarchy of Jurisdiction. This second, which is entrusted with the government of the Church, is composed of the Pope, of the bishops, and of the inferior clergy to whom the Pope and bishops delegate a part of their power of government. We have already seen how this hierarchy takes its origin

from that sovereign act whereby our Lord Jesus, the shepherd of men, gave to Peter the keys of the kingdom of God. The hierarchy of Order is intimately connected with the second, and its object is the sanctification of men by the administration of the treasures of grace confided to its keeping.

As we have already said, Jesus appeared to his Apostles on the day of his Resurrection, and said to them: *As the Father hath sent me, I also send you.*¹ Now the Father sent his Son that he might be the Shepherd of men; and we have heard Jesus bidding Peter to feed his lambs and his sheep. The Father sent his Son that he might be the Teacher of men; and we have seen Jesus entrusting to his Apostles the truths which were to be proposed to us as the object of our faith. But the Father sent the Son that he might also be the High Priest of men; Jesus must, therefore, leave this same priesthood on earth, that it may be continued among us to the end of time. Now what is a priest? He is the mediator between heaven and earth; he reconciles man to his God, by offering a sacrifice that gives infinite honour to God and atones for man's sin; he cleanses the sinner's conscience, and makes him a just man; he, in a word, unites man to his God by the mysteries of which he is the dispenser.

Jesus exercised all these functions of a priest agreeably to the mission given him by the Father; but the Father would have them to be continued, even after his Son should have ascended into heaven. For this it was necessary that Jesus should communicate his priestly character, by a special sacrament, to a few chosen men, just as by baptism he conferred upon all his faithful the dignity of being his members. Here again, it will be the Holy Ghost that will act, in each stage or degree of the sacrament. It was by his divine operation that the Incarnate Word entered into Mary's womb; it is his action that will imprint on the souls of them that are presented the priestly character

¹ St John xx 21.

of this same Jesus our Lord. Hence, after using the words just cited, Jesus breathed on his Apostles, and said to them: *Receive ye the Holy Ghost!* hereby showing that it is by a special infusion of him who is the Spirit of the Father and the Son, that men are fitted for being *sent by the Son, as the Son was sent by the Father.*

And yet the Apostles and their successors are to confer this sacrament, not by a breath—that is the prerogative of the Word, the author of life—but by the imposition of hands. It is at the solemn moment of the imposition of the bishop's hands over them who are to be ordained, that the Holy Ghost comes down upon them. Thus will be transmitted the heavenly gift from generation to generation. It will be conferred in its several degrees, according to the will of the hierarch, by and with whom the Holy Ghost acts. So that when Jesus comes on the last day to judge the world, he will find on earth the sacred character which he conferred upon his Apostles when he gave them the Holy Ghost.

Let us attentively and devoutly contemplate the mystic ladder of the hierarchy, established by our Jesus, whereby we might ascend to heaven. At the very summit is the bishop, having in himself the plenitude of Holy Orders and the power to produce other pontiffs, and priests, and deacons. He has the power of offering up the Holy Sacrifice; he holds the keys whereof our Lord speaks, when he says: *Whatsoever ye shall bind upon earth, shall be bound also in heaven; and whatsoever ye shall loose upon earth, shall be loosed also in heaven;*¹ he can administer all the sacraments; the consecration of the Chrism and Holy Oils belongs to his office; he can not only bless, he can also consecrate.

Next comes the priest, who truly looks upon the bishop as his spiritual father, seeing that it was by the imposition of the bishop's hands that he received the dignity and character of priesthood. The priest, however, does not possess the plenitude of Jesus' priesthood. His hands, though most holy, have not the power to

¹ St. Matt. xviii 18.

produce other priests; he blesses, but he does not consecrate;¹ he must look to the bishop for holy Chrism, for he himself cannot make it. Notwithstanding this, his dignity is great, for he has power to offer the Holy Sacrifice, and his offering is the same as that of the bishop. He forgives the sins of those whom the bishop has put under his care. The solemn administration of baptism is entrusted to him, when the bishop himself does not perform it: and as to extreme unction, it is essentially a priest's function.

The next lower order is that of deacon, who is, as the Greek name implies, the *servant* of the priest. Not having the priesthood, he cannot offer sacrifice, nor remit sins, nor give extreme unction to the dying: but he assists and serves the priest at the Altar, and stands by his side during the solemn moment of consecration. He reads the holy Gospel, from the ambo, to the people. The Blessed Sacrament is entrusted to his care, and, failing a priest, he is allowed to distribute it to the faithful. In similar circumstances, he could solemnly administer baptism. He has also the power of preaching the word of God to the people.

These are the three degrees of the hierarchy of Order. They correspond, as the great St Denis teaches, with the three degrees whereby man attains to union with God: namely, purification, illumination, and perfection. The deacon prepares the catechumen and the sinner, by instructing them in the word of God, which will purify their minds from error, and incite them to the repentance of their sins and to a desire of being freed from them. The priest enlightens these same by the illumination of holy baptism, by the remission of their sins, and by admitting them to partake of the Body and Blood of Christ. The bishop pours out upon them the gifts of the Holy Ghost, and raises them, by their seeing his own supereminent prerogatives, to union with Christ. Such is the sacrament of Holy Orders. It is

¹ The exception of the act of *Consecration* in the Mass is, of course, understood.
—TR.

the essential means established for the salvation of mankind, the channel through which God has ordained that the infinite graces of the Incarnation should flow upon the earth, and the medium whereby is perpetuated among us the presence and action of our Redeemer.

Let us give thanks to our Jesus for this unspeakable blessing. Let us honour the priesthood of the New Law; it is Jesus who inaugurated it in his own person, and who afterwards entrusted it to men, chosen by him for continuing the mission given to him by his Father. The sacraments are the true life of the world; but who are the ministers of these sacraments? The priests of the Church. Let us pray for those who are in Holy Orders; for their responsibilities are great, their dignity is divine, and yet they themselves are but men. They are not a tribe or a caste, as were the priests in the Old Law; but they are taken from every race and family. Finally, a priest, though inferior to the angels by nature, is, by the office he holds, superior to these blessed spirits.

Let us celebrate, to-day, the Resurrection of our eternal High Priest, by this joyous canticle of the ancient Missal of Liège:

SEQUENCE

Eia dic nobis
Quibus e terris
Nova cuncto mundo
Nuncias gaudia,
Nostram rursus
Visitans patriam.

Respondens placido vultu,
Dulci voce dixit: Alleluia.

Angelus mihi de Christo in-
dicavit

Pia miracula.

Resurrexisse Dominum
Cecinit voce laudanda.

Tell us, O Magdalen! from
what land comest thou, an-
nouncing new joy to the whole
world.

And visiting once more our
country?

She answered with a placid
look, and sweet voice, saying:
'Alleluia!

'An angel hath told me of
the dear prodigies wrought by
Christ:

'He sang forth with a voice
of praise, that the Lord hath
risen from the tomb.

Mox ergo pennas
 Volucris vacuas
 Dirigens læta per auras:
 Rediit famulis,
 Ut dicam vacuatum legem
 veterem,
 Et novam regnare gratiam.

Itaque plaudite, famuli,
 Voce clara:
 Christus hodie redemit nos
 A morte dira.
 Pater Filium tradidit servis,
 Ut interimerent pro salute
 nostra.

Sponte subiit Filius mor-
 tem,
 Ut nos redimeret morte ab
 æterna.

Nunc requiem capere licet
 ovibus,
 Et frui vita perpetua.
 Hunc colite pariter mecum
 famuli
 Celebri laude sanctum Pascha.
 Christus est Pax nostra.
 Alleluia.

'Whereupon, I swiftly took
 wing, and joyfully sped my
 way through the thin air:

'I have returned to you,
 servants of God! that I may
 tell you that the Old Law is
 made void, and the New Law
 of grace hath begun its reign.'

Sing then, O servants of God!
 sweetly sing: 'This day hath
 Christ delivered us from cruel
 death.

'The Father hath delivered
 up his Son to his creatures,
 that they might slay him for
 the sake of our salvation.

'The Son, of his own free
 will, suffered death, that he
 might redeem us from eternal
 death.'

Now may the sheep take their
 rest, and enjoy never-ending life.

O ye servants of God! unite
 with me in celebrating the
 praise of this holy Pasch.

Christ is our Peace. Alleluia.

SATURDAY OF THE FIFTH WEEK AFTER
EASTER

∇. In resurrectione tua, Christe, alleluia. ∇. In thy resurrection, O Christ, alleluia.

R̄. Cœli et terra lætentur, alleluia. R̄. Let heaven and earth rejoice, alleluia.

ON this day, which is sacred to Mary, let us open the holy Gospel according to St John. There, in the second chapter, we find these words: *There was a marriage in Cana of Galilee, and the Mother of Jesus was there.*¹ The sacred text goes on to say that Jesus also and his disciples were among the guests; but the Holy Spirit, who guided the Evangelist's hand, would have him first make mention of Mary. It was to teach us that this our blessed Mother extends her protection to those who enter upon the married life with worthy dispositions, that is, with such dispositions as to draw down upon themselves the blessing of her divine Son.

Marriage is a sacred state, for it was instituted by God. The first marriage was celebrated in the earthly Paradise between Adam and Eve, when yet they were innocent. It was God himself who dictated the conditions of marriage. Unity was to be its very basis; in other words, the wife was to have but one husband, the husband was to have but one wife. It was the type of a still more glorious unity, which was not to be revealed till a later period. The mystery of unity typified by marriage being part of the Christian revelation, we deem it a duty to put it before our readers by the following considerations.

The angels were all created at one and the same time: but the members of the human race were to be born, each indeed from their respective parents, but yet so

¹ St John ii 1.

as that Adam and Eve were to be the common parents to whom all were to owe their origin. Such was our Creator's design, and marriage was the means he selected for its fulfilment. An immense multitude of the angels having fallen, the places destined for them in heaven were to be filled up by the elect of earth; again, it was marriage that was to provide these citizens for heaven. Hence, God blessed marriage at the very commencement of the world, and with a blessing which was to be permanent, for, as the Church teaches us in the Liturgy, 'it was not recalled, either by the punishment inflicted on original sin, or by the sentence which destroyed the world by the deluge.'¹

Even before this second great chastisement came upon the earth, *all flesh had corrupted its way*,² and marriage had fallen from the elevated dignity given to it by the Creator. The end for which he instituted it was forgotten; it was debased into a mere sensual gratification; it lost the sacred unity, which was its glory. Polygamy and divorce destroyed its primitive character, and two frightful evils ensued: family ties were at an end, and woman's position was degraded into that of a being which must minister to man's passions. The lesson intended to be conveyed by the Deluge was soon lost sight of; the world again became depraved, so much so indeed, that when the Mosaic Law came with its reforms, it had not power to restore to marriage the dignity of its first institution.

To effect this, it was requisite that God himself should descend upon the earth. When the miseries of humanity had reached their height, the Word, the second Person of the blessed Trinity, assumed our human nature, and dwelt amongst us. He called himself the *Bridegroom*.³ The prophets and the Canticle of Canticles had foretold that he would take to himself a Spouse from among mortals. This Spouse is the Church—that is, the human race purified by baptism and enriched with supernatural

¹ *Missale Romanum: Præfatio super Sponsam.*

² Gen. vi 12.

³ St Matt. ix 15.

gifts. As a dowry, he gave her his own precious Blood and merits; and then united her to himself for ever. This Spouse is One: he affectionately calls her his *Only One*.¹ On her part, she has no other but him. Here we have revealed to us the divine type on which marriage was formed, which, as the Apostle teaches us, derives its holiness and dignity from its resemblance to the union existing between Christ and his Church.² The two unions are for the same end, and bear a mutual relation to each other. Jesus loves his Church with the tenderest affection; but his Church is the issue of human marriage, for it is marriage that provides the Church with her children, and thus perpetuates her existence upon the earth. Let us not be surprised, therefore, that Jesus restored marriage to its primitive condition, and that he honours it as being his powerful aid in the accomplishment of his designs.

We have already seen, on the second Sunday after the Epiphany, how he selected the nuptial feast at Cana as the occasion of his working his first public miracle. By his accepting the invitation to assist, in company with his blessed Mother, at the marriage, it is evident that he wished to honour, by his divine presence, the sacred engagement which was to unite the two spouses; it is evident that he intended to renew, in their persons, the ancient blessing given in Paradise. Having, by his miracle at Cana, proved himself to be truly the Son of God, he began his public life and preaching. His object being to reform fallen man to the noble end for which he had been created, he frequently made marriage the subject of his instructions. He spoke of its being divinely instituted on the basis of unity. He authoritatively repeated the command given at its first institution: *They shall be two in one flesh*.³ *two*, and only *two*. Speaking of the indissolubility of the marriage tie, he told his hearers that no power on earth, not even the unfaithfulness, however criminal, of the husband or wife, could sever the bond. These were his words: *What God hath*

¹ Cant. vi 8.² Eph. v 32.³ St Matt. xix 5. Gen. ii 24.

joined together, let no man put asunder.¹ Thus did he restore marriage to its normal state; thus did he abrogate the degrading liberty, or more correctly, the libertinism, of polygamy and divorce—those sad proofs of the hardness of man's heart,² and of the need he had of a Redeemer. Thus did the New Law bring back to marriage its primal blessing, and make it once more a holy state, which, so far from being an obstacle, is a means to virtue, and peoples both earth and heaven with the elect.

But our Risen Jesus would do more than repair the injuries brought upon marriage by human frailty. He raised to the dignity of a sacrament the solemn and irrevocable contract whereby a man and woman take each other for husband and wife. The moment that two Christians are thus irrevocably united, a sacramental grace descends upon them, and cements their union, which there and then becomes a sacred thing. The Apostle, speaking of Christian marriage, says: *It is a great sacrament; but I speak in Christ, and in the Church.*³ The meaning of these words is that marriage is the type of the union which exists between Christ and his Spouse the Church. There is one and the same object and end in the two unions—in that of Christ with the Church, and in that of the husband with his wife: this object, this end, is to people heaven with the elect. Hence it is that the Holy Ghost puts his divine seal upon both these unions.

But the grace of the seventh sacrament does more than cement the indissoluble union of husband and wife. It gives them every help they stand in need of for the fulfilment of their sacred mission. First of all, it infuses into their hearts a mutual love, which is *strong as death*, and which many *waters cannot quench*,⁴ so long as they make religion the ruling principle of their lives. This love is mingled with a sentiment of chaste respect, which serves as a check upon evil concupiscence. It is a love which time, far from impairing, makes purer and stauncher. It is a love calm like that which is found in

¹ St Matt. xix 6.² *Ibid.* 8.³ Eph. v 32.⁴ Cant. viii 6, 7.

heaven. When sacrifices are to be made, it makes them almost without an effort, and is intensified by the making. The sacramental grace also fits the husband and wife for the great duty of educating their children. It gives them an untiring devotedness for their welfare; an affectionate patience with their faults; a supernatural discernment for treating them according to their age and dispositions; a ceaseless remembrance of the fact that these dear ones were created for heaven; and, finally, a deep-rooted sentiment that they belong to God more truly than to the parents, through whom he gave them life.

Thus was the married state transformed by the grace of the sacrament of matrimony. The Christian Law restored to it the dignity of which the vile egotism of pagan passion had deprived it. After so long a period of degradation, mankind was again brought to the knowledge of what marriage really is—namely, love surrounded by sacrifice, and sacrifice prompted and aided by love. Truly a sacrament was needed for bringing about such a change as this! The change came, and admirable indeed it was. Two centuries had not elapsed since the promulgation of the Gospel, and paganism was still powerful; and yet we find a writer of those days giving the following description of a Christian husband and wife. 'How shall I find words to describe the happiness of a marriage, whose tie is formed by the hands of the Church, which is confirmed by the sacred oblation, sealed by the blessing, proclaimed by the angels, and ratified by the heavenly Father? How wonderful a yoke is that which is taken up by two of the faithful united together in the same hope, in the same law, in the same duty! They have the same God for their Father, they serve the same Master, they are two in one flesh, they are one heart and soul. They pray together, they prostrate together, they fast together; they instruct each other, they exhort each other, they encourage each other. You see them together in the Church, and at the holy Table. They share in each other's trials, persecutions, and joys. There are no

secrets between them; no such thing as shunning each other, or being wearied of each other's company. They have not to hide from each other, in order to visit the sick or the needy. Their alms excite no disputes; they approve of each other's sacrifices; they interfere not with each other's practices of piety. They have no need to make the sign of the Cross stealthily; neither are they afraid to give way, in each other's presence, to feelings of love and gratitude for their God. They sing together the psalms and canticles: and if there be any rivalry between them, it is which of them shall best sing the praises of God. Oh! these are the marriages which gladden the eyes and ears of Christ. These are the marriages to which he imparts his blessing of peace. He has said, that he would be where two are united together; therefore, he is in such a house as the one we are describing; and the enemy of man is *not* there.¹

What a picture! and how great must be the sacrament which can bring about such results as this! Here is the secret of the world's regeneration: it was our Lord Jesus Christ himself who created the beautiful existence of a Christian family, and implanted it on our earth. Long ages passed, and this was the type which, in spite of human frailty, was the only one acknowledged either by the conscience of individuals or by the public laws of nations. But the pagan element, which may be repressed, but which never dies, strove to regain what it had lost; and at length the time came when it succeeded in falsifying, in the majority of Christian countries, the notion of marriage. Faith teaches us, that this contract, now become a sacrament, comes under the jurisdiction of the Church, in what regards the bond, which constitutes its very essence: but the modern world looks on the Church as a power incompatible with the progress of *liberty and enlightenment*; and therefore the State takes the Church's place, as often as it is deemed good for society! and marriage has been debased into a civil act. The immediate consequence of

¹ Tertullian, *Ad uxorem*, lib. ii, cap. ix.

this has been, that the State can legalize divorce, and therefore paganize Society. The influence exercised over the world by the long predominance of the Christian spirit has not been entirely removed by this iniquitous secularization of marriage; still, from the principles laid down by our modern Governments we have this logical and practical result: that a marriage may be indissoluble and sacramental in the eyes of the Church, and null in the eyes of the civil power; and again, a marriage held to be legal by the State may be counted as invalid by the Church, and therefore not binding on the conscience. The rupture between Church and State is, therefore, consummated.

And yet that which Christ has appointed cannot be effaced by man. What Jesus has instituted is to last to the end of time. Therefore let Christians fear not: let them continue to receive from their mother, the Church, the doctrine of the sacraments; let them continue to look upon marriage as a divine institution, such as we have been describing it to be; and thus, they may save Society and re-Christianize it, or, if that cannot be, they will save their own and their children's souls.

The close of this week, and these reflections upon the divine sacrament of matrimony, lead us to think of thee, dear Mother of Jesus! The marriage feast at Cana, which was honoured by thy presence and blessing, is one of the great facts of the holy Gospel. Why, O thou purest of Virgins, who wouldst have refused the dignity of being Mother of God had it called for the sacrifice of the treasure already conferred on thee—why wast thou present at these nuptials, if not to teach a sublime lesson? This lesson is that holy and perfect continency is a state far superior to that of marriage. It is a lesson which exercises an immense influence upon the married life, inasmuch as it secures to it its Christian dignity and happiness. Who, then, could have been more appropriately chosen by God than thou, to bless a union which is so holy in itself, and instituted for so sublime an end? Shield it with thy protection now more than ever, for the world's laws have legislated for

its ruin, and sensualism has destroyed in thousands of Christians the sense of right and wrong. There are exceptions: there are some who receive this sacrament with the holiest of dispositions: upon these, O Mary, lavish thy blessing. They are the inheritance of thy divine Son; they are the salt of the earth, to keep it from universal corruption; they are the pledge of a better future. They are thy children, sweet Mother! then watch over them, add to their number, that so the world may not perish.

To Mary, the Virgin of virgins, and Protectress of Christian Marriage: to Mary, who was the Spouse of the Eternal Word before she became his Mother by the Incarnation: let us, to-day, offer this beautiful sequence of the Catholic Germany of the Middle Ages; let us devoutly present it to her as the ring of her chaste nuptials.

SEQUENCE

Ave Virgo nobilis,
 Desponsari habilis
 Summo Regi, annulum,
 Arrhabonis titulum,
 Suscipe, Maria.
 Novum florem virgula,
 Paranymphe credula,
 Concipis, quam Jaspidis
 Color monstrat viridis
 Plenam fide pia.
 Virtus spei stabilis,
 Numquam in te labilis
 Fuit neque veritas,
 Signat ut serenitas
 Cœlica Sapphiri.
 Lucens Chalcedonius,
 Sed sub divo pulchrius,
 Pandit te eximio
 Charitatis radio
 Fervide igniri.
 Ut Smaragdi claritas
 Monstrat et viriditas,
 Mente cunctis purior
 Es, et elegantior
 Actu virtuali.

Hail, O noble Virgin! called to be the Spouse of the great King! Receive, O Mary, this ring as the expression of our loving congratulation.

Tender branch! thou didst believe the angel's word and conceive Jesus, the fresh Flower. The green-coloured Jasper shows thy fervent faith.

Thy hope, like thy truth, was changeless and unwavering. Its emblem is the Sapphire, with its heavenly blue.

The bright Chalcedony, whose beauty doubles in the light of day, signifies the burning flame of charity that glowed within thy heart.

The pure green Emerald tells us that thou surpasst all creatures in the purity of thy soul and in the loveliness of thy holy deeds.

Sardonyx inturbidus
 Ruber, niger, candidus,
 Te designat limpide
 Conversatam placide
 Gestu virginali.

Bene rubens Sardius
 Indicat apertius,
 Mortis Christi gladium
 Sauciasse nimium
 Spiritum Mariæ.

Exprimit Chrysolithus,
 Præ fulgore inclytus,
 Flammeis scintillulis,
 Claram te miraculis

Ac dono sophiæ.
 A Beryllo pallido,
 Sed nitenti fulgido,
 Humilis in animo,
 Et benigna proximo

Rite comprobaris.
 Tandem pretiosior,
 Cunctis gemmis gratior,
 Asserit Topazius,
 Cunctis quod limpidius
 Deum contemplaris.

Ecce nunc, qui rubeas
 Guttas jacet aureas
 Chrysoprasus, nimii
 Æstu desiderii

Refert te fervere.
 Ut Hyacinthus celeri
 Se conformat ætheri,
 Sic fers opem anxiiis,
 Tuis quos auxiliis
 Cernis indigere.

Insuper te omnibus,
 Deo et hominibus,
 Prædilectam, roseus
 Color et purpureus
 Probat Amethysti.

Recte evangelica
 Margarita cœlica
 Es mercantum omnium;
 Felix qui commercium
 Consequitur Christi!

Grandis niger dicitur,
 Venis albis cingitur,
 Qui te vere humilem

The limpid Sardonyx, with its veins of red and black and white, bespeaks thy innocent and peaceful and modest bearing.

The deep red Sardius plainly tells us that thy soul, O Mary, was wounded through and through by the sword of the death of Christ.

The Chrysolite, with its sparkling golden rays, denotes thy admirable miracles, and the wisdom wherewith thou wast gifted.

The pale yet shining Beryl reminds us aptly of thy humility, and of thy love of thy neighbour.

The Topaz, that richest and loveliest of gems, tells us that no creature enjoyed so clearly as thou the contemplation of our God.

See, now, the Chrysoprasus! What say its red golden drops, but that thy soul burned with exceeding love?

As the Hyacinth, which adapts its colour to the air around it, thou helpest them that are in trouble and need thy aid.

The Amethyst, with its ruddy and purple colour, symbolizes thy being beloved by God and Man.

Truly art thou the spiritual Pearl of the Gospel, after which all are in search. Oh! happy they that find the merchandise of Christ!

The Agate, a large black stone with white veins, speaks to us of thy humility, which

Hinc et acceptabilem
 Reseret Achates.
 Illico Onychinus
 Mixtus fert, quod Dominus
 Piis te virtutibus
 Adornavit omnibus,
 Quam optarunt vates.
 Nunc te prodit largiter
 Adamas, qui firmiter
 Cunctis obstat ictibus,
 In adversis omnibus
 Fortem, patientem.
 Indicat perlucida
 Te Crystallus frigida
 Mente, carne virginem,
 Nostræque originem
 Spei existentem.
 Sic te temperantia,
 Ac timoris gratia
 Ornant, ut egregius
 Aperit Ligurius
 Similis Electro.
 Magnes ferrum propius
 Attrahit celerius:
 Virgo penitentium
 Chordas tangit mentium
 Pietatis plectro.
 Approbat Carbunculus,
 Lucens nocte oculus,
 Longe, late, largiter
 Laudis tuæ jugiter
 Famam dilatari.
 Regnans in cœlestibus,
 Ornata virtutibus,
 Munda nos a vitiis,
 Et de tuis nuptiis
 Facias lætari.
 Insuper in copia
 Exsultat Arabia,
 Ophir, Saba pariter,
 Tharsis dat similiter
 Aurum affluenter.
 Ex quo præsens parvulus
 Sit gemmatus annulus,
 Quem oblatum hodie
 Per nos, sponsa gloriæ
 Suscipe clementer.

Amen.

makes thee so dear to
 God.

The very sight of the many-
 coloured Onyx tells us that
 God enriched thee with every
 virtue, O thou whom the
 prophets longed to behold!

The Diamond, which is proof
 against every blow, loudly pro-
 claims thy courage and patience
 in all adversities.

The cool transparent Crystal
 makes us think of thee, who wast
 a Virgin in mind and body, and
 the commencement of our hope.

The beautiful amber-like
 Ligurius reminds us of the grace
 of temperance and fear that
 beautified thy soul.

The Lodestone attracts iron
 to itself; so thou, O Virgin!
 touchest with the wand of
 devotion the heart-strings of
 them that repent.

The Carbuncle, like a bright
 eye glistening in the gloom, tells
 us that, far and wide, thy praise
 is loudly and ever proclaimed.

O Queen of heaven! O rich
 in every virtue! cleanse us from
 vice, and give us to rejoice in
 thy nuptials.

Arabia and Ophir, Saba and
 Tharsis, yield an abundance of
 gold,

From which we form this our
 humble gift, this jewelled ring.
 O glorious Spouse of Jesus!
 deign to accept the offering we
 this day present unto thee.
 Amen.

Proper of Saints

APRIL 2

SAINT FRANCIS OF PAULA

CONFESSOR

THE heavenly life of the Saint whose name is brought before us to-day teaches us that, aided by divine grace, man may imitate his Risen Lord. Francis of Paula lived in this world as though he were above the ordinary laws of mortals. His mortifications were severe; but his soul enjoyed peace and liberty. He had the gift of miracles to an extent which has rarely been surpassed. Louis XI, King of France, obtained the sanction of the Holy See that Francis should come and live near him: he gave him a convent at Plessis-les-Tours, and died assisted by the Saint's presence and prayers.

Francis of Paula died on the Good Friday of the year 1507. This resemblance to his crucified Saviour was a reward for his love of the Cross. But God would show the world how close was the union existing between his faithful servant and our Risen Jesus: Leo X celebrated the Saint's canonization during the Easter of 1518. Low Sunday was the day chosen by the Pontiff for the canonization, which took place in the Vatican Basilica. Thus the glory of the humble man, who would have his disciples be called *Minims*, was raised above that of the Cæsars of ancient Rome.

Let us read the abridged account of his life given us in the Liturgy.

Franciscus Paulæ, quod est Francis was born at Paula, Calabria oppidum, loco humili an unimportant town of Calabria. His parents, who were natus est: quem parentes,

cum diu prole caruissent, voto facto, beati Francisci precibus susceperunt. Is adolescens divino ardore succensus, in eremum secessit: ubi annis sex victu asperam, sed meditationibus cœlestibus suavem vitam duxit: sed cum virtutum ejus fama longius manaret, multique ad eum pietatis studio concurrerent, fraternæ charitatis causa e solitudine egressus, ecclesiam prope Paulam ædificavit, ibique prima sui Ordinis fundamenta jecit.

Erat in eo mirifica loquendi gratia: perpetuam virginitatem servavit: humilitatem sic coluit, ut se omnium minimum diceret, suosque alumnos Minimos appellari voluerit. Rudi amictu, nudis pedibus incedens, humi cubabat. Cibi abstinencia fuit admirabili: semel in die post solis occasum reficiebatur, et ad panem et aquæ potum vix aliquid ejusmodi obsonii adhibebat, quo vesci in Quadragesima licet: quam consuetudinem ut fratres sui toto anni tempore retinerent quarto eos voto adstrinxit.

Multis miraculis servi sui sanctitatem Deus testari voluit, quorum illud in primis celebre, quod a nautis rejectus, Siciliæ fretum strato super fluctibus pallio, cum socio transmisit. Multa etiam futura prophetico spiritu prædixit. A Ludovico Undecimo Francorum rege expetitus,

for a long time without children, obtained him from heaven, after having made a vow, and prayed to St Francis. When very young, being inflamed with the love of God, he withdrew into a desert, where for six years he led an austere life, but one that was sweetened by heavenly contemplations. The fame of his virtues having spread abroad, many persons went to him, out of a desire to be trained in virtue. Out of a motive of fraternal charity, he left his solitude, built a church near Paula, and there laid the foundation of his Order.

He had a wonderful gift of preaching. He observed virginity during his whole life. Such was his love for humility, that he called himself the last of all men, and would have his disciples named Minims. His dress was of the coarsest kind; he always walked barefooted, and his bed was the ground. His abstinence was extraordinary: he ate only once in the day, and that not till after sunset. His food consisted of bread and water, to which he scarcely ever added those viands which are permitted even in Lent: and this practice he would have kept up by his Religious, under the obligation of a fourth vow.

God bore witness to the holiness of his Servant by many miracles, of which this is the most celebrated; that when he was rejected by the sailors, he and his companion passed over the straits of Sicily on his cloak, which he spread out on the water. He also prophesied many future events. Louis the

magnoque in honore est habitus. Denique annum primum et nonagesimum agens, Turonis migravit ad Dominum, anno salutis millesimo quingentesimo septimo: cujus corpus, dies undecim insepultum, ita incorruptum permansit, ut suavem etiam odorem efflaret. Eum Leo Papa Decimus in sanctorum numerum retulit.

Eleventh, king of France, had a great desire to see the Saint, and treated him with great respect. Having reached his ninety-first year, he died at Tours, in the year of our Lord one thousand five hundred and seven. His body, which was left unburied for eleven days, so far from becoming corrupt, yielded a sweet fragrance. He was canonized by Pope Leo the Tenth.

Apostle of Penance! thou didst enter into eternal happiness by the Cross, and during thy whole life thou hadst in mind the words spoken by Jesus, after his Resurrection, to the disciples of Emmaus: *Ought not Christ to have suffered, and so to have entered into his glory?*¹ It seemed to thee that the law of the Master should be also that of the disciple; and the day came when the disciple was glorified, as his Master had been before him. Thy earthly triumph was celebrated amidst the splendours of the feast of Jesus' Resurrection, and thou art one of our protectors during Paschal Time. Deign, then, to bless the faithful who beg thy prayers, and strengthen within them, by thy powerful intercession, the new life they have received at the Paschal banquet of the Lamb. Bless and preserve the Order thou hast founded. Thy holy relics have been destroyed by the fury of heretics; avenge the injury thus offered to thy name, by praying for the conversion of heretics and sinners, and drawing down upon the world those heavenly graces, which will revive among us the fervour of the Ages of Faith.

¹ St Luke xxiv 26.

APRIL 4

SAINT ISIDORE

BISHOP AND DOCTOR OF THE CHURCH

THE Church presents to us to-day, for our devout admiration, the memory of one of the holiest of her Bishops—Isidore, the bishop of Seville, the most learned man of his age, and what is a still greater praise, the most zealous patriot and friend of his noble country. He comes to speak to us upon the glories of our Risen Jesus. The Gothic or Mozarabic Liturgy, which has given us such admirable prayers for this season, was drawn up mainly by St Isidore; and the explanation we have offered to our readers regarding the mystery of Paschal Time was partially taken from the celebrated treatise wherein the Saint has so learnedly summed up the ancient traditions in reference to the Liturgy.

Among Christian lands there is one that has gained for herself the glorious name of *The Catholic Kingdom*. Towards the close of the seventh century divine Providence subjected her to a most severe trial, by permitting the Saracen hordes to invade her: so that her heroic children had to struggle, for eight hundred years, for the recovery of their country. Contemporaneously with Spain, Asia also and Africa fell under the Mussulman yoke, and have continued in their slavery up to the present day. Whence comes it that Spain has triumphed over her oppressors, and that tyranny has never been able to make her children degenerate? The answer is easily given: Spain, at the period of her invasion, was Catholic, and Catholicity was the very spirit of the land: whereas those other nations, that yielded themselves slaves to the Saracens, were already separated from the Christian Church by heresy or schism. God abandoned them, because they had rejected both the

truth of faith, and unity with the Church; they fell an easy prey to the infidel conqueror.

Nevertheless, Spain had incurred an immense risk. The race of the Goths, by their long invasion of her territory, had sowed the seeds of heresy: Arianism had set up its sacrilegious altars in Iberia. But God did not permit this privileged country to be long under the yoke of error. Before the Saracens came upon her, she had been reconciled to the Church; and God had chosen one family to be the glorious instrument in the completion of this great work. Even to this day, the traveller through Andalusia will find the squares of its cities adorned with four statues: they are those of three brothers and a sister: St Leander, bishop of Seville; St Isidore, whose feast we are keeping to-day; St Fulgentius, bishop of Cartagena; and their sister St Florentina, a nun. It was by the zeal and eloquence of St Leander that King Reccared and his Goths were converted from Arianism to the Catholic Faith, in the year 589; the learning and piety of our glorious Isidore consolidated the great work; Fulgentius gave it stability by his virtues and erudition; and Florentina co-operated in it by her life of sacrifice and prayer.

Let us unite with the *Catholic Kingdom* in honouring this family of Saints; and to-day, in a special manner let us pay the tribute of our devotion to St Isidore. The holy Liturgy thus speaks of him:

Isidorus natione Hispanus, doctor egregius, ex nova Carthagine, Severiano patre provincie duce natus, a sanctis episcopis Leandro Hispanensi et Fulgentio Carthaginensi fratribus suis pie et liberaliter educatus, latinis, græcis et hebraicis litteris, divinisque et humanis legibus instructus, omni scientiarum atque christianarum virtutum genere præstantissimus evasit. Adhuc adolescens hæresim

Isidore, by birth a Spaniard, was an illustrious Doctor of the Church. He was born at Cartagena, and his father, whose name was Severianus, was governor of that part of the country. He was solidly trained to piety and learning by his two brothers, Leander, bishop of Seville, and Fulgentius, bishop of Cartagena. He was taught Latin, Greek, and Hebrew; he was put through a course of canon and civil law; and there

arianam, quæ gentem Gothorum Hispaniæ latissime dominantem jam pridem invaserat, tanta constantia palam oppugnavit, ut parum abfuerit quin ab hæreticis necaretur. Leandro vita functo ad Hispanensem cathedram invitus quidem, sed urgente in primis Recaredo rege, magnoque etiam cleri populique consensu assumitur, ejusque electionem sanctus Gregorius Magnus nedum auctoritate Apostolica confirmasse, sed et electum transmissio de more pallio decorasse, quin etiam suum, et Apostolicæ Sedis in universa Hispania vicarium constituisse perhibetur.

In Episcopatu quantum fuerit constans, humilis, patiens, misericors, in christiana et ecclesiastica disciplina instauranda sollicitus, eaque verbo et scriptis stabilienda indefessus, atque omni demum virtutum ornamento insignitus, nullius lingua enarrare sufficeret. Monastici quoque instituti per Hispaniam promotor et amplificator eximius, plura construxit monasteria; collegia itidem ædificavit, ubi studiis sacris et lectionibus vacans plurimos discipulos, qui ad eum confluebant, erudit; quos inter sancti Ildephonsus Toletanus, et Braulio Cæsaraugustanus episcopi emicuerunt. Coacto Hispali concilio, Acephalorum hæresim Hispaniæ jam minitantem, acri et eloquenti disputatione fregit atque contrivit. Tantam apud omnes sanctitatis et doctrinæ famam

was no science or virtue in which he did not excel. Whilst yet a youth, he so courageously combated the Arian heresy, which had long before infected the Goths, who had entered Spain, that he with difficulty escaped being put to death by the heretics. After the death of Leander, he was, in spite of himself, raised to the episcopal see of Seville, by the influence of King Recared, and with unanimous consent of both clergy and people. Not only was his election confirmed by Apostolic authority, but St Gregory the Great, when sending him, as usual, the pallium, is said to have appointed him his own vicar, and that of the Apostolic See throughout all Spain.

It would be impossible to describe the virtues of Isidore as bishop; how firm, humble, patient, and merciful he was; how zealously he laboured for the restoration of Christian morals and ecclesiastical discipline, and how untiring he was in his efforts, both by word and writing, to establish them among his people; and finally, how he excelled in every virtue. He was a fervent promoter of the monastic life in Spain, and built several monasteries. He also built colleges, in which he applied himself to teaching the sacred sciences to the many disciples that flocked to him; among whom may be mentioned those two glorious pontiffs, Ildephonsus, bishop of Toledo, and Braulio, bishop of Saragossa. In a Council held at Seville, he spoke with such power and eloquence that he may be said to have destroyed

adeptus est, ut elapso vix ab ejus obitu sextodecimo anno universa Toletana synodo duorum supra quinquaginta episcoporum plaudente, ipsoque etiam S. Ildephonso suffragante, doctor egregius, Catholicæ Ecclesiæ novissimum decus, in sæculorum fine doctissimus, et cum reverentia nominandus, appellari meruerit; eumque S. Braulio non modo Gregorio Magno comparaverit, sed et erudiendæ Hispaniæ loco Jacobi Apostoli cœlitus datum esse censuerit.

Scripsit Isidorus libros *Etymologiarum*, et de *Ecclesiasticis officiis*, aliosque quamplurimos Christianæ et ecclesiasticæ disciplinæ adeo utiles, ut S. Leo Papa IV ad episcopos Britanniæ scribere non dubitaverit, sicut Hieronymi et Augustini, ita Isidori dicta retinenda esse, ubi contingerit inusitatum negotium, quod per Canones minime definiri possit. Plures etiam ex ejusdem scriptis sententiæ inter canonicas Ecclesiæ leges relatæ conspiciuntur. Præfuit Concilio Toletano IV omnium Hispaniæ celeberrimo. Denique cum ab Hispania arianam hæresim eliminasset, morte sua, et regni vastatione a Saracenorum armis publice prænuntiata, postquam quadraginta circiter annos suam rexisset Ecclesiam, Hispali

the heresy of the Acephali, who were threatening to destroy the true faith in Spain. So great, indeed, was the universal reputation he had gained for piety and learning, that he had scarcely been dead sixteen years, when, in a Council held at Toledo, at which fifty-two bishops were present, St Ildephonsus being among them, he was called the illustrious Doctor, the new glory of the Catholic Church, the most learned man who had been seen in those ages, and one whose name should never be mentioned but with great respect. St Braulio not only compared him to St Gregory the Great, but said that he looked on him as having been sent by heaven, as a second St James the Apostle, to instruct the people of Spain.

Isidore wrote a book *On Etymologies*, and another *On Ecclesiastical Offices*, and several others, of such importance to Christian and ecclesiastical discipline, that Pope St Leo the Fourth hesitated not to say in a letter addressed to the bishops of Britain, that one ought to adhere to the words of Isidore with the same respect as to those of Jerome and Augustine, as often as a difficult case which could not be settled by Canon Law should arise. Several sentences of his works have been inserted into the body of the Canon Law. He presided over the Fourth Council of Toledo, which is the most celebrated of all those that have been held in Spain. At length, after having driven the Arian heresy out of Spain, he publicly foretold the day of his death, and the devas-

migravit in cœlum anno sexcentesimo trigesimo sexto. Ejus corpus inter Leandrum fratrem, et Florentinam sororem, ut ipse mandaverat, primo conditum, Ferdinandus primus Castellæ et Legionis rex ab Eneto Saraceno Hispali dominante magno pretio redemptum, Legionem transtulit; et in ejus honorem templum ædificatum est, ubi miraculis clarus, magna populi devotione colitur.

tation of the country by the Saracens; and having governed his see for about forty years he died at Seville, in the year 636. His body was first buried, as he himself had requested, between those of his brother and sister, Leander and Florentina. Afterwards Ferdinand the First, King of Castile and Leon, purchased it, for a large sum of money, from Enetus, the Saracen governor of Seville, and had it translated to Leon. Here a church was built in his honour, and the miracles that are wrought by his intercession have led the people to honour him with great devotion.

Faithful pastor! the Christian people honour thy virtues and thy services; they rejoice in the recompense wherewith God has crowned thy merits; hear the prayers that are offered to thee during these the days of salvation. When on earth, thy vigilance over the flock entrusted to thy care was untiring; consider us as a part of it, and defend us from the ravenous wolves that cease not to seek our destruction. May thy prayers obtain for us that fulness of graces needed for our persevering in the new life bestowed on us by our Risen Lord. Obtain for us that the mystery of the Pasch, of which thou hast told us such grand things, may ever abide within us. Thy Paschal blessing, given to the Christian world, will bring it help and protection, as in times gone by. Look down from heaven on thy beloved Spain, which honours thee with such earnest devotion. Revive her ancient ardour of faith; restore to her the vigour of Christian morality; remove from her the tares that have sprung up among the good seed. The whole Church reveres thy noble country for her staunch adherence to the truths of faith; pray for her, that she may come unhurt from her ordeals, and ever prove herself worthy of that glorious title of *The Catholic Kingdom* which thou didst help her to gain.

APRIL 5

SAINT VINCENT FERRER

CONFESSOR

TO-DAY, again, it is Catholic Spain that offers one of her sons to the Church, that she may present him to the Christian world as a model and a patron. Vincent Ferrer, or, as he was called, *the Angel of the Judgement*, comes to us proclaiming the near approach of the Judge of the living and the dead. During his lifetime, he traversed almost every country of Europe, preaching this terrible truth; and the people of those times went from his sermons striking their breasts, crying out to God to have mercy upon them—in a word, converted. He now sees, from his throne in heaven, the faithful regenerated by penance, fortified by the Bread of Life, and risen again with Christ Jesus. True, all have not obeyed the call of grace; but if we recommend them that have so far remained obstinate in their sins to the great Apostle of to-day, he may perhaps speak to their hearts, in the name of the Master of the vineyard, and prepare the labourers of the eleventh hour to receive their hire.

St Vincent has treated of the mystery of Easter in sixteen of his sermons still extant. He there develops, with the learning and simplicity of his time, the glories and wonders of Christ's Resurrection. We offer our readers a passage from the second of these sermons; it was preached on the very day of Easter. The Saint speaks of our Lord's first apparition, which, in common with the Saints and the most esteemed theologians, he unhesitatingly asserts to have been made to our Blessed Lady.

'That Jesus' first visit was to the Virgin Mary, his Mother, is expressly taught by St Ambrose, in his book

De Virginibus, where he says: "Mary saw the Resurrection of Christ, and she was the first to see it." If the Evangelists have not mentioned the fact, it was because they would only adduce disinterested witnesses, and a Mother is surely not to be counted as such. As to the reasons in support of such teaching, they are three. The first is the divine commandment given to children with regard to their parents. Mary had suffered more than anyone else in the Passion of her Son; he, therefore, was sure to give her consolation in preference to all others, who out of filial regard for her had spared her the pains of child-birth, and at a future period would not allow her to suffer those of death. The second reason is the merit of Mary's faith. During the Passion, the Apostles and disciples lost their faith; they doubted their Master's being the true God and Messiah; they looked upon him as nothing more than a great prophet. Mary was the only one who firmly believed in him during the whole of the Saturday, which has led the faithful to consecrate that day of the week to her honour. Jesus, therefore, would fulfil in her favour that which is written: *The Lord showeth himself to them that have faith in him.*¹ The third reason is the greatness of the love that burned in her heart, for most certainly never did mother love her child as Mary did hers. Now Jesus has said: *He that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him.*² Jesus must, therefore, have appeared to Mary first of all.

' And now let us speak of the manner in which this apparition was effected. Mary had no doubt as to her Son's rising again on the third day, for he had said that it would be so; but perhaps she did not know the hour when his Resurrection would take place. The night seemed long to her. She began to recite the psalter; and having reached the 56th Psalm, she came upon the words, spoken by the Father, *Arise, O my glory! Arise, psaltery and harp!* The Son answers:

¹ Wisd. i 2.

² St John xiv 21.

I will arise early. Further on, in the same Book of Psalms, she found the same words.¹ She then interrupted her prayer, to see if daybreak was approaching; but finding that there was as yet no appearance of it, she returned to her psalter, and finished it. Anxious to find some prophecy clearer than David's, she opened Osee, and read these words: *He will revive us after three days: on the third day he will raise us up, and we shall live in his presence. We shall know; and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light.*² Then Mary stood up and said: "Three testimonies are enough!"—and she prepared a seat for Jesus. "Here," said she, "shall my Son sit! here will I speak to him!" She turned towards the window, and saw that daybreak had begun, and exclaimed with joy: "My Son will soon arise!" Then falling on her knees, she thus prayed: *Rise up thou to meet me, O Lord! open thine eyes, even thou, O God of Hosts! O God of Israel!*³ Straightway, Jesus sent the angel Gabriel to her, saying: "Go! and, as thou didst announce to her mine Incarnation, announce to her my Resurrection!" The glad angel appeared to the Virgin, and said to her: "Rejoice, O Queen of heaven, alleluia! for he whom thou didst deserve to bear, alleluia! hath risen, as he said, alleluia!" At that instant, her blessed Son entered, and thousands of the elect with him. Jesus greeted his Mother with these words: "Peace be with thee!" The Virgin threw herself on her knees, she wept for joy; she adored him, and, kissing his feet and hands, said: "O dear Wounds, which made me suffer so much on Friday!" Jesus threw his arms round her, and said: "My Mother! rejoice! joy and gladness must alone now fill thy heart!" He wiped away her tears, sat on the seat she had prepared for him, and conversed with her most affectionately. In the course of their conversation, Mary said to Jesus: "Hitherto, my Son, I have kept holy the Saturday, in remembrance of God's rest after the

¹ Ps. cvii 3.² Osee vi 3.³ Ps. lviii 6.

creation; henceforth, I will celebrate the Sunday, in remembrance of thy resurrection, rest and glory." Jesus approved of the change. He related to his Mother what he had done in Limbo, and how he had chained Satan down. He then presented to her the holy Fathers, whom he had set free; they saluted Mary with great respect. We may imagine Adam and Eve addressing her in some such words as these: "Blessed art thou, our Daughter and our Lady! for it was of thee God spoke when he said to the serpent: *I will set enmities between the woman and thee.*" Eve added: "By my sin I caused heaven's gate to be shut; thou, by grace, hast opened it." Each of the prophets said to her: "It is of thee I spoke in such and such a passage of my book." Finally, turning towards her, and wishing her farewell, they said: "*Thou art the glory of Jerusalem! Thou art the joy of Israel! Thou art the honour of our people!*"¹ The Blessed Mother answered them in these words: "*Ye are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that ye may declare the virtues of him that hath called you out of darkness into his marvellous light!*"² After Jesus had consoled his Mother, our Lady of Consolation then besought her Son to go and console Mary Magdalen, who loved him so devotedly, and who was heart-broken at his death. "The Apostles," she said, "were much grieved by thy Passion; but Magdalen's grief surpassed theirs. Deign to console her, as also my sisters, who set out this morning for the sepulchre in order to embalm thy Body."³

The Roman Liturgy gives us, in the Matins of to-day, the following abridged account of the life of this holy Servant of God:

Vincentius honesta stirpe
Valentiæ in Hispania natus, ab
ineunte ætate cor gessit senile.
Qui dum caliginosi hujus
sæculi labilem cursum pro
ingenii sui modulo consideraret

Vincent was born at Valencia,
in Spain, of respectable parents.
He showed the gravity of old age,
even when quite a child. Con-
sidering within himself, as far as
his youthful mind knew it, the

¹ Judith xv 10.

² 1 St Pet. ii 10.

³ *Sermones S Vincentii. Pars æstivalis. In die sancto Paschæ. Serm. II.*

Religionis habitum in Ordine Prædicatorum decimo octavo ætatis suæ anno suscepit; et emissa solemnî professione, sacris litteris sedulo incumbens, Theologiæ lauream summa cum laude consecutus est. Mox obtenta a superioribus licentia, verbum Dei prædicare, Judæorum perfidiam arguere, Saracenorum errores confutare, tanta virtute et efficacia cœpit, ut ingentem ipsorum infidelium multitudinem ad Christi fidem perduxerit, et multa Christianorum millia a peccatis ad pœnitentiam, a vitiis ad virtutem revocarit. Electus enim a Deo, ut monita salutis in omnes gentes, tribus et linguas difunderet, et extremi tremendique judicii diem appropinquare ostenderet, omnium auditorum animos terrore concussos, atque a terrenis affectibus avulsos, ad Dei amorem excitabat.

In hoc autem apostolico munere hic vitæ ejus tenor perpetuus fuit. Quotidie Missam summo mane cum cantu celebravit, quotidie ad populum concionem habuit, inviolabile semper jejunium, nisi urgens adesset necessitas, servavit; sancta et recta consilia nullis denegavit, carnes numquam comedit, nec vestem lineam induit, populorum jurgia sedavit, dissidentia regna pace composuit; et cum vestis inconsutilis Ecclesiæ diro schismate scinderetur, ut uniretur, et unita servaretur, plurimum labora-

dangers of this dark world, he received the habit of the Order of Preachers when he was eighteen years of age. After his solemn profession, he diligently applied himself to sacred studies, and gained, with much applause, the degree of Doctor of Divinity. Shortly after this, he obtained leave from his superiors to preach the word of God. He exposed the perfidy of the Jews, and refuted the false doctrines of the Saracens, but with so much earnestness and success, that he brought a great number of infidels to the faith of Christ, and converted many thousand Christians from sin to repentance and from vice to virtue. God had chosen him to teach the way of salvation to all nations and tribes and tongues; as also to warn men of the coming of the last and dread Day of Judgment. He so preached that he struck terror into the minds of all his hearers, and turned them from earthly affections to the love of God.

His mode of life, whilst exercising this office of apostolic preaching, was as follows: he sang Mass every day early in the morning, delivered a sermon to the people, and unless absolutely obliged to do otherwise, observed a strict fast. He gave holy and prudent advice to all who consulted him. He never ate flesh meat or wore linen garments. He reconciled contending parties, and restored peace among nations that were at variance. He zealously laboured to restore and maintain the union of the seamless garment of the Church, which at that time was rent by

vit. Virtutibus omnibus claudit, suosque detractores et persecutores, in simplicitate et humilitate ambulans, cum mansuetudine recepit, et amplexus est.

Per ipsum divina virtus, in conformationem vitæ et prædicationis ejus, multa signa et miracula fecit. Nam frequentissime super ægros manus imposuit, et sanitatem adepti sunt; spiritus immundos e corporibus expulit; surdis auditum, mutis loquelam, cæcis visum restituit; leprosos mundavit, mortuos suscitavit. Senio tandem et morbo confectus infatigabilis Evangelii præco, plurimis Europæ provinciis cum ingenti animarum fructu peragratis, Venetiæ in Britannia minori prædicationis et vitæ cursum feliciter consummavit, anno salutis millesimo quadringentesimo decimo nono, quem Calixtus Tertius Sanctorum numero adscripsit.

direful schism. He shone in every virtue. He was simple and humble, and treated his revilers and persecutors with meekness and affection.

Many were the signs and miracles which God wrought through him, in confirmation of the holiness of his life and preaching. He very frequently restored the sick to health, by placing his hands upon them. He drove out the unclean spirits from the bodies of such as were possessed. He gave hearing to the deaf, speech to the dumb, sight to the blind. He cured lepers, and raised the dead to life. At length, worn out by old age and bodily infirmities, after travelling through many countries of Europe, and reaping an abundant harvest of souls, this untiring herald of the Gospel terminated his preaching and life at Vannes, in Brittany, in the year of our Lord 1419. He was canonized by Pope Calixtus the Third.

The Dominican Breviary contains the following Responsories and Antiphon in honour of this illustrious preacher:

R. Summus Parens, ac rector gentium, in vespere labentis sæculi, novum vatem misit Vincentium, christiani magistrum populi: refert instare Dei judicium. * Quod spectabant cunctorum oculi.

V. Timete Deum, clamat sæpius: venit hora judicii ejus. * Quod spectabant cunctorum oculi.

R. The heavenly Father, the Ruler of all nations, sent, when the evening of the world came on, a new prophet, Vincent, the teacher of Christian people. He announces to men the approach of God's judgement, * which all men shall see with their eyes.

V. Fear God: this is his favourite exclamation: the time is at hand for his judgement, * which all men shall see with their eyes.

Ry. Christi viam secutus arduam, a terrenis procul illecebris; veritatem reddidit conspicuam, profligatis errorum tenebris: * Oram illuminat occidentem, toto factus in orbe celebris.

V. Cujus doctrina sole gratior, sermo erat flammis ardentior. * Oram illuminat occidentem, toto factus in orbe celebris.

Ry. Nocte sacris incumbens litteris, contemplatur vigil in studio: mane pulchri ad instar sideris, miro lucet doctrinae radio: * Morbos omnis vespere generis salutari pellens remedio.

V. Nulla praeterit hora temporis, quo non recti quid agat operis. * Morbos omnis vespere generis salutari pellens remedio.

Ry. Verba perennis vitae proferens, animos inflammat adstantium: pectoribus humanis inserens amorem donorum caelestium, de virtutibus alta disserens; * Frænare docet omne vitium.

V. Illum avida turba sequitur, dum hoc ore divino loquitur. * Frænare docet omne vitium.

ANT. Qui prophético fretus lumine, mira de mundo fine docuit; in occidua terrae cardine, ut sol Vincentius occubuit: et septus Angelorum agmine, lucidas caeli sedes tenuit.

Ry. Treading in the arduous path of Christ, and shunning earthly pleasures, he convinced men of the truth, and put to flight the darkness of error. * He gave light to the countries of the West, and his name was proclaimed throughout the whole world.

V. His doctrines were more welcome than sunlight, his word was more ardent than fire. * He gave light to the countries of the West, and his name was proclaimed throughout the whole world.

Ry. He spent the night with the sacred scriptures, wakeful in contemplation and study: in the morn, like to a fair star, he shines with a wondrous ray of wisdom: * At evening, he has a saving remedy for every kind of disease.

V. There passes not an hour of his day, wherein he does not some good deed. * At evening, he has a remedy for every kind of disease.

Ry. He inflames the minds of his hearers by the words of eternal life: he inspires the hearts of men with a love of heavenly gifts: sublimely does he treat of virtues, * Teaching men how to bridle every vice.

V. Eager crowds follow him, when he preaches his divine doctrines. * Teaching men how to bridle every vice.

ANT. Vincent, blessed with light prophetic, spoke admirably of the end of the world: he set, as the sun, in the west, and, surrounded by a troop of angels, he ascended to the bright mansions of heaven.

How grand must have been thine eloquence, O Vincent, that could rouse men from their lethargy and make them feel all the terrors of the awful Judgement. Our forefathers heard thy preaching, and returned to God, and were pardoned. We too were drowsy of spirit when, at the commencement of the holy season of Lent, the Church awakened us to the work of our salvation, by sprinkling our heads with ashes, and pronouncing over us the sentence of our God whereby we are condemned to die.

During Lent we meditated upon our last end; and the thought of God's judgements has enlightened us. We next saw our Redeemer carrying his Cross; our hearts were excited to compassion, and we were converted. His Death was our life, and we have been made partakers of his Resurrection. Pray for us, O Vincent, that we may die no more; so that when we hear the trumpet of the angel of judgement, we may be well prepared for the second coming of our Emmanuel. We began with fear; obtain for us that the hope which is now in our hearts may never fail, and may be justified by our lives.

O zealous lover of souls! we put into thy hands the great work of our perseverance. Pray for Spain, the country that gave thee life and faith, thy religious profession and thy priesthood. Pray, too, for France where thou didst preach the Gospel with so much success. Aid her by thy powerful protection, for the trials of these days are greater than those she had when thou wast her Apostle.

APRIL II

SAINT LEO THE GREAT

POPE AND DOCTOR OF THE CHURCH

ONE of the grandest Saints in the Church's Calendar is brought before us to-day. Leo, the Pontiff and Doctor, rises on the Paschal horizon, and calls for our admiration and love. As his name implies, he is the *Lion* of Holy Church; thus representing, in his own person, one of the most glorious of our Lord's titles. There have been thirteen Popes who have had this name, and five of the number are enrolled in the catalogue of Saints; but not one of them has so honoured the name as he whose feast we keep to-day: hence he is called 'Leo the Great.'

He deserved the appellation by what he did for maintaining the faith regarding the sublime mystery of the Incarnation. The Church had triumphed over the heresies that had attacked the dogma of the Trinity, when the gates of hell sought to prevail against the dogma of God having been made Man. Nestorius, a bishop of Constantinople, impiously taught that there were two distinct Persons in Christ—the Person of the Divine Word, and the Person of Man. The Council of Ephesus condemned this doctrine, which, by denying the unity of Person in Christ, destroyed the true notion of the Redemption. A new heresy, the very opposite of that of Nestorianism, but equally subversive of Christianity, soon followed. The monk Eutyches maintained that in the Incarnation the human nature was absorbed by the Divine. The error was propagated with frightful rapidity. There was needed a clear and authoritative exposition of the great dogma, which is the foundation of all our hopes. Leo arose, and, from the Apostolic Chair, on which the Holy Ghost had placed him, proclaimed with matchless eloquence and precision

the formula of the ancient faith—ancient indeed, and ever the same, yet ever acquiring greater and fresher brightness. A cry of admiration was raised at the General Council of Chalcedon, which had been convened for the purpose of condemning the errors of Eutyches. 'Peter,' exclaimed the Fathers, 'Peter has spoken by the mouth of Leo!' As we shall see further on, the Eastern Church has kept up the enthusiasm thus excited by the magnificent teachings given by Leo to the whole world.

The barbarian hordes were invading the West; the Empire was little more than a ruin: and Attila, 'the Scourge of God,' was marching on towards Rome. Leo's majestic bearing repelled the invasion, as his word had checked the ravages of heresy. The haughty king of the Huns, before whose armies the strongest citadels had fallen, granted an audience to the Pontiff on the banks of the Mincio, and promised to spare Rome. The calm and dignity of Leo—who thus unarmed confronted the most formidable enemy of the Empire, and exposed his life for his flock—awed the barbarian, who afterwards told his people that, during the interview, he saw a venerable person standing in an attitude of defence, by the side of Rome's intercessor: it was the Apostle St Peter. Attila not only admired, he feared the Pontiff. It was truly a sublime spectacle, and one that was full of meaning—a priest, with no arms save those of his character and virtues, forcing a king, such as Attila, to do homage to a devotedness which he could ill understand, and recognize by submission the influence of a power which had heaven on its side. Leo, single-handed and at once, did what it took the whole of Europe several ages to accomplish in later times.

That the aureole of Leo's glory might be complete, the Holy Ghost gifted him with an eloquence which, on account of its majesty and richness, might deservedly be called papal. The Latin language had at that time lost its ancient vigour; but we frequently come across passages in the writings of our Saint which remind us of the golden age.

In exposing the dogmas of our holy faith, he uses a style so dignified and so impregnated with the savour of sacred antiquity, that it seems made for the subject. He has several admirable sermons on the Resurrection; and speaking of the present season of the liturgical year, he says: 'The days that intervened between our Lord's Resurrection and Ascension were not days on which nothing was done: on the contrary, great were the sacraments then confirmed, and great were the mysteries that were revealed.'¹

Let us now read the sketch of the Saint's life given by the Church in the Matins of the feast.

Leo Primus, Etruscus, eo tempore præfuit Ecclesiæ, cum rex Hunnorum Attila, cognomento Flagellum Dei, in Italiam invadens, Aquileiam triennii obsidione captam diripuit et incendit: unde cum Romam ardenti furore raperetur, jamque copias ubi Mincius in Padum influit, trajicere pararet, occurrit ei Leo, malorum Italiæ impendentium misericordia permotus: cujus divina eloquentia persuasum est Attilæ, ut regrederetur. Qui interrogatus a suis, quid esset quod præter consuetudinem tam humiliter romani Pontificis imperata faceret, respondit se astantem quemdam alium, illo loquente, sacerdotali habitu veritum esse, sibi stricto gladio minitantem mortem nisi Leoni obtemperaret. Quare in Pannoniam reversus est.

Leo the First, a Tuscan by birth, governed the Church at the period when Attila, the king of the Huns, surnamed the Scourge of God, was invading Italy. Attila pillaged and burned the city of Aquileia, which he took after a three years' siege. This done, he rushed on Rome like a wild firebrand. He had reached the place where the Mincio joins the Po, and was on the point of ordering his troops to pass the river, when he was met by Leo, who was moved with compassion at the misfortunes that were threatening Italy. Such was his superhuman eloquence, that he induced Attila to retrace his steps. When asked by his people how it was that, contrary to his custom, he had yielded such ready obedience to the demands of the Roman Pontiff, the king answered, that he beheld, whilst Leo was speaking, a personage clad in priestly robes, who stood near, with a naked sword in his hand, and threatened him with death unless he obeyed the Pontiff. Whereupon he returned to Pannonia.

¹ Sermo lxxiii.

Leo autem Romæ singulari omnium lætitia exceptus, paulo post invadenti Urbem Genseric, eadem eloquentiæ vi et sanctitatis opinione persuasit, ut ab incendio, ignominii, ac cædibus abstereret. Sed cum Ecclesiam a multis hæresibus oppugnari, maximeque a Nestorianis et Euty-chianis exagitari videret; ad eam purgandam, et in fide Catholica confirmandam, Concilium Chalcedonense indixit. Ubi sexcentis triginta coactis Episcopis, Eutyches et Dios-corus, et iterum Nestorius condemnati sunt: ejusdemque Concilii decreta sua auctori-tate confirmavit.

His actis, sanctus Pontifex se ad reficiendas et ædificandas ecclesias convertit. Cujus suasu Demetria, pia femina, sancti Stephani Ecclesiam construxit in suo fundo via Latina, tertio ab Urbe miliario; ipse via Appia sub nomine sancti Cornelii alteram condidit. Multas præ-terea et sacras ædes et sacra earum vasa restituit. In tribus basilicis Petri, Pauli, et Constantiniana, cameras exstruxit: ædificavit monasterium vicinum basilicæ sancti Petri: sepulchris Apostolorum custodes adhibuit, quos Cubicularios appellavit. Statuit, ut in actione mysterii diceretur, *Sanctum sacrificium, immaculatam hostiam*. Sancivit ne monacha benedictum capitis velamen reciperet, nisi quadraginta annorum virgini-

Leo was welcomed back to Rome amidst the exceeding joy of all. A short time after, when the city was invested by Genseric, the Pontiff's eloquence and reputation for sanctity had such influence on the barbarian, that he abstained from setting fire to the buildings, and forbade his troops to insult or massacre the inhabitants. Seeing the Church attacked by several heresies, and mainly by the followers of Nestorius and Eutyches, he called the Council of Chalcedon, in order to remove error and vindicate the Catholic faith. Six hundred and thirty bishops assisted at this Council, in which Eutyches and Dioscorus and Nestorius were condemned (the latter for the second time). The decrees of the Council were confirmed by the authority of Leo

The holy Pontiff then turned his attention to repairing and building churches. It was through his persuasion that a pious lady called Demetria built the Church of Saint Stephen on her own land on the Latin Way, three miles out of the city. He himself built one on the Appian Way, and dedicated it to Saint Cornelius. He repaired several others, and refurnished them with all the sacred vessels needed for the divine service. He built vaults under the Basilicas of S Peter, S Paul, and S John Lateran, and a monastery near the Vatican. He appointed guards, to whom he gave the name of *Cubicularii*, to watch at the Tombs of the Apostles. He ordered that these words should be added to the Canon of the Mass: *Holy Sacrifice, spotless Host*. He decreed that a nun

tatem probasset. His et aliis præclare gestis, cum multa sancte et luculenter scripsisset, quarto Idus Novembris obdormivit in Domino. Sedit in Pontificatu annos viginti unum, mensem unum, dies tredecim.

should not receive the blessed veil unless she had observed virginity for forty years. After these and other similar admirable acts, and after writing much that was replete with piety and eloquence, he slept in the Lord, on the fourth of the Ides of November (November 10). He reigned as Sovereign Pontiff twenty-one years, one month, and thirteen days.

The Greek Church, in her Menæa, has an office in honour of St Leo: we take from it the following stanzas. As they were composed before the Schism, they show us that the ancient Church of Constantinople believed the supremacy of the Roman Pontiff, and that it is not the Latins that have changed the faith. The Greeks keep the Feast of St Leo on February 18.

HYMN

(*Die XVIII Februarii*)

O felix Pontifex, Leo in-
clyte, fidelibus sacerdotibus et
martyribus consors effectus
es; invictus enim in præliis
apparuit, et immobilis ut
turris et arx pietatis; ortho-
doxissime et sapientissime
Domini ineffabilem genera-
tionem prædicasti.

Orthodoxiæ rector, pietatis
magister et sanctitatis, uni-
versæ terræ lumen, ortho-
doxorum Deo inspirata gloria,
sapiens Leo, tuis doctrinis
omnes illuminasti, lyra Spiritus
Sancti.

Principis Apostolorum Petri
cathedræ hæres factus, Eccle-
siæ præfuit; illius mente
præditus, et zelo pro fide
inflammatus.

O happy Pontiff! glorious
Leo! thou hast been made com-
panion of the faithful priests and
martyrs; for thou wast most
invincible in battle, and im-
movable as a tower and fortress
of religion. Thou didst pro-
claim, with most perfect ortho-
doxy and wisdom, the unspeak-
able generation of Christ.

O ruler of orthodoxy, teacher
of religion and holiness, light of
the whole earth, divinely inspired
glory of true believers, wise Leo!
thou enlightenest all men by thy
teachings, O harp of the Holy
Ghost!

Heir of the See of Peter, the
Prince of the Apostles, thou
didst preside over the Church:
thou hadst his spirit, and wast
inflamed with zeal for the faith.

Splendidissimo lumine refulgens, sancte Leo, ineffabilis et divinæ incarnationis sermonem clarescere fecisti, duplicem prædicans naturam, et duplicem incarnati Dei voluntatem.

Divinis resplendens dogmatibus, fulgorem orthodoxiæ undique sparsisti, et hæreseos tenebras dispulisti; et vita discedens, o beate, lumen quod vesperam nescit inhabitas.

Filium unicum Christum et Dominum, ante sæcula ex Patre genitum, et propter nos ex Virgine natum et nobis similem in terris apparentem, mirabiliter prædicasti, o minister mysteriorum Deo inspirate.

Super thronum pontificatus sedens gloriose, et ora leonum obturans, divinis venerandæ Trinitatis dogmatibus, ovili tuo lumen Dei cognitionis splendescere fecisti. Ideo glorificatus fuisti, ut divinus Dei gratiæ initiatus sacerdos.

Velut sol omnisplendens ex occidente ortus es, mixtionem et confusionem Eutyctetis sapienter dissipans, et Nestorii divisionem rejiciens; unum Christum in duabus substantiis indivisibiliter, immutabiliter, inconfuse venerari docens.

A Deo inspiratus, pietatis præcepta velut in tabulis descriptis figurasti, ut alter Moyses apparens divino populo; et in venerabilium

Beaming with most bright light, thou, O holy Leo, didst admirably preach the ineffable and divine Incarnation, teaching the two natures, and the two wills of the Incarnate God.

Resplendent with the knowledge of divine truths, thou didst scatter on all sides the brightness of orthodoxy, and dispel the darkness of heresy. Departing this life, thou, O blessed one! now dwellest in the light that knows no setting.

O inspired minister of God's mysteries, thou didst admirably preach that Christ is the Only Son and Lord, begotten of the Father before all ages, born for us of the Virgin, and dwelling on earth like unto us.

Seated with glory upon the throne of the pontificate, thou didst stop the mouths of lions, and madest to shine upon thy flock the light of the knowledge of God, by proclaiming the divine dogma of the adorable Trinity. Therefore hast thou been glorified as a holy Pontiff initiated in the grace of God.

Thou, as a dazzling sun, didst rise in the west and wisely dispel the error of Eutyctes, who mingled and confused the two natures, and that of Nestorius, who divided them as though they were two Persons. Thou taughtest us to adore one Christ in two natures, inseparably, unchangeably, unconfusedly united.

Inspired of God, thou didst appear to the people of God as another Moses, showing them the commandments of religion written, as it were, on tables.

conventu magistrorum exclamasti: Laudate, sacerdotes, benedicite; superexaltate Christum in sæcula.

Nunc coruscas, sacerdos Christi, pulchritudinis corona decoratus, et ut fidelis sacerdos, justitiam induisti, et in paradiso voluptatis mirabiliter exsultans, pro ovili tuo Dominum incessanter deprecare.

Nunc ubi sunt cathedræ, throni et ordines Patriarcharum, beatissime Leo, tu etiam Pater dignanter intrasti ut verus Patriarcha, et fide et gratia circumspendens: ideo omnes te semper beatificamus.

Thou didst exclaim in the assembly of the venerable masters: 'Praise, O ye priests! and bless, and extol Christ for ever.'

Now, O priest of Christ! thou art brightly decked with a crown of beauty. As a faithful priest, thou hast put on justice. Pray unceasingly for thy flock, now that thou hast entered into the admirable joy of the Paradise of delights.

Thou, O most blessed Leo! hast worthily entered the abode where are the seats and thrones and ranks of the patriarchs; thou hast entered as a true patriarch, all resplendent with faith and grace. Therefore do we all celebrate thy name for ever.

Glory be to thee, O Jesus, Lion of the Tribe of Juda! that hast raised up in thy Church a Lion to defend her in those dark times, when holy Faith was most exposed to danger. Thou didst charge Peter to *confirm his brethren*,¹ and we have seen Leo, in whom Peter lived, fulfil his office with sovereign authority. We have heard the acclamation of the holy Council, which, in admiration at the heavenly teachings of Leo, proclaimed the signal favour thou didst confer on thy flock, when thou badest Peter feed both sheep and lambs.

O holy Pontiff Leo! thou worthily didst represent Peter in his Chair, whence thy apostolic teaching ceased not to flow, ever beautiful in its truth and majesty. The Church of thine own day honoured thee as the great teacher of faith; and the Church of every succeeding age has recognized thee as one of the most learned Doctors and preachers of the divine word. From thy throne in heaven, where now thou reignest, pour forth upon us the understanding of the great mystery, which thou wast

¹ St Luke xxii 32.

called on to defend. Under thy inspired pen, this mystery grows clear; we see how sublimely it harmonizes with all other mysteries; and faith delights at gaining so close a view of the divine object of its belief. Oh! strengthen this faith within us. The Incarnate Word is blasphemed in our own times; avenge his glory, by sending us men of thy zeal and learning.

Thou didst triumph over barbarian invaders: Attila acknowledged the influence of thy sanctity and eloquence, by withdrawing his troops from the Christian land they infested. In these our days, there have risen up new barbarians—civilized barbarians, who would persuade us that religion should be eliminated from education, and that the State, in its laws and institutions, should simply ignore our Lord Jesus Christ, the King to whom *all power has been given, not only in heaven but on EARTH* also.¹ Oh! help us by thy powerful intercession, for our danger is very great. Many are seduced, and have fallen into apostasy, whilst flattering themselves that they are still Christians. Pray that the light that is left within us may not be extinguished, and that the public scandals which now exist may be brought to an end. Attila was but a pagan; our modern statesmen and governments are, or at least call themselves, Christians: have pity on them, and gain for them light to see the precipice to which they are hurrying society.

These days of Paschal Time remind thee, O holy Pontiff! of the Easters thou didst once spend here on earth, when, surrounded by the neophytes, thou gavest them the nourishment of thy magnificent discourses: pray for the faithful, who have this Easter risen to a new life with Christ. What they most need is a fuller and better knowledge of this their Saviour, in order that they may cling more closely to him, and persevere in his holy service. Thy prayers must obtain for them this knowledge; by thy prayers thou must teach them what he is both in his Divine and Human Nature: that

¹ St Matt. xxviii 18.

as God he is their Last End, and their Judge after death ;
as Man, their Brother, their Redeemer, their Model.
Bless, O Leo ! and help the Pontiff who is now thy successor on the Chair of Peter. Show now thy love for that Rome whose sacred and eternal destinies were so frequently the subject of thy glowing and heavenly eloquence.

APRIL 13

SAINT HERMENEGILD

MARTYR

IT is through a martyr's palm-branch that we must to-day see the Paschal Mystery. Hermenegild, a young Visigoth prince, is put to death by his heretical father, because he courageously refused to receive his Easter Communion from an Arian bishop. The martyr knew that the Eucharist is the sacred symbol of Catholic unity; and that we are not allowed to approach the Holy Table in company with those who are not in the true Church. A sacrilegious consecration gives heretics the real possession of the divine Mystery, if the priestly character be in him who dares to offer sacrifice to the God whom he blasphemes; but the Catholic, who knows that he may not so much as pray with heretics, shudders at the sight of the profanation, and would rather die than share by his presence in insulting our Redeemer in that very Sacrifice and Sacrament which were instituted that we might all be made one in God.

The blood of the martyr produced its fruit: Spain threw off the chains of heresy that had enslaved her, and a Council, held at Toledo, completed the work of conversion begun by Hermenegild's sacrifice. There are very few instances recorded in history of a whole nation rising up as one man to abjure heresy; but Spain did it, for she seems to be a country on which heaven lavishes exceptional blessings. Shortly after this she was put through the ordeal of the Saracen invasion; she triumphed here again by the bravery of her children; and ever since then, her faith has been so staunch and so pure as to merit for her the proud title of *The Catholic Kingdom*.

St Gregory the Great, a contemporary of St Hermenegild, has transmitted to us the following account

of the martyrdom. The Church has inserted it in her Lessons of to-day's Matins.

Ex libro Dialogorum sancti Gregorii Papæ.

Hermenegildus rex, Leovigildi regis Visigothorum filius, ab ariana hæresi ad fidem catholicam, viro reverendissimo Leandro Hispalensi Episcopo, dudum mihi in amicitia familiariter juncto, prædicante, conversus est. Quem pater arianus, ut ad eandem hæresim rediret, et præmiis suadere, et minis terrere conatus est. Cumque ille constantissime responderet numquam se veram fidem posse relinquere, quam semel agnovisset: iratus pater eum privavit regno, rebusque exspoliavit omnibus. Cumque nec sic virtutem mentis illius emollire valisset; in arcta illum custodia concludens, collum manusque illius ferro ligavit. Cœpit itaque Hermenegildus rex juvenis terrenum regnum despiciere, et forti desiderio cœlestis quærens, in ciliciis vinculatus jacens, omnipotenti Deo, ad confortandum se, preces effundere; tantoque sublimius gloriam transeuntis mundi despiciere, quanto et religatus agnoverat nihil fuisse, quod potuerit auferri.

Superveniente autem Paschalis festivitatis die, intempestæ noctis silentio, ad eum perfidus pater arianum episcopum misit, ut ex ejus manu sacrilegæ consecrationis communionem perciperet, atque

From the book of the Dialogues of Saint Gregory, Pope.

King Hermenegild, son of Leovigild, king of the Visigoths, was converted from the Arian heresy to the Catholic faith by the preaching of the venerable Leander, bishop of Seville, one of my oldest and dearest friends. His father, who continued in the Arian heresy, did his utmost, both by promises and threats, to induce him to apostatize. But Hermenegild returned him ever the same answer, that he never could abandon the true faith, after having once known it. The father, in a fit of displeasure, deprived him not only of his right to the throne, but of everything he possessed. And when even this failed to break the energy of his soul, he had him put into close confinement with chains on his neck and hands. Hereupon the youthful king Hermenegild began to despise the earthly, and ardently to long for the heavenly kingdom. Thus fettered, and wearing a hairshirt, he besought the omnipotent God to support him. As to the glory of this fleeting world, he nobly looked on it with disdain, the more so as his captivity taught him the nothingness of that which could thus be taken from him.

It was the Feast of Easter. At an early hour of the night, when all was still, his wicked father sent an Arian bishop to him, with this message, that if he would receive Communion from his hands (the Communion of

per hoc ad patris gratiam redire mereretur. Sed vir Deo deditus, ariano episcopo venienti exprobravit ut debuit, ejusque a se perfidiam dignis increpationibus repulit: quia etsi exterius jacebat ligatus, apud se tamen in magno mentis culmine stabat securus. Ad se itaque reverso episcopo, arianus pater infremuit, statimque suos apparitores misit, qui constantissimum confessorem Dei, illic ubi jacebat, occiderent; quod et factum est. Nam mox ut ingressi sunt, securim cerebro ejus infigentes, vitam corporis abstulerunt, hocque in eo valuerunt, perimere, quod ipsum quoque qui peremptus est, in se constiterat despexisse. Sed pro ostendenda vera ejus gloria, superna quoque non defuere miracula. Nam cœpit in nocturno silentio psalmodiæ cantus ad corpus ejusdem regis et martyris audiri, atque ideo veraciter regis, quia et martyris.

Quidam etiam ferunt, quod illic nocturno tempore accensæ lampades apparebant. Unde et factum est, quatenus corpus illius, ut videlicet martyris, jure a cunctis fidelibus venerari debuisset. Pater vero perfidus et parricida commotus pœnitentia, hoc fecisse se doluit, nec tamen usque ad obtinendam salutem pœnituit. Nam quia vera esset Catholica fides agnovit, sed gentis suæ timore perterritus, ad hanc pervenire non meruit. Qui oborta ægritudine, ad extrema perductus est, et

a sacrilegious consecration!) he should be restored to favour. True to his Creator, the man of God gave a merited reproof to the Arian bishop, and, with holy indignation, rejected his sinful offer; for though his body lay prostrate in chains, his soul stood on ground beyond the reach of tyranny. The bishop therefore returned whence he had come. The Arian father raged, and straightway sent his lictors, bidding them repair to the prison of the unflinching confessor of the Lord, and murder him on the spot. They obeyed; they entered the prison; they cleft his skull with a sword; they took away the life of the body, and slew what he, the slain one, had sworn to count as vile. Miracles soon followed, whereby heaven testified to the true glory of Hermenegild; for during the night there was heard sweet music nigh to the body of the king and martyr—king indeed, because he was a martyr.

It is said that lights were seen at the same time burning in the prison. The faithful were led by these signs to revere the body as being that of a martyr. As to the wicked father, he repented having imbrued his hands in his son's blood; but his repentance was not unto salvation, inasmuch as, whilst acknowledging the Catholic faith to be the true one, he had not the courage to embrace it, for he feared the displeasure of his subjects. When in his last sickness, and at the point of death, he commended his son Reccared, a heretic, to the care of Leander,

Leandro Episcopo, quem prius vehementer affixerat, Reccaredum regem filium suum, quem in sua hæresi relinquebat, commendare curavit, ut in ipso quoque talia faceret, qualia et in fratre suis exhortationibus fecisset. Qua commendatione expleta, defunctus est. Post cujus mortem, Reccaredus rex non patrem perfidum, sed fratrem martyrem sequens, ab arianæ hæreseos pravitate conversus est, totamque Visigothorum gentem ita ad veram perduxit fidem, ut nullum in suo regno militare permetteret, qui regni Dei hostis existere per hæreticam pravitatem non timeret. Nec mirum quod veræ fidei prædicator factus est, qui frater est martyris: cujus hunc quoque merita adjuvant, ut ad omnipotentis Dei gremium tam multos reducat.

the bishop, whom he had hitherto persecuted, but whom he now asked to do for this son what he had, by his exhortations, done for Hermenegild. Having made this request, he died, and was succeeded on the throne by Reccared, who, taking not his wicked father but his martyred brother as his model, abandoned the impious Arian heresy, and led the whole Visigothic nation to the true faith. He would not allow any man to serve in his armies who dared to continue the enemy of the God of hosts by heresy. Neither is it to be wondered at, that being the brother of a martyr, he should have become a propagator of the true faith, for it was by Hermenegild's merits that he has succeeded in reconciling so many thousands to the great God of heaven.

Pope Urban VIII composed the two following hymns for the feast of the holy martyr: we unite them under one conclusion.

HYMN

Regali solio fortis Iberiæ
Hermenegilde jubar, gloria
Martyrum,
Christi quos amor almisi
Cæli cœtibus inserit.

Ut perstas patiens, pollicium
Deo
Servans obsequium! quo potius
tibi
Nil proponis, et arces
Cautus noxia, quæ placent.

The royal throne of heroic Iberia counts thee, Hermenegild, as one of its glories: so, too, do the martyrs, whose love of Christ has numbered them among the blessed of heaven.

How courageously didst thou keep thy promised allegiance to God! He was dear to thee above all things else; and as to the dangerous pleasures of this world, thou wisely didst reject them.

Ut motus cohibes, pabula
qui parant
Surgentis vitii, non dubios
agens

Per vestigia gressus
Quo veri via dirigit!

Nullis te genitor blanditiis
trahit,
Non vitæ caperis divitis otio,
Gemmarumve nitore,
Regnandive cupidine.

Diris non acies te gladii
minis,
Nec terret perimens carnificis
furor:

Nam mansura caducis
Præfers gaudia cœlitum.

Nunc nos e superum pro-
tege sedibus,
Clemens, atque preces, dum
canimus tua

Quæsitam nece palmam,
Pronis auribus excipe.

Sit rerum Domino jugis
honor, Patri,
Et natum celebrent ora pre-
cantium,

Divinumque supremis
Flamen laudibus efferant.
Amen.

Thou didst restrain the pas-
sions which excite and foster
vice, and march onwards, with
unflinching step, whither the
path of truth leads.

Thy father's promises could
not seduce thee. The luxuries
of a life of ease and wealth, the
glitter of diamonds, the prospect
of a throne—they could not
allure thee.

Thou wast not affrighted by
the threat of a cruel death, nor
by the executioner's merciless
rage; for the everlasting joys
of heaven were dearer to thee
than those of time.

Do thou now kindly protect
us from thy heavenly throne,
and graciously receive the
prayers we present to thee
whilst celebrating the palm
made thine by martyrdom.

To the Father, the Lord of
all things, be eternal honour!
Let the faithful assembled here
in prayer, glorify the Son; let
them sing forth endless praise to
the Holy Ghost. Amen.

We offer thee, O brave witness to the truth of our holy faith! our admiration and gratitude. Thy courageous death was proof of the love thou hadst for Christ; and thy contempt of earthly honours teaches us to despise them. Though thou wert heir to a throne, a prison was thy abode here below. It was thence that thou didst ascend to heaven, wearing on thy brow the laurels of martyrdom, a crown far brighter than that which was offered thee on condition of thy apostatizing from the faith. Pray now for us: the Church asks it of thee, by inserting thy name in the Calendar of her Saints. The Pasch was the day of thy triumph; obtain for us that this may be a true Pasch to us, a real resurrection.

which may lead us to the heaven above, where we may enjoy with thee the sight of our Risen Jesus. Intercede for us, that we may be firm in the faith, obedient to the teachings of holy Church, and enemies of every error and innovation. Protect Spain, thy fatherland, which owes to thy martyrdom long centuries of loyalty to the true faith. Pray for her, that she may ever continue to merit her glorious title of *Catholic Kingdom*.

APRIL 14

SAINT JUSTIN MARTYR

YESTERDAY Spain sent one of her princes to represent her at the court of the Conqueror of Death. To-day Christ receives with equal honour the representative of learning in the service of religion. The philosopher's mantle worn by Justin is as splendid as the royal purple of Hermenegild, for both prince and philosopher have washed their robes in their own blood, mingled with that of the Lamb, and these robes have become the insignia of their eternal glory. But the victory of Christ's champions is not felt in heaven only—the blood of the martyrs makes the very earth fruitful. In spite of heresy, Catholic Spain was born from the royal blood of Hermenegild, and paganism, by sacrificing Justin to its own hatred, inspired new vigour into the seed sown in Rome by SS Peter and Paul. On this very day the sacred cycle brings before us SS Valerian, Tiburtius, and Maximus, the glorious triumvirate won to Christ by the immortal Cecily, who embodies so nobly the Roman faith defended with such love and learning by Justin. When she was born, Justin's public disputations with the adversaries of Christianity were filling Rome with his victorious refutations of paganism. His writings, which he boldly caused to penetrate even to the imperial throne, carried the light to regions which he could not reach by his spoken word. The licitor's axe, in striking off the head of the apologist, gave more force to his demonstrations than had been given by his powerful logic, when for the first time he overcame the powers of hell and put an end to a fierce persecution.

The world, courted on all sides by a thousand different schools, which by their contradictions seemed bent on

making the discovery of truth impossible, was now in a position to recognize sincerity. Marcus Aurelius had succeeded Antoninus Pius, and he claimed to enthrone philosophy in his own person. His ideal of perfection was the satisfaction of self and the contempt of others, and he passed from dogmatic scepticism to the establishment of the Moral Law, delivering his 'Thoughts' to the admiration of his courtiers without caring for the reformation of their morals. Justin, had been seeking truth from boyhood, in order to find justice. He was not discouraged by the ill-success of his early efforts, and did not make the delay of the dawn an excuse for denying the existence of the light. When, at God's chosen time, he found Wisdom, he longed to communicate her to all, little and great, and devoted his life to the work, making naught of the labours and sufferings by which he solemnly confessed his faith before the world. What man of good faith could hesitate to choose between the Christian hero and the crowned sophist who put him to death? Who would not, like Cecily, pour scorn upon the pretensions of those false philosophers who have made themselves masters of the world and who give no proof of their love for wisdom beyond their determination to shut the mouths of those who preach it?

Philosophy, baptized in the blood of this convert, is henceforward Christian for ever. Her distressing sterility is at an end. The testimony of martyrdom which she has now given to truth in token of faithful service, atones for all the monstrous offences of her early years. She will always be distinct from faith, but henceforth she will be the helpmeet of this heavenly virtue. Human reason will be strengthened by the alliance and will be able to arrive at trustworthy conclusions. But woe to reason if she forgets her consecration to Christ, ignores the mystery of the Incarnation, and declares herself satisfied with a purely natural explanation of the origin of man, the end of creation, and the Moral Law. The natural light, which enlightens every man that comes

into the world, is unquestionably from the Word, and that is its glory. But since the divine Word, in addition to the honour thus done to reason, has given to humanity a higher and more direct manifestation of himself, he does not intend that man should divide his gifts, leave on one side the faith which prepares the way for vision, and content himself with the gleam of light which would have been sufficient for the state of pure nature. The Word is one, as man, to whom he manifests himself, is one; and this manifestation is made at one and the same time, though in different ways, namely, by reason and faith. If man withdraws himself from the supernatural light, he will be rightly punished by the withdrawal of that natural light, which he thought to be his own, and the world will be plunged into unreasoning foolishness.

Let us read the account given by the Church of the martyr philosopher and give glory to our Risen Lord, whose triumph is enhanced by the consecration to him of all the glory gained by men.

Justinus Prisci filius ex græco genere Flaviæ Neapolis in Syria Palestina natus, adolescentiam in litterarum omnium studiis transegit. Vir factus adeo philosophiæ: amore correptus est, ut ad veritatem assequendam, quotquot aderant, philosophorum sectis nomen dederit, eorumque præcepta scrutatus sit. Cum in his fallacem tantum sapientiam erroremque reperisset, superna illustratione per senem quemdam ignotum aspectuque venerabilem edoctus, veræ christianæ fidei philosophiam amplexus est. Hinc sacra Scripturæ libros diu noctuque præ manibus habens, ita ex eorum meditatione divinus ignis in anima ejus exarsit, ut ea qua

Justin, the son of Priscus, was a Greek by race, and was born at Nablus in Palestine. He passed his youth in the study of letters. When he grew to manhood he was so taken with the love of philosophy and the desire of truth, that he became a student in the schools of all the philosophers, and examined the teaching of them all. He found in them only deceitful wisdom and error. He received the light of heaven from a venerable old man, who was a stranger to him, and embraced the philosophy of the true Christian faith. Henceforth he had the books of Holy Scripture in his hands by day and night, and his soul was filled with the divine fire enkindled by his meditations. Having thus ac-

pollebat eruditionis vi, eminentem Jesu Christi scientiam adeptus, plurima conscripserit volumina ad christianum fidem exponendam, magisque propagandam.

Inter præclarissima Justinii opera binæ eminentis fidei christianæ Apologiæ, quas cum, coram Senatu, Imperatoribus Antonino Pio ejusque filiis, necnon Marco Antonino Vero et Lucio Aurelio Commodo, Christi asseclas sævisime divexantibus, porrexisset, eandemque fidem disputando strenue propugnasset, obtinuit ut a christianorum cæde publico Principum edicto temperatum fuerit. Verum Justino hand parcum est. Nam Crescentis Cynici, cujus vitam et mores nefarios redarguerat insidiis accusatus, a satellitibus comprehensus est. Ad ductus autem ad Romæ Præsidem nomine Rusticum, cum hic ab eo quævisset quænam essent christianorum præcepta, hanc bonam confessionem coram multis testibus confessus est: Rectum dogma quod nos christiani homines cum pietate servamus, hoc est: ut Deum unum existimemus factorem et creatorem omnium, quæ videntur, quæque corporeis oculis non cernuntur; et Dominum Jesum Christum Dei Filium conîteamur, olim a Prophetis prænuntiatum, qui et humani generis iudex venturus est.

Quoniam Justinus in prima sua Apologia palam exposuerat quomodo christiani convenirent ad Sacra cele-

qu岸ired the excellent knowledge of Jesus Christ, he devoted his learning to the composition of many books explaining and propagating the Christian faith.

Among the most famous of the works of Justin are his two Apologies or Defences of the Christian faith. These he offered in the Senate to the Emperor Antoninus Pius and his sons, together with Marcus Antoninus Verus and Lucius Aurelius Commodus, who were cruelly persecuting the followers of Christ. By these Apologies and his vigorous disputations in defence of the faith he obtained a public edict from the government to stay the slaughter of the Christians. But Justin himself did not escape. He had blamed the wicked life led by Crescentis the Cynic, who caused him to be accused and arrested. He was brought before Rusticus, the Prefect of Rome, and questioned concerning the doctrine of the Christians. Whereupon he made this good confession in the presence of many witnesses: 'The right doctrine which we Christian men do keep with godliness is this: that we believe that there is one God, the maker and creator of all things, both those which are seen and those which bodily eyes do not see; and that we confess the Lord Jesus Christ, the Son of God, who was of old foretold by the Prophets, and who is to come to judge all mankind.'

In his first Apology Justin had given, in order to rebut the slanders of the heathen, an open account of the Christian

branda, et quænam fuerint sacri hujus conventus mysteria ad repellendas ethnicorum calumnias, exquisivit ab eo Præses in quonam loco conveniret ipse et cæteri hujus Urbis Christi fideles. Justinus autem reticens conventuum loca, ne sancta et fratres proderet canibus, domicilium tantum suum indicavit, ubi manere et discipulos excolere solebat, penes celebrem titulum Pastoris in ædibus Pudentis. Demum Præses optionem ei dedit vel ut diis sacrificaret, vel per totum corpus flagellis cædi perferret. Cum invictus fidei vindex assereret se in votis semper habuisse cruciatus perpeti propter Dominum Jesum Christum, a quo magnam in celis mercedem consequi exspectabat, præses in eum capitalem sententiam pronuntiavit. Itaque mirabilis philosophus, Deum colaudans, post verbera, fuso pro Christo sanguine, glorioso martyrio coronatus est. Quidam vero fideles clam illius sustulerunt corpus, et in loco idoneo condiderunt. Leo decimus tertius, Pontifex Maximus, ejusdem officium ab universa Ecclesia celebrari præcepit.

assemblies and of the holy Mysteries there celebrated. The prefect asked him in what place he and Christ's other faithful servants in the city were accustomed to meet. But Justin, fearing to betray the holy mysteries and his brethren, mentioned only his own dwelling near the famous church in the house of Pudens, where he lived and taught his disciples. The prefect then bade him choose whether he would sacrifice to the gods or suffer a cruel scourging. The unconquered champion of the faith answered that he had always desired to suffer for the Lord Jesus Christ, from whom he hoped to receive a great reward in heaven. The prefect thereupon sentenced him to death, and thus this excellent philosopher, giving praise to God, suffered the pain of scourging, and then shed his blood for Christ, and was crowned with martyrdom. Some of the faithful stole away his body and buried it in a fitting place. The Supreme Pontiff, Leo XIII, commanded that his office and Mass should be said throughout the Church.

We hail in thee, O Justin, one of the noblest trophies of the divine Conqueror of Death. Thou wast born in the kingdom of darkness, but thou didst early seek to break the chains of falsehood which bound thee like so many others. Thou didst love Wisdom even before thou didst know her, and she too had chosen thee.¹ But she 'will not enter into a malicious soul, nor dwell

¹ Ecclus. iv 18.

in a body subject to sins.¹ Many men seek to hide their self-love under the beautiful name of Philosophy, and to find in her an excuse for all their vices; but thou didst seek for knowledge out of a desire to know and love the truth and obey her laws. This purity of heart and mind brought thee near to God and made thee worthy to meet in the ways of life the living Wisdom whom thou art now enjoying in the full light of eternity.² The Church has honoured thee, and rightly, with the name of the Admirable Philosopher, for thou wast the first to realize that a Philosophy which is worthy of the name—a true love of wisdom—cannot confine its researches within the abstract domain of pure reason; for reason is only the gateway into those higher regions where Wisdom reveals herself in person to the love that seeks her with a sincere heart.

It is written of souls like thee that 'the multitude of the wise is the welfare of the whole world.'³ But true philosophers who, like thee, understand that the aim of the wise man is to attain to the vision of God⁴—to reach the most holy God by the way of obedience⁵—are rare in these days. The independence of reason is the only dogma on which the sophists of the present day are agreed. Their sect is characterized by a false eclecticism, which allows each one to make his own system and choose what most appeals to him out of the positive affirmations of different schools and religions. Thus they proclaim that reason, though supreme in their eyes, has so far produced no trustworthy conclusions, and that the last word of science is scepticism or universal doubt. It is hardly becoming for such men to reproach the Church with despising reason. On the contrary, the Church has but lately, in the Vatican Council,⁶ emphasized and exalted the mutual help rendered by faith and reason in leading men to God, and she casts out of her fold those who deny to human

¹ Wis. i 4.

² Cp. *ibid.* vi 17-21.

⁴ Eccles. vi 23; *Dialog. cum Tryph.* 3.

⁵ Sess. iii, cap. 4, can. 10.

³ *Ibid.* vi 26.

⁶ Eccles. iv 15.

reason the power to affirm with certainty the existence of God our Lord and Creator. When seeking to define in these days the respective value of faith and reason, without either separating or confusing them, the Church had but to listen to the testimony of Christian philosophers in all centuries, beginning with thee, for their works, which complete one another, are full of this doctrine.

Thou wast as faithful as thou wert brave, O valiant martyr! In thy day the Church had not been forced by contests with heresy to seek for new terms of expression whose very precision soon became indispensable, but thy writings prove to us that the doctrine was the same though the phraseology was less clear. Be thou blessed by all the children of the Church for this demonstration of the identity of our belief with that of the second century. Be thou blessed for thy careful distinction between that which was dogma to be held by all, and those private opinions on lesser points to which the Church in thy day left liberty as she has ever done.

Do not disappoint the confidence of the Mother of all mankind. Though so many centuries have passed since thy martyrdom, she wishes her children to pay thee greater honour to-day than they have done in past ages. She was once recognized as queen of the nations, but now her situation is what it was in the days when thou didst defend her against hostile powers. Raise up new apologists. Teach them that the assaults of hell may be repelled by zeal, firmness and eloquence. But they must not have false ideas as to the nature of the combat entrusted to their honour by the Church. They have to defend a queen. The Spouse of the Son of God could never permit her champions to solicit for her the protection accorded to a slave. Truth has its rights—or, rather, it is truth alone that has the right to claim liberty. Our apologists, O Justin, must, like thee, make the State ashamed not to grant to the Church a liberty accorded to all sects. But Christian champions

may not rest satisfied with a toleration extended equally to Christ and Satan. They must cry with thee, even when fresh violence is threatened: 'Our cause is just, for we, and we alone, speak the truth.'¹

SAME DAY

SS TIBURTIUS, VALERIAN AND MAXIMUS

MARTYRS

LET us affectionately welcome the brave triumvirate of martyrs, presented to-day to our Risen Jesus by the Roman Church of the second century. The first is Valerian, the chaste and noble spouse of Cecily; he wears on his brow a wreath of roses and lilies. The second is Tiburtius, Valerian's brother, and like him, a convert of Cecily; he shows us the triumphant palm he won so speedily. Maximus is the third; he witnessed the combat and the victory of the two brothers, imitated their example, and followed them to heaven. The immortal Cecily is the queen of this holy group; she taught them to be martyrs; she has a right to our remembrance on this day of their feast. She herself shared in their glorious privilege of suffering and dying for the name of Christ. She won the crown five months later, on September 16, according to the most ancient calendars; her feast, however, is no longer kept on that day. The solemnity of November 22, formerly preceded by a vigil, is marked in the Roman breviary as the day of her martyrdom; it is, in reality, the anniversary of the dedication of her magnificent basilica in Rome.

The Church makes a commemoration of our three great martyrs to-day.

The following lesson is extremely short. The reason is, that this feast is very ancient; and in the early ages of the Church, *simple* offices, as they are called, were

¹ *Apol.* i 23.

extremely frequent; and it was only for great feasts that three nocturns were said, each with three lessons.

Valerianus Romanus, nobili genere ortus, Alexandro Severo Imperatore, hortatu beatæ Cæciliæ virginis, quam sibi pari nobilitate uxorem desponderat, una cum Tiburtio fratre a sancto Urbano papa baptizatur. Quos ubi præfectus Urbis Almachius christianos esse cognovit, et patrimonio pauperibus distributo, Christianorum corpora sepelire, accersitos graviter reprehendit: atque ubi Christum Deum constanter confitentes, deos autem dæmoniorum inania simulacra prædicantes videt, virgis cædi jubet. Sed cum verberibus cogi non possent, ut Jovis simulacrum venerarentur, imo fortes in fidei veritate permanerent, ad quartum ab Urbe lapidem securi feriuntur. Quorum virtutem admiratus Maximus præfecti cubicularius, qui eos ad supplicium perduxerat, Christianum se esse professus est, cum multis præfecti ministris: qui paulo post plumbatis contusi, omnes ex diaboli ministris Christi Domini martyres evaserunt.

Valerian, a Roman by birth, and of a noble family, was married to the blessed Cecily, who was of equal nobility. By the advice of this virgin, he and his brother Tiburtius were baptized by the holy Pope Urban, in the reign of the Emperor Alexander Severus. Almachius, the City Prefect, having been informed that they had become Christians, had distributed their patrimony among the poor, and were burying the bodies of the Christians, summoned them before him, and severely rebuked them. Finding, however, that they persevered in confessing Christ to be God, and in proclaiming the gods to be but vain images of devils, he ordered them to be scourged. But they were not to be induced, by this scourging, to adore the idols of Jupiter; they continued firm in the profession of the true faith: they were therefore beheaded four miles out of Rome. One of the Prefect's officials, by name Maximus, who had been appointed to lead them to execution, was filled with admiration at seeing the courage wherewith they suffered, and professed himself to be a Christian, as did likewise several other servants of the Prefect. Not long after, they were all beaten to death with whips loaded with plummets of lead; and thus, from being slaves of the devil, they became martyrs of Christ our Lord.

Holy and precious fruits of the great Cecily's apostolate! we this day unite with the blessed Spirits in

celebrating your entrance into the court of heaven. Thou, O Valerian, wast led to faith, and to the sublimest of all virtues, by thy noble spouse; thou wast the first to enter into the joy of the Lord; but in a few days thy Cecily followed thee, and the love begun on earth was made eternal in heaven. Speaking of thee and her, an angel said that your roses and lilies should never fade; their fragrance of love and purity is sweeter by far now than when they bloomed here below. Thou, O Tiburtius! brother of these two angels of earth! thou owest to them thy beautiful palm; thou art a sharer in their eternal happiness, and the three names, *Cecily*, *Valerian*, and *Tiburtius*, are to be for ever united in the admiration of angels and men. The sight of the two brothers suffering so bravely for Christ inflamed thy ambition, O Maximus, to imitate them; the God of Cecily became thine; thou didst shed thy blood for him; and he, in return, has placed thee in heaven near Cecily, Valerian and Tiburtius, to whom, whilst on earth, thou wast so inferior by birth and position.

Now, therefore, O holy martyrs, be our protectors, and hear the prayers we address unto you. Speak in our favour to the immortal King, for whom you so bravely fought and died; ask him to fill our hearts with his love, and make us generous like you. You despised this fleeting life; we too must despise it, if we would share in the happiness you now enjoy, the sight of our Risen Lord. The battle we have to fight may, perhaps, be different from yours; but the reward that awaits us is, like your own, everlasting. Rather than betray Christ, you laid down your lives; our duty is the same—we must die rather than sin. Pray for us, O holy martyrs, that our lives may henceforward be such as will honour this year's Pasch. Pray also for the Church of Rome, your Mother; her days of trial have returned; she has a right to count upon your intercession for the help she needs.

APRIL 17

SAINT ANICETUS

POPE AND MARTYR

A POPE and martyr of the second century appears in the Calendar to-day. The martyrs stand in clusters near our Risen Lord; they are the *Eagles* of which he speaks in his Gospel, as *gathering together* around their longed-for object.¹ Anicetus is not the only Pope whose martyrdom has to be celebrated during Paschal Time; others will come, adding to our Easter joy. The Saint who claims our attention to-day is one of those whose holy actions are shrouded in the venerable gloom of the Church; and yet his memory will be held in veneration to the end of time, not only as being the eleventh successor of St Peter in the See of Rome, but as having imitated him also in holiness of life. St Polycarp, whose feast we kept on January 26, came from Smyrna to Rome, in order to visit him and receive his advice. There have also been transmitted to us one or two instances of the zeal wherewith he defended the Church against the heresiarchs, Valentine and Marcion. In a word, we know that he was a martyr; and that is enough to immortalize his name.

The Church makes the following commemoration of the holy Pontiff:

Anicetus Syrus, imperatore Marco Aurelio Antonino, præfuit Ecclesiæ. Decrevit ne clerici comam nutrirent. Quinques mense decembri ordinavit presbyteros decem et septem, diaconos quatuor, episcopus per diversa loca novem. Vixit in Pontificatu

Anicetus, a Syrian by birth, governed the Church during the reign of Marcus Aurelius Antoninus. He passed a decree which forbade clerics to nourish their hair. The ordinations, which he held in five Decembers, gave seventeen priests, four deacons, and nine bishops for

¹ St Matt. xxiv 28.

annos octo, menses octo, dies viginti quatuor. Propter Christi fidem martyrio coronatus, sepultus est via Appia in cæmeterio, quod postea Callisti appellatum est, decimo quinto kalendas maii.

divers places. His pontificate lasted eight years, eight months, and twenty-four days. He was crowned with martyrdom for the Christian Faith, and was buried on the fifteenth of the Kalends of May (April 17), in the Cemetery (afterwards called the Cemetery of Callixtus) which is on the Appian Way.

Holy Pontiff ! who so many long ages ago wast made partaker of the glory of him whose Vicar and martyr thou hadst the privilege to be, we celebrate thy blessed memory to-day with filial affection. In thee we venerate one of the pillars of the early Church; and though thy name has been handed down to us without the history of those holy deeds which merited for thee a martyr's palm—we at least know that it was dear to the faithful of the age in which thou didst live. Now that thou art in heaven, thy zeal for the glory of God is greater than it was when thou wast on this earth; pray, then, for the Church of these sad times. Upwards of two hundred Pontiffs have followed thee upon the Chair of Peter; and Christ has not yet come to judge the world. Assist thy successor who is our Father; assist the flock entrusted to his charge, for the dangers that now threaten us are extreme. Thy pontificate was during a stormy period; pray to our Risen Jesus that he would quell the tempest that is now howling round the Bark of Peter. Beseech him to give us perseverance and courage. Obtain for us that we may fix our hearts on our heavenly country; so that when God calls us hence, we may be prepared as thou wast. We are the descendants of the martyrs; their faith is *ours*; the hope that cheered them must be *our* consolation.

APRIL 21

SAINT ANSELM

BISHOP, AND DOCTOR OF THE CHURCH

A MONK, a Bishop, a Doctor of the Church—such was the Saint whose feast comes to gladden us on this twenty-first day of April. He was a martyr, also, at least in desire, and we may add, in merit too—for he did enough to earn the glorious palm. When we think of Anselm, we picture to ourselves a man in whom are combined the humility and meekness of the cloister with the zeal and courage of the episcopal dignity; a man who was both a sage and a saint; a man whom it was impossible not to love and respect.

He left his native country of Piedmont for the Monastery of Bec in France, where he became a Benedictine monk. Being elected Superior, he realized in himself the type of an *Abbot*, as drawn by St Benedict in his *Rule*: 'He that is made Abbot,' says the holy Patriarch, 'should study to give help rather than to give commands.'¹ We read that the love entertained for Anselm by his brethren was beyond description. His whole time was devoted to them, either in giving them spiritual direction, or in communicating to them his own sublime knowledge of the sacred sciences. After governing them for several years, he was taken from them, and compelled to accept the dignity of Archbishop of Canterbury. He was a worthy successor of Augustine, Dunstan, Elphege, and Lanfranc; and by his own noble example of courage, he prepared the way for the glorious martyr Thomas, who succeeded him in less than a century.

As bishop, his whole life was spent in fighting for

¹ *The Holy Rule*, cap. 64.

the liberty of the Church. Though gentle as a lamb by nature, he was all energy for this great cause. He used to say: 'Christ would not have his Spouse be a slave; there is nothing in this world that God loves more than the liberty of his Church.' There was a time when the Son of God allowed himself to be fettered with bonds in order that he might loosen us from the chains of our sins; but now that he has risen in triumph from the dead, he wills that his Spouse should be, like himself, free. She cannot otherwise exercise the ministry of salvation confided to her by her divine Lord; and yet there is scarcely a single hundred years of her existence in which she has not had to fight for this holy liberty. The rulers of this earth, with very few exceptions, have ever been jealous of her influence, and have sought to lessen it by every possible means. In our own times there are numbers of her children who do not even know that she has any rights or privileges; they would be at a loss to understand you, if you told them that she is the Spouse of Christ, and therefore a queen; they think it quite enough for her, if she enjoy the same amount of freedom and toleration as the sects she condemns; and they cannot see how, under such conditions as these, the Church is not the kingdom he wished her to be, but a mere slave. St Anselm would have abominated all such theories as these; so does every true Catholic. He is not driven into disloyalty to the Church by the high-sounding words, *progress* and *modern society*; he knows that there is nothing on earth equal to the Church; and when he sees the world convulsed by revolutions, he knows that all comes from the Church having been deprived of her rights. One of these is that she should not only be recognized, in the secret of our conscience, as the one only true Church, but that, as such, she should be publicly confessed and outwardly defended against every opposition or error. Jesus, her divine Founder, promised to give her all nations as her inheritance; he kept his promise, and she was once the Queen and

Mother of them all. But nowadays, a new principle has been asserted, to the effect that the Church and all sects must be on an equal footing as far as the protection of the State goes. The principle has been received with acclamation, and hailed as a mighty progress achieved by modern enlightenment: even Catholics, whose previous services to religion had endeared them to our hearts and gained our confidence, have become warm defenders of the impious theory.

Trying as were the times when St Anselm governed the See of Canterbury, they were spared the humiliation of producing and ratifying such doctrine as this. The tyrannical interference of the Norman kings was an evil far less injurious than the modern system, which is subversive of the very idea of a Church. Open persecution would be a boon, compared to the fashionable error of which we are speaking. A winter torrent brings desolation in its track: but in the summer, when the flood is over, nature brings back her verdure and flowers. The errors which now prevail are like a great sea that gradually sweeps over the whole earth: and when the Church can find no spot whereon to rest, she will take her flight to heaven, and men must expect the speedy coming of the judge.

Anselm was not only the zealous and heroic defender of the rights and privileges of the Church; he was also a light to men by his learning. The contemplation of revealed truths was his delight. He studied them in their bearings one upon the other, and his writings occupy a distinguished place in the treatises of Catholic Theology. God had blessed him with extraordinary talent. Amidst all the troubles and anxieties and occupations of his various duties, he found time for study. Even when passing from place to place, as an exile, he was intent on the meditation of the mysteries of religion, thus preparing those sublime reflections which he has left us on the articles of our Faith.

The Church gives us, in her Liturgy, the following sketch of our Saint's life:

Anselmus, Augustæ Prætorię in finibus Italię, Gundulpho et Ermenberga nobilibus et catholicis parentibus natus, a teneris annis assiduo litterarum studio, atque perfectioris vitę desiderio, non obscurum futurę sanctitatis et doctrinę specimen dedit. Et licet juvenili ardore aliquando ad sæculi illecebras traheretur, brevi tamen in pristinam viam revocatus, patria et bonis omnibus derelictis, ad monasterium Becense Ordinis sancti Benedicti se contulit: ubi emissa regulari professione sub Herluino abbate observantissimo, et Lanfranco viro doctissimo, tanto animi fervore, et jugi studio in litteris, et virtutibus assequendis profecit, ut mirum in modum tanquam sanctitatis et doctrinę exemplar ab omnibus haberetur.

Abstinentię et continentię tantę fuit, ut assiduitate juvenii omnis pene ciborum sensus in eo videretur extinctus. Diurno enim tempore in exercitiis monasticis docendo, et respondendo variis de religione quęsitis, emenso, quod reliquum erat noctis, somno subtrahebat, ut divinis meditationibus, quas perenni lacrymarum imbre fovebat, mentem recrearet. Electus in priorem monasterii, invidios fratres ita charitate, humilitate, et prudentia lenivit, ut quos æmulos acceperat sibi, et Deo amicos, maximo cum regularis observantię emolumento redderet.

Anselm was born at Aosta, a town on the confines of Italy, of noble and Catholic parents, by name Gondolphe and Ermenberga. From his early childhood he gave great promise of future holiness and learning by his love of study and his longing after a life of perfection. The ardour of youth made him indulge for a while in worldly pleasures; but he speedily returned to his former virtuous life; and then, leaving his country and all that he possessed, he repaired to the Monastery of Bec, of the Order of St Benedict. There he made his religious profession, under the Abbot Herluin, a most zealous lover of monastic discipline, and (Prior) Lanfranc, a man of great repute for learning. Such was the fervour of his piety, his application to study, and his desire to advance in virtue, that everyone held him in the highest veneration as a model of holiness and learning.

So mortified was he in eating and drinking, and so frequent were his fasts, that he seemed to have lost the sense of taste. He spent the day in the performance of monastic duties, and in giving answers, both by word of mouth and by letters, to the several questions proposed to him concerning matters of religion. He passed a considerable portion of the time allotted to sleep in nourishing his soul with holy meditations, during which he shed abundant tears. When he was made Prior of the Monastery, certain of his brethren were jealous at his promotion; but he so far gained them over by charity, humility

Mortuo abbate, et in ejus locum licet invitus suffectus, tanta doctrinæ et sanctitatis fama ubique refulsit, ut non modo regibus et Episcopis venerationi esset, sed sancto Gregorio Septimo etiam acceptus, qui tunc magis persecutionibus agitatus, litteras amoris plenas ad eum dedit, quibus se et Ecclesiam catholicam ejus orationibus commendabat.

Defuncto Lanfranco Archiepiscopo Cantuariensi, ejus olim præceptore, Anselmus, urgente Wilhelmo Angliæ rege, et instantibus Clero ac populo, ipso tamen repugnante, ad ejusdem Ecclesiæ regimen vocatus, statim (ut corruptos populi mores reformaret) verbo et exemplo prius, dein scriptis, et conciliis celebratis, pristinam pietatem et Ecclesiasticam disciplinam reduxit. Sed cum mox idem Wilhelmus rex vi et minis Ecclesiæ jura usurpare tentasset, ipse sacerdotali constantia restitit; bonorumque direptionem et exilium passus, Romam ad Urbanum Secundum se contulit, a quo honorifice exceptus et summis laudibus ornatus est, cum in Barensi Concilio Spiritum Sanctum etiam a Filio procedentem contra Græcorum errorem innumeris Scripturarum et sanctorum Patrum testimoniis propug-

and prudence, that their jealousy was changed into love both of their Prior and their God, to the great advantage of regular discipline. At the death of the Abbot, Anselm was chosen to succeed him, and reluctantly accepted the office. It was then that his reputation for learning and virtue began to spread far and wide, and secured him the respect of kings and bishops. Not only so, but even Gregory the Seventh, who at that time was suffering much from persecution, honoured him with his friendship, and wrote to him letters full of affection, begging of him to pray for him and the Church.

At the death of Lanfranc, Archbishop of Canterbury, who had been his former master, Anselm was compelled, much against his own will, to accept the government of that see. William, king of England, the clergy and the people, all urged him to it. He immediately set himself to reform the corrupt morals of the people. By word and example, first, and then by his writings, and by holding councils, he succeeded in restoring ancient piety and ecclesiastical discipline. But it was not long before King William attempted, both by violence and threats, to interfere with the rights of the Church. Then did Anselm resist him with priestly courage, for which his property was confiscated, and he himself banished from the country. He turned his steps towards Rome, where Urban the Second received him with great marks of honour, and passed a high encomium upon him at the Council of Bari,

nasset. E vivis Wilhelmo sublato, ab Henrico rege ejus fratre in Angliam revocatus, obdormivit in Domino: famam non solum miraculorum et sanctitatis (præcipue ob insignem devotionem erga Domini nostri Passionem, et beatam Virginem ejus Matrem) assecutus sed etiam doctrinæ, quam ad defensionem christianæ religionis, animarum profectum, et omnium Theologorum, qui sacras litteras scholastica methodo tradiderunt, normam cœlitus hausisse ex ejus libris omnibus apparet.

where Anselm proved against the Greeks, by innumerable quotations from the Scriptures and the holy Fathers, that the Holy Ghost proceeds also from the Son. After William's death, he was recalled to England by King Henry, William's brother. Shortly after his return, he slept in the Lord. He was justly venerated on account of his miracles and his virtues, among which latter may be mentioned his great devotion to the Passion, and to the Holy Mother of Jesus. He moreover acquired a high reputation by his learning, which he used in the defence of the Christian religion, and for the good of souls. He first set the example to those theologians who have followed the scholastic method in treating on the sacred sciences. The works he has written prove that his wisdom was a gift bestowed on him by heaven.

We take the following Responsories and Antiphons from an office approved by the Holy See:

R. Hic est Anselmus, Doctor præclarus, sub disciplina Lanfranci institutus: qui cum esset monachorum pater amabilis, ad pontificales infulas vocatus est; * Et pro libertate sanctæ Ecclesiæ strenue decertavit, alleluia.

V. Non ancillam, sed liberam esse Christi sponsam, invicta voce asserebat. * Et pro libertate sanctæ Ecclesiæ strenue decertavit, alleluia.

R. Beatus Anselmus dixit mœrens ad episcopos: Indomitum taurum et ovem debilem ad aratrum conjun-

R. This is Anselm, the renowned Doctor formed under Lanfranc's care; who, when he was the beloved father of the monks, was called to wear a bishop's mitre; * And nobly did he fight for the liberty of Holy Church, alleluia.

V. He boldly asserted that the Spouse of Christ was not a slave, but free. * And nobly did he fight for the liberty of Holy Church, alleluia.

R. Blessed Anselm said sorrowing to the bishops: You would yoke together to the plough a wild bull and a weak

gere disponitis; ovem per spinas et tribulos raptatam taurus misere dilacerabit; * Et gaudium vestrum mox in moestitiam convertetur, alleluia.

℣. Tribulationes me manent; sed nihil horum vereor, dummodo consummem cursum meum. * Et gaudium vestrum mox in moestitiam convertetur, alleluia.

℞. Cum essent Patres in synodo congregati Urbanus pontifex exclamavit: Pater et Magister Anselme, Anglorum archiepiscopo, ubi es? Ascende usque ad nos, et pugnans pro matre tua et nostra, adjuva nos, alleluia.

℣. Benedictus sit sensus tuus, et sermo oris tui sit benedictus. * Ascende usque ad nos; et pugnans pro matre tua et nostra, adjuva nos, alleluia.

ANT. Anselmus mansuetudine agnus, fortitudine leo, cœlesti doctrina supereffluens, mentes hominum illustravit, alleluia.

ANT. Beatus Anselmus sæculi principes docebat, dicens: Nihil amplius diligit Deus in hoc mundo, quam Ecclesiæ suæ libertatem, alleluia.

lamb: the bull will cruelly drag the lamb through thorns and briars; * And your joy shall soon be changed into mourning, alleluia.

℣. Afflictions await me; but I fear none of them, so that I may consummate my course. * And your joy shall soon be changed into mourning, alleluia.

℞. When the Fathers were assembled in Council, Urban, the Pope, cried out: Where art thou, Father and Master Anselm, Archbishop of the English? Come up here to us; fight for thine own and our Mother, and help us, alleluia.

℣. Blessed be thy wisdom, and blessed the word of thy mouth! * Come up here to us; fight for thine own and our Mother, and help us, alleluia.

ANT. Anselm was a lamb in meekness, and a lion in courage. He was filled to overflowing with heavenly wisdom, and he enlightened the minds of men, alleluia.

ANT. Blessed Anselm taught the princes of the earth, saying: There is nothing in this world that God loves more than the liberty of his Church, alleluia.

The following hymn is from the same Office:

HYMN

Fortis en præsul, monachus
fidelis,
Laurea doctor redimitus astat:
Festus Anselmo chorus æmuletur
Dicere carmen.

Lo, here is Anselm, a courageous pontiff, a true monk, a doctor with his laurel wreath upon him. Let our festive choir sing fervently a hymn in his praise.

Ante maturos sapiens hic
annos,
Sæculi florem pereuntis hor-
ret;

Atque Lanfranci documenta
quærens,

Intrat eremum.

Intimum pulsans penetrale
Verbi,

Fertur immotæ fidei volatu:
Dogmatum puros latices an
ullus

Altius hausit ?

Munus Abbatis, pater alme,
sumens,

Te voves charæ soboli: be-
nignis

Debiles portas humeris, ala-
ces

Prævius hortans.

Præsulum defert tibi rex
cathedram;

Quid times luctam ? prope-
rant triumphi;

Exteras gentes, generosus
exsul,

Lumine replens.

Sacra libertas, ovibus re-
demptis

Parta, cui Christus nihil ante-
ponit,

Urget Anselmum: studio quis
æquo

Vindicat ipsam ?

Clara fit Romæ tua fama,
Præsul:

Pontifex summus tibi fert
honores;

Te fides poscit: siluere Patres:
Dogma tuere.

Sis memor sancti gregis,
et patronus

Sis ad æternam Triadem,
precamur,

Cuncta cui dignas resonent
per orbem

Sæcula laudes.

Amen.

He had not reached the years
of manhood, and yet was wise;
so wise, indeed, that he trampled
on the flower of this perishable
world, and fled to solitude, that
he might receive instruction
from Lanfranc.

Borne on the wing of firmest
faith, he entered into the mys-
teries of the Word. Did any
mortal drink more fully than he
of the limpid fount of Truth ?

Taking upon thee, loved
Father, the office of Abbot,
thou didst tenderly care for thy
flock. Thou didst carry the
weak upon thy shoulders and
encourage the fervent by thine
own example.

The king would have thee
Primate: O fear not the combat !
Triumph shall be thine. When
he sends thee into exile, thou
wilt shine, as a generous light,
upon lands beyond the sea.

The sacred liberty, dear to
Jesus above all things, which
he won for us by redeem-
ing us, excited Anselm's zeal.
Never had it a braver defender
than he.

Thy name was held in veneration
at Rome. The Supreme
Pontiff showed thee great
honour, when, in the presence
of the Fathers, he said to thee:
'Fight for the faith ! Defend
our dogmas !'

We pray thee, be mindful of
the holy flock ! Intercede for
us to the Blessed Three, to
whom be worthy praise from
all for ever. Amen.

O holy Pontiff Anselm ! beloved of God and men ! the Church, whose cause thou didst so zealously defend on earth, celebrates, this day, thy praise, and honours thee as one of her dearest Saints. Thy meekness, condescension and charity gave thee a resemblance to Jesus, the Good Shepherd. Like him, thou couldst truly say: *I know my sheep, and my sheep know me.*¹ Thou didst watch over them day and night, lest the wolf should come and find them unprotected. Far from fleeing at his approach, thou didst go forth to meet him, and nothing could induce thee to yield to his sacrilegious tyranny. Heroic champion of the Church's liberty ! protect it in these our days, when there is not a country left where it is not insulted or ignored. Raise up in every place pastors with a spirit of holy independence such as thou hadst; that thus the faithful may take courage and that every Christian may boldly and proudly confess that he himself is a member of the Church, and that the interests of our spiritual mother are far more deserving of our solicitude than those of the whole world besides.

God had gifted thee, O Anselm, with that Christian philosophy which bows down to the teachings of faith, and which, being thus purified by humility, is elevated to the intelligence of the sublimest truths. The Church, in acknowledgement of the benefits she derived from thy learning, has conferred upon thee the title of Doctor, which for a long time was confined to those great men who lived in the early Christian Ages, and whose writings are the reflex of the preaching of the Apostles. Thy teaching has been deemed worthy of being numbered with that of the ancient Fathers, for it came from the same divine Spirit, and was the result of prayer rather than of study. Obtain for us, O holy Doctor, that 'our faith,' like thine, 'may seek understanding.' Nowadays, there are many who *blaspheme what they know not*;² but there are many also who know little or nothing of what they believe. Hence arise a deplor-

¹ St John x 14.

² St Jude 10.

able confusion of ideas, compromises are made between truth and error, and the only true doctrines are despised, scouted, or at least undefended. Pray to our heavenly Father, O Anselm, that he would bless the world with holy and learned men, who may teach the path of truth, and dispel the mists of error; that thus the children of the Church may not be led astray.

Look down with affection, O holy Pontiff, on the venerable Order, which, when God called thee from the vanities of the world, received thee, made thee one of her children, gave thy soul its life, and thy mind the light of wisdom. She claims thy protection. Thou art a son of the great Patriarch Benedict: forget not thy brethren. Bless them in France, where thou didst first embrace the Monastic Life; bless them in England, where thou wast Primate, and yet still the humble monk. Pray for the two countries, for both are dear to thee. Faith is weak in one; and heresy reigns supreme in the other. Beseech our Lord to show his mercy to both: he is all-powerful, and he turns not a deaf ear to the prayers of his Saints. If, in his justice, he have decreed not to restore to these two countries their ancient Catholic constitution, pray that, at least, the number of souls saved may be great, that conversions may be frequent, and that the labourers sent at the eleventh hour to the vineyard may emulate the zeal of them that were first called !

APRIL 22

SAINTS SOTER AND CAIUS

POPES AND MARTYRS

THE palms of two martyred Popes are intertwined and grace this day of the Calendar. Soter suffered for Christ in the second, and Caius in the third century; a hundred years separate them; and yet we have the same energy of faith, the same jealous fidelity to keep intact the *depositum* left by Christ to his Church. What *human* society ever existed that produced heroes for century after century? The Society, however, which was founded by Christ—in other words, the Church—is based on that traditional devotedness which consists in laying down one's life for the faith. And if so, we may be sure that the spirit of martyrdom would show itself in them that were the Heads and Fathers of this Society. The first thirty successors of St Peter paid dearly for the honour of the Supreme Pontificate; they were martyrs. How grand the throne of our Risen Jesus, surrounded as it is by all these Kings clad in their triumphant scarlet robes!

Soter was the immediate successor of Anicetus, whose feast we kept on the 17th of this month. Time has effaced the details of his life. Eusebius, however, gives us a fragment of a letter written by St Dionysius, bishop of Corinth, wherein thanks are expressed to the Pontiff for the alms he sent to the faithful of that Church, during a famine. An Apostolic Letter was sent with these alms; and St Dionysius tells us that it was read in the assemblies of the faithful, together with the one addressed to the same Church, in the preceding century, by St Clement. The Roman Pontiffs have ever united charity to their fidelity in preserving pure the deposit of our faith. With regard to Caius, he suffered death

in the terrible persecution under Diocletian: and little more than a mere mention of his name is given in the annals of Christian Rome. We cannot, therefore, be surprised at the brevity wherewith the Liturgy speaks of these two martyred Popes. We subjoin the Lessons given in the Breviary.

Soter, Fundis in Campania natus, sancivit ne sacræ virgines vasa sacra et pallas attingerent, neve thuris ministerio in Ecclesia uterentur. Idem statuit ut Christi corpus in Cœna Domini sumeretur ab omnibus, iis exceptis, qui propter grave peccatum id facere prohiberentur. Sedit in Pontificatu annos tres, menses undecim, dies decem et octo: martyrio coronatur sub Marco Aurelio imperatore, et in cœmeterio, quod postea Callisti dictum est, sepelitur, more majorum, mense decembri, creatis presbyteris decem et octo, diaconis novem, episcopis per diversa loca undecim.

Caius Dalmata, et genere Diocletiani imperatoris, constituit ut his Ordinum et honorum gradibus in Ecclesia ad episcopatum ascenderetur: ostiarii, lectoris, exorcistæ, acolythi, subdiaconi, diaconi, presbyteri. Hic Diocletiani crudelitatem in Christianos fugiens, aliquandiu in spelunca delituit: verum octo post annis una cum Gabino fratre martyrii coronam consecutus est, cum sedisset annos duodecim,

Soter was born at Fondi, in Campania. He passed a decree, forbidding virgins consecrated to God to touch the sacred vessels and palls, or to exercise the office of thurifer in the Church. He also decreed, that on Maundy Thursday the Body of Christ should be received by all, excepting those who were forbidden to do so by reason of some grievous sin. His pontificate lasted three years, eleven months, and eighteen days. He was crowned with martyrdom under the reign of the Emperor Marcus Aurelius, and was buried in the cemetery which was afterwards called the Cemetery of Callixtus. In the month of December, according to the custom observed by his predecessors, he ordained eighteen priests, nine deacons, and eleven bishops for divers places.

Caius was a native of Dalmatia, and a relation of the Emperor Diocletian. He decreed that the following ecclesiastical Orders or honours should precede the ordination of a bishop: door-keeper, lector, exorcist, acolyte, subdeacon, deacon, priest. He concealed himself for some time in a cave, in order to escape the cruelty exercised against the Christians by Diocletian: but after eight years, he, together with his brother Gabinus, received the

menses quatuor, dies quinque, creatis mense decembri presbyteris viginti quinque, diaconis octo, episcopis quinque. Sepultus est in cœmeterio Callisti, decimo Kalendas maii. Ejus memoriam Urbanus Octavus in Urbe renovavit, dirutam ecclesiam restituit, Titulo, Statione et ipsius reliquiis decoravit.

crown of martyrdom. He governed the Church twelve years, four months and five days. He ordained in the month of December twenty-five priests, eight deacons, and five bishops. He was buried in the Cemetery of Callixtus, on the 10th of the Kalends of May (April 22). Urban the Eighth revived his memory in Rome, restored his Church, which was in ruins, and honoured it with a Title, a Station, and the relics of the Saint himself.

O holy Pontiffs ! you are of the number of those who went through *the great tribulation*,¹ and *passed, through fire and water*,² to the eternal shores of heaven. The thought of Jesus' victory over death gave you courage: you remembered how his Passion was followed by a glorious Resurrection. By imitating him in laying down your lives for your sheep, you have taught us how we also should think no sacrifice too great to be made for our faith. Obtain for us this heroic courage. Baptism has numbered us among the soldiers of Christ; confirmation has given us the spirit of fortitude; we must then be ready for battle. It may be that, even in our own times, a persecution may rage against the Church; at all events, we have to fight against ourselves, the spirit of the world, and Satan; support us by your prayers. You were once the *Fathers* of the Christian people; you are still animated with the pastoral charity which then filled your hearts. Protect us, and make us loyal to the God, whose cause was so dear to you when here on earth.

¹ Apoc. vii 14.

² Ps. lxx 12.

APRIL 23

SAINT GEORGE

MARTYR

CLAD in his bright coat of mail, mounted on his war-steed, and spearing the dragon with his lance, George, the intrepid champion of our Risen Jesus, comes to gladden us to-day with his feast. From the East, where he is known as *the great Martyr*, devotion to St George soon spread in the Western Church, and our Christian armies have always loved and honoured him as one of their dearest patrons. His martyrdom took place in Paschal Time; and thus he stands before us as the guardian of the glorious sepulchre, just as Stephen, the Protomartyr, watches near the crib of the Infant God.

The Roman Liturgy gives no lessons on the life of St George; but, in their stead, reads to us a passage from St Cyprian on the sufferings of the martyrs. This derogation from the general rule dates from the fifth century. At a celebrated Council held in Rome in the year 496, Pope St Gelasius drew up, for the guidance of the faithful, a list of books which might or might not be read without danger. Among the number of those that were to be avoided, he mentioned the '*Acts of St George*,' as having been compiled by one who, besides being an ignorant man, was also a heretic. In the East, however, there were other '*Acts*' of the holy martyr, totally different from those current in Rome; but they were not known in that city. The *cultus* of St George lost nothing, in the holy city, by this absence of a true legend. From a very early period, a church was built in his honour; it was one of those that were selected as Stations, and gave a Title to a Cardinal;

it exists to this day, and it is called *Saint George in Velabro* (the Veil of Gold).

The Bollandists were in possession of several copies of the forbidden 'Acts'; they found them replete with absurd stories, and, of course, they rejected them. Father Papebroch has given us other and genuine 'Acts' written in Greek, and quoted by St Andrew of Crete. They bring out the admirable character of our martyr, who held an important post in the Roman army during the reign of the Emperor Diocletian. He was one of the first victims of the great persecution and suffered death at Nicomedia. Alexandra, the Emperor's wife, was so impressed at witnessing the Saint's courage, that she professed herself a Christian, and shared the crown of martyrdom with the brave soldier of Christ.

As we have already said, devotion to St George dates from a very early period. St Gregory of Tours gives us several proofs of its having taken root in Gaul. St Clotilde had a singular confidence in the holy martyr, and dedicated to him the Church of her dear Abbey of Chelles. But this devotion became more general and more fervent during the Crusades, when the Christian armies witnessed the veneration in which St George was held by the Eastern Church, and heard the wonderful things that were told of his protection on the field of battle. The Byzantine historians have recorded several remarkable instances of the kind; and the Crusaders returned to their respective countries publishing their own experience of the victories gained through the Saint's intercession. The Republic of Genoa chose him for its patron; and Venice honoured him as its special protector, after St Mark. But nowhere was St George so enthusiastically loved as in England. Not only was it decreed in a Council held at Oxford, in the year 1222, that the feast of the Great Martyr should be observed as one of obligation; not only was devotion to the valiant soldier of Christ encouraged, throughout Great Britain, by the first Norman Kings; but there are documents anterior to the invasion of William the

Conqueror, which prove that St George was invoked as the special patron of England even so far back as the ninth century. Edward III did but express the sentiment of the country when he put the Order of the Garter, which he instituted in 1330, under the patronage of the warrior Saint. In Germany, King Frederic III founded the Order of St George in the year 1468.

St George is usually represented as killing a dragon; and where the representation is complete, there is also given the figure of a princess, whom the Saint thus saves from being devoured by the monster. This favourite subject of both sacred and profane art is purely symbolical, and is of Byzantine origin. It signifies the victory won over the devil, by the martyr's courageous profession of faith; the princess represents Alexandra, who was converted by witnessing the Saint's heroic patience under his sufferings. Neither the 'Acts' of St George nor the hymns of the Greek Liturgy allude to the martyr's having slain a dragon and rescued a princess. It was not till after the fourteenth century that this fable was known in the West; and it arose from a material interpretation of the emblems with which the Greeks honoured St George, and which were introduced among us by the crusaders.

Although, as has been said, the Office of St George in the Roman Breviary has been taken from the Common of Martyrs in Paschal Time, the following historical lesson has recently been approved for the Dioceses of England:

Georgius, inter orientales Martyres Magni nomine commendatus, in persecutione Diocletiani gloriosam pro Christo mortem subiit. Quum paulo post sub Constantino pax Ecclesiæ data fuisset, Martyris memoria celebrari cœpit, erectis sub ejus invocatione templis in Palæstina prope Liddam et Constan-

George, who among the martyrs of the East has received the name of the Great Martyr, suffered a glorious death for the sake of Christ in the persecution of Diocletian. When shortly afterwards peace was given to the Church under Constantine, the memory of St George began to be celebrated. Churches were erected to his honour in Pales-

tinopoli; deinceps autem in aliis partibus Orientis, et postea in Occidente celebris fuit erga illum fidelium devotio. Ab antiquis temporibus christiani exercitus contra hostes pugnaturi sanctos Georgium, Mauritium et Sebastianum patronos invocaverunt. Porro sanctum Georgium Martyrem jamdudum in Anglia specialiter cultum Benedictus decimus quartus Pontifex Maximus totius Regni Protectorem declaravit.

tine and at Constantinople, and devotion to him spread through the East and into the West. From early times Christian armies have invoked the protection of St George, together with SS Maurice and Sebastian, when going into battle. Special devotion was shown to St George in England for many centuries, and Pope Benedict XIV declared him the special Protector of that kingdom.

Let us, in honour of our glorious patron, recite the following stanzas, taken from the *Menæa* of the Greek Church:

HYMN

(*Die XXIII Aprilis*)

Fidelis amice Christi, princeps athletarum ejus, splendidissimum luminare terræ, astrum lucidissimum vigilans honorantium te custos, custodi nos, martyr Georgi.

Beate Georgi, tua celebramus certamina, quibus idolorum simulacra destruxisti, et omnem dæmoniorum errorem ad nihilum redeigisti, gloriosissime martyr Christi.

Cælestis exercitus particeps effectus, beate Georgi, et divinam substantiam in quantum possibile est, contemplans, omnes nos te cum fide venerantes, protegere digneris.

Magnus miles Georgius, desideranter diligens Christum regem, qui animam suam pro mundi salute

Faithful friend of Christ—prince of his soldiers—most brilliant luminary of earth—star of fairest light—watchful guardian of such as honour thee! be thou our guardian, O martyr George.

Blessed George! we celebrate thy combat, whereby thou didst destroy the idols, and bring to nought the manifold errors that were spread by the demons, O most glorious martyr of Christ.

Thou hast been made a member of the heavenly army, O blessed George! Thou contemplatest, as far as may be, the Divine Nature. Vouchsafe to protect us all who venerate thee.

Out of ardent love for Christ his King, who gave his life for the world's salvation, the great soldier George longed to suffer

posuit, mortem propter ipsum subire festinat. Divino enim zelo inflammatus in corde, seipsum tradidit. Hunc ergo nos etiam cum fide hymnis celebremus, ut ardentem defensorem nostrum, ut gloriosum Christi ministrum, ut fidelem Domini sui imitatore, et apud Deum semper intercedentem, ut omnibus largiatur remissionem et veniam peccatorum.

Certamina tua angelorum exercitus admiratur, princeps militiæ; et rex angelorum admiratione percussus, tuam concupivit pulchritudinem, martyr; ideo dignatus est te regno suo in æternum consecrare.

Dominum tuum imitatus, martyr, libens et sponte tua ad certamina temetipsum tradidisti; et victoriam reportans, Ecclesiæ Christi custos effici meruisti; illam semper defensione tua et protectione custodiens.

Ut martyr invictus, ut præmia ferens, ut insuperabilis fidei propugnator, nunc esto turris inconcussa pro celebrantibus te, sapiens Georgi, illos undique tuis supplicationibus protegens.

Corona radiante redimitus, et regio diademate et sceptro decoratus, et veste purpurea tuo sanguine rubicunda indutus, beate martyr, nunc in cœlis regnas cum rege angelicarum virtutum.

Venite omnes, festive splendidam, gloriosam resurrectionem Domini hymnis celebrantes; iterum etiam splendidam festive celebremus

death for his sake. He delivered himself up, for his heart was inflamed with divine zeal. Let us, therefore, full of faith, celebrate his praise in our hymns, as our earnest defender, as the glorious servant of Christ, as the faithful imitator of his Lord, as one that is ever beseeching God to grant us the forgiveness and pardon of our sins.

The angelic host is in admiration at thy combat, O thou prince of warriors! The very King of angels, struck with admiration, desired thy beauty, O martyr!—therefore did he deign to make thee his companion for ever in his kingdom.

Imitating thy Lord, O martyr, thou didst cheerfully and willingly deliver thyself up to the battle. Thou didst gain the victory and merit to become the guardian of the Church of Christ, which thou dost unceasingly defend and protect.

As the invincible martyr, as the prize-bearing victor, as the unconquerable defender of the faith, be now an impregnable tower to them that celebrate thy praise, O wise George! and protect them from all dangers by thy intercession.

Decked with a brilliant crown, beautified with a royal diadem and sceptre, and clad in a purple robe reddened with thy blood, thou, O happy martyr, now reignest in heaven with the King of the angelic hosts.

Come, all ye people, let us celebrate in festive song the bright and glorious Resurrection of the Lord; let us also joyously celebrate the bright memory of

memoriam Georgii martyris; et illum vernis coronemus floribus, ut invictum athletam; ut ejus precibus tribulationum simul et peccatorum liberationem accipere mereamur.

Ver advenit nobis, gaudio exsultemus; resurrectio Christi illuxit nobis, lætandi gaudeamus; memoria martyris Georgii præmia ferentis, fideles suo splendore lætificans apparuit; ideo omnes festivitatis amantes, venite, illam mysticis celebremus canticis. Ipse enim Georgius, velut fortis miles, contra tyrannos virilem ostendit fortitudinem; et illos confusione perfudit, imitator factus passionis Salvatoris nostri Jesu Christi. Pro vase corporis lutoso non est misericordia commotus; sed illud in tormentis velut æneum fundens, penitus transformavit. Illi ergo clamemus; Martyr præmia ferens, Deum deprecare ut salvet animas nostras.

George the martyr: let us crown him, as the invincible soldier, with the flowers of spring; that by his prayers we may deserve to be freed from tribulation and sin.

Spring is come; let us exult with joy: the Resurrection of Christ hath shone upon us; let us rejoice in gladness: the feast of the prize-bearing martyr George hath appeared, gladdening the faithful with its brightness; come, then, let us who love his feast celebrate it with our spiritual canticles. For, like a brave soldier, George stood with manly courage before the tyrants, and covered them with confusion, being an imitator of the Passion of our Saviour Jesus Christ. He had no pity on the earthen vessel of his body, but wholly transformed it by delivering it to torments, as brass is melted by fire. Thus, then, let us cry out unto him: O prize-bearing martyr! beseech God that he save our souls.

Thou, O George, art the glorious type of a Christian soldier. Whilst serving under an earthly monarch, thou didst not forget thy duty to the King of heaven. Thou didst shed thy blood for the faith of Christ; and he, in return, appointed thee protector of Christian armies. Be their defender in battle, and bless with victory them that fight in a just cause. Protect them under the shadow of thy standard; cover them with thy shield; make them the terror of their enemies. Our Lord is the God of Hosts; and he frequently uses war as the instrument of his designs, both of justice and mercy. They alone win true victory who have heaven on their side; and such soldiers, when on the battle-field, seem to the world to be doing the work of man, whereas

it is the work of God they are furthering. Hence are they more generous, because more religious, than other men. The sacrifices they have to make, and the dangers they have to face, teach them unselfishness. What wonder, then, that soldiers have given so many martyrs to the Church !

But there is another warfare, in which we Christians are all enlisted, and of which St Paul speaks, when he says: *Labour as a good soldier of Christ; for no man is crowned, save he that striveth lawfully.*¹ That we have thus to *strive* and fight during our life, the same Apostle assures us in these words: *Take unto you the armour of God, that ye may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the Gospel of peace. In all things taking the shield of faith, wherewith ye may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of the hope of salvation, and the sword of the spirit, which is the word of God.*² We, then, are soldiers, as thou wast, O holy martyr ! Before ascending into heaven, our divine leader wishes to review his troops; do thou present us to him. He has loaded us with honours, notwithstanding our past disloyalties; we must, henceforth, prove ourselves worthy of our position. In the Paschal Communion which we have received, we have a pledge of victory; how can we ever be so base as to permit ourselves to be conquered ! Watch over us, O sainted warrior ! Let thy prayers and example encourage us to fight against the dragon of hell. He dreads the armour we wear; for it is Jesus himself that prepared it for us, and tempered it in his own precious Blood: may we, like thee, present it to him whole and entire, when he calls us to our eternal rest !

There was a time when the whole Christian world loved and honoured thy memory with enthusiastic joy: but now, alas ! this devotion has grown cold, and thy

¹ 2 Tim. ii 5.

² Eph. vi 13, 17.

feast passes unnoticed by thousands. O holy martyr !
avenge this ingratitude by imitating thy divine King,
who maketh his sun to rise upon both good and bad ;
take pity on this world, perverted as it is by false
doctrines, and tormented at this very time by the most
terrible scourges. Have compassion on thy dear
England, which has been seduced by the dragon of hell,
and by him made the instrument for effecting his plots
against the Lord and his Christ. Take up thy spear
as of old ; give the monster battle, and emancipate the
isle of Saints from his slavish yoke. Heaven and earth
join in this great prayer ! In the name of our Risen
Jesus, aid thine own and once devoted people to a
glorious resurrection !

APRIL 24

SAINT FIDELIS OF SIGMARINGEN

MARTYR

OUR Risen Lord would have around him a bright phalanx of martyrs. Its privileged members belong to the different centuries of the Church's existence. Its ranks open to-day to give welcome to a brave combatant, who won his palm, not in a contest with paganism, as those did whose feasts we have thus far kept, but in defending his mother, the Church, against her own rebellious children. They were heretics that slew this day's martyr, and the century that was honoured with his triumph was the seventeenth.

Fidelis was worthy of his beautiful name. Neither difficulty nor menace could make him fail in his duty. During his whole life, he had but the glory and service of his divine Lord in view: and when the time came for him to face the fatal danger, he did so, calmly but fearlessly, as behoved a disciple of that Jesus who went forth to meet his enemies. Honour, then, be to-day to the brave son of St Francis! truly he is worthy of his seraphic Patriarch, who confronted the Saracens, and was a martyr in desire!

Protestantism was established and rooted by the shedding of torrents of blood; and yet Protestants count it as a great crime that, here and there, the children of the true Church made an armed resistance against them. The heresy of the sixteenth century was the cruel and untiring persecutor of men, whose only crime was their adhesion to the old faith—the faith that had civilized the world. The so-called Reformation proclaimed liberty in matters of religion, and massacred Catholics who exercised this liberty, and prayed and believed as their ancestors had done for

long ages before Luther and Calvin were born. A Catholic who gives heretics credit for sincerity when they talk about religious toleration, proves that he knows nothing of either the past or the present. There is a fatal instinct in error, which leads it to hate the Truth; and the true Church, by its unchangeableness, is a perpetual reproach to them that refuse to be her children. Heresy starts with an attempt to annihilate them that remain faithful; when it has grown tired of open persecution it vents its spleen in insults and calumnies; and when these do not produce the desired effect, hypocrisy comes in with its assurances of friendly forbearance. The history of Protestant Europe, during the last three centuries, confirms these statements; it also justifies us in honouring those courageous servants of God who, during that same period, have died for the ancient faith.

Let us now respectfully listen to the account given us, in the Liturgy, of the life and martyrdom of St Fidelis; we shall find that the Church has not grown degenerate in her Saints.

Fidelis in oppido Sueviæ Sigmaringa ex honesta Reyorum familia natus, ab ineunte ætate singularibus naturæ et gratiæ donis ornatus præfulsit. Egregiam quippe sortitus indolem, morumque optima imbutus disciplina, dum Friburgi Philosophiæ et juris utriusque lauream emeruit, in schola etiam Christi ad perfectionis apicem sedulo virtutum exercitio contendere cœpit. Nobilium exinde virorum, varias Europæ provincias lustrantium comes adscitus, eos ad christianam pietatem sectandam tam verbis quam operibus excitare non destitit. Quinimo in eodem itinere crebris ausertitatibus desideria carnis

Fidelis was born at Sigmaringen, a town of Swabia. His parents, whose name was Rey, were of a respectable family. He was remarkable, even when a child, for his extraordinary gifts both of nature and grace. Blessed with talent of a high order, and trained to virtue by an excellent education, he received at Freiburg the well-merited honours of Doctor in Philosophy and in Civil and Canon Law, at the same time that, in the school of Christ, he strove to attain the height of perfection by the assiduous practice of all virtues. Being requested to accompany several noblemen in their travels through various countries of Europe, he lost no opportunity of encourag-

mortificare at ita seipsum regere studuit, ut in tanta rerum vicissitudine nullo unquam visus fuerit iræ motu perturbari. Juris præterea et justitiæ strenuus propugnator, post reditum in Germaniam celebre sibi nomen acquisivit in advocati munere: in quo tamen, cum fori pericula esset expertus, tutiorem æternæ salutis viam ingredi deliberavit, et superna vocatione illustratus, paulo post Ordini Seraphico inter fratres minores Capuccinos adscribi petiit.

Piæ petitionis compos reditus, mundi sui que contemptor insignis, in ipso statim tyrocinio, magisque cum solemnibus professionis vota in gaudio spiritus Domino nuncupasset, in regulari observantia omnibus admirationi fuit ac exemplo. Orationi maxime, et sacris litteris vacans, in verbi quoque ministerio singulari gratia excellens, nedum Catholicos ad meliorem frugem, verum etiam heterodoxos ad veritatis cognitionem attraxit. Pluribus in locis cœnobii præfectus constitutus, prudentia, justitia, mansuetudine, discretione et humilitatis laude, munus sibi demandatum exercuit. Arctissimæ paupertatis zelator egregius, quidquid vel minus necessarium videretur, e cœnobio penitus

ing them, both by word and example, to lead a life of Christian piety. In these travels, he moreover mortified the desires of the flesh by frequent austerities; and such was the mastery he gained over himself, that in the midst of all the trouble and excitement, he was never seen to lose his temper in the slightest degree. He was a strenuous upholder of law and justice, and, after his return to Germany, he acquired considerable reputation as an advocate. But finding that this profession was replete with danger, he resolved to enter on the path that would best lead him to eternal salvation. Thus enlightened by the divine call, he shortly afterwards asked to be admitted into the Seraphic Order, among the Capuchin Friars.

His pious wish being granted, he showed from the very commencement of his novitiate how thoroughly he despised the world and himself; and when, with spiritual joy, he had offered to God the vows of solemn profession, his regular observance was such as to make him the admiration of, and a model to, all around him. He devoted himself to prayer and to sacred studies; as also to preaching, for which he had a special grace, and by which he not only converted Catholics from a life of wickedness to one of virtue, but also drew heretics to a knowledge of the truth. He was appointed superior in several convents of his Order, and fulfilled his office with admirable prudence, justice, meekness, discretion and humility. His zeal for strict poverty was so great,

eliminavit. Inter austera jejunia, vigiliae et flagella, salutari seipsum prosequens odio, in alios amorem, quasi mater in filios, ostendit. Cum pestifera febris Austriacas militares copias dire affligeret, ipse in extremis infirmorum indigentibus ad assidua charitatis officia toto spiritu incubuit. In componendis etiam animorum dissidiis, aliisque proximi necessitatibus sublevandis, consilio et opere adeo præclare se gessit, ut Pater patriæ meruerit appellari.

Deiparæ Virginis et Rosarii cultor eximius, illius præcipue, aliorumque sanctorum patrocinis a Deo postulavit, ut in catholicæ fidei obsequium, vitam sibi et sanguinem fundere liceret. Cumque ardens hoc desiderium in quotidiana Sacri devota celebratione magis accenderetur, mira Dei Providentia factum est ut fortis Christi athleta præses eligeretur illarum missionum quas Congregatio de Propaganda fide pro Rhætia tunc temporis instituerat. Quod arduum munus prompto hilarique animo suscipiens, tanto fervore executus est, ut pluribus hæreticis ad orthodoxam fidem conversis, spes non modica effulserit totius illius gentis Ecclesiæ et Christo reconciliandæ. Prophetiæ dono præditus, futuras Rhæticiæ calamitates sui que necem ab hæreticis inferendam sæpius prædixit. Postquam vero, insidiarum probe con-

that he would allow nothing to be in the convent which was not absolutely necessary. He practised severe fasting, watching and disciplines, out of holy hatred against himself; whereas his love towards others was that of a mother for her children. A contagious fever having broken out among the Austrian soldiers, causing frightful mortality, he devoted his whole energies to untiring acts of charity in favour of the sick, whose sufferings were extreme. So admirable was he, both in advice and action, in settling disputes, and relieving everyone in trouble or trial, that he won for himself the name of the *Father of his country*.

He was extremely devout to the Virgin Mother of God, and a zealous promoter of the Rosary. He besought of God, through the intercession of this Blessed Mother firstly, and then through that of all the Saints, that he might be allowed to shed his blood and lay down his life for the Catholic faith. This ardent desire was increased by the daily and devout celebration of the Holy Sacrifice; and at length, by the wonderful providence of God, this valiant soldier of Christ was placed at the head of the missions recently established among the Grisons, by the Congregation of the Propagation of the Faith. Fidelis undertook this arduous task with a ready and cheerful heart, and laboured in it with such earnestness, that he converted many heretics to the true faith, and inspired the hope that the whole of that people would be reconciled to the Church and to Christ. He had the gift of

scijs impendenti agoni se præparasset, die vigesima quarta aprilis anno millesimo sexcentesimo vigesimo secundo, ad ecclesiam loci Sevicium nuncupati se contulit: ubi ab hæreticis, qui, pridie conversionem simulant, eum dolose ad prædicandum invitaverant, concione tumultuarie interrupta, per verbera et vulnera eidem crudeliter inflicta, gloriosam mortem magno et alacri corde perpressus, primitias martyrum memoratæ Congregationis proprio sanguine consecravit; pluribus signis et miraculis exinde clarus, præsertim Curiaë et Veldkirchii, ubi summa populi veneratione illius reliquiæ asservantur.

prophecy, and frequently predicted the calamities that were to befall the Grisons, as also his own death by the hands of the heretics. Being fully aware of the plot laid against him, he prepared himself for the combat, and, on the twenty-fourth day of April, in the year 1622, he repaired to the church of a place called Seewis. Hither had the heretics, on the previous day, invited him to come and preach, pretending that they wished to be converted. Whilst he was preaching, he was interrupted by their clamours. They rushed upon him, cruelly struck and wounded him even to death. He suffered it with courage and joy, thus consecrating by his blood the first-fruits of the martyrs of the Congregation of the Propagation of the Faith. His name was rendered illustrious by many miracles, especially at Coire, and Veltkirch, where his relics are kept, and honoured by the people with exceeding great veneration.

How truly couldst thou, O Fidelis! say with the Apostle: *I have finished my course!*¹ Yea, thy death was even more beautiful than thy life, holy as that was. How admirable the calmness wherewith thou didst receive death! how grand the joy wherewith thou didst welcome the blows of thine enemies—thine, because they were those of the Church! Thy dying prayer, like Stephen's, was for them; for the Catholic, while he hates heresy, must love the heretics who put him to death. Pray, O holy martyr, for the children of the Church. Obtain for them an appreciation of the value of faith, and of the favour God bestowed on them when he made them members of the true Church. May they

¹ 2 Tim. iv 7.

be on their guard against the many false doctrines which are now current through the world. May they not be shaken by the scandals which abound in this age of effeminacy and pride. It is faith that is to bring us to our Risen Jesus: and he urges it upon us by the words he addressed to Thomas: *Blessed are they that have not seen and have believed!*¹ Of this number we wish to be: and therefore is it that we cling to the Church, the sovereign mistress of faith. We wish to believe *her*, and not human reason, which has neither the power to fathom the word of God, nor the right to sit in judgment over it. Jesus has willed that this holy faith should come down to us bearing on itself the strengthening testimony of the martyrs; and each age has had its martyrs. Glory to thee, O Fidelis, who didst win thy palm by combating the errors of the pretended Reformation! Take a martyr's revenge, and pray without ceasing to our Jesus, that he would bring all heretics back to the faith and to union with the Church. They are our brethren by baptism; pray for them, that they may return to the Fold, and that we may one day celebrate with them the true Paschal banquet, wherein the Lamb of God gives himself to be our food, not figuratively, as in the Old Law, but really and truly, as fits the New Covenant.

¹ St John xx 29.

APRIL 25

SAINT MARK

EVANGELIST

THE cycle of holy Mother Church brings before us to-day the Lion, who, together with the Man, the Ox, and the Eagle, stands before the throne of God.¹ It was on this day that Mark ascended from earth to heaven, radiant with his triple aureole of Evangelist, Apostle and Martyr.

As the preaching made to Israel had its four great representatives—Isaias, Jeremias, Ezechiel, and Daniel—so, likewise, would God have the New Covenant to be embodied in the four Gospels, which were to make known to the world the life and teachings of his divine Son. The holy Fathers tell us that the Gospels are like the four streams which watered the garden of pleasure,² and that this garden was a figure of the future Church. The first of the Evangelists—the first to register the actions and words of our Redeemer—is Matthew, whose star will rise in September; the second is Mark, whose brightness gladdens us to-day; the third is Luke, whose rays will shine upon us in October; the fourth is John, whom we have already seen in Bethlehem, at the crib of our Emmanuel.

Mark was the beloved disciple of Peter; he was the brilliant satellite of the sun of the Church. He wrote his Gospel at Rome, under the eyes of the Prince of the Apostles. The Church was already in possession of the history given by Matthew; but the faithful of Rome wished their own Apostle to narrate what he had witnessed. Peter refused to write it himself, but he bade his disciple take up his pen, and the Holy Ghost guided the hand of the new Evangelist. Mark follows

¹ Ezech. i 10.

² Gen. ii 10.

the account given by Matthew; he abridges it, and yet he occasionally adds a word, or an incident, which plainly prove to us that Peter, who had seen and heard all, was his living and venerated authority. One would have almost expected that the new Evangelist would pass over in silence the history of his master's fall, or at least have said as little as possible about it; but no—the Gospel written by Mark is more detailed on Peter's denial than is that of Matthew; and as we read it, we cannot help feeling that the tears elicited by Jesus' look when in the house of Caiphaz, were flowing down the Apostle's cheeks as he described the sad event. Mark's work being finished, Peter examined it and gave it his sanction; the several Churches joyfully received this second account of the mysteries of the world's redemption, and the name of Mark was made known throughout the whole earth.

Matthew begins his Gospel with the human genealogy of the Son of God, and has thus realized the prophetic type of the *Man*; Mark fulfils that of the *Lion*, for he commences with the preaching of John the Baptist, whose office as precursor of the Messiah had been foretold by Isaias, where he spoke of *the voice of one crying in the wilderness*—as the Lion that makes the desert echo with his roar.

Mark, having written his Gospel, was next to labour as an Apostle. Peter sent him first to Aquileia, where he founded an important Church: but this was not enough for an Evangelist. When the time designed by God came, and Egypt, the source of countless errors, was to receive the truth, and the haughty and noisy Alexandria was to be raised to the dignity of the second Church of Christendom—the second see of Peter—Mark was sent by his master to effect this great work. By his preaching, the word of salvation took root, grew up, and produced fruit in that most infidel of nations; and the authority of Peter was thus marked, though in different degrees, in the three great cities of the Empire: Rome, Alexandria and Antioch.

St Mark may be called the first founder of the monastic life by his instituting, in Alexandria itself, what were called the *Therapeutes*. To him, also, may be justly attributed the origin of that celebrated Christian school of Alexandria which was so flourishing even in the second century.

But glorious as were these works of Peter's disciple, the Evangelist and Apostle Mark was also to receive the dignity of martyr. The success of his preaching excited against him the fury of the idolaters. They were keeping a feast in honour of Serapis; and this gave them an opportunity which they were not likely to lose. They seized Mark, treated him most cruelly, and cast him into prison. It was there that our Risen Lord appeared to him during the night, and addressed him in these words, which afterwards formed the arms of the Republic of Venice: 'Peace be to thee, Mark, my Evangelist!' To which the disciple answered: 'Lord'—for such were his feelings of delight and gratitude that he could say but that one word, as it was with Magdalen, when she saw Jesus on the morning of the Resurrection. On the following day Mark was put to death by the pagans. He had fulfilled his mission on earth, and heaven opened to receive the Lion, who was to occupy the place allotted to him near the throne of the Ancient of days, as shown to the Prophet of Patmos in his sublime vision.¹

In the ninth century the West was enriched with the relics of St Mark. They were taken to Venice; and, under the protection of the sacred Lion, there began for that city a long period of glory. Faith in so great a patron achieved wonders; and from the midst of islets and lagoons there sprang into existence a city of beauty and power. Byzantine art raised up the imposing and gorgeous church, which was the palladium of the Queen of the Seas; and the new Republic stamped its coinage with the Lion of St Mark. Happy would it have been for Venice had she persevered in her loyalty to Rome and in the ancient severity of her morals.

¹ Apoc. iv.

SAINT MARK'S PROCESSION

This day is honoured in the Liturgy by what is called *Saint Mark's Procession*. The term, however, is not a correct one, inasmuch as a procession was a privilege peculiar to April 25 previously to the institution of our Evangelist's feast, which even so late as the sixth century had no fixed day in the Roman Church. The real name of this procession is *The Greater Litanies*. The word *Litany* means Supplication, and is applied to the religious rite of singing certain chants whilst proceeding from place to place in order to propitiate heaven. The two Greek words *Kyrie eleison* (*Lord, have mercy on us*) were also called *Litany*, as likewise were the invocations which were afterwards added to that cry for mercy, and which now form a liturgical prayer used by the Church on certain solemn occasions.

The *Greater Litanies* (or processions) are so called to distinguish them from the *Minor Litanies*, that is, processions of less importance as far as the solemnity and concourse of the faithful were concerned. We gather from an expression of St Gregory the Great that it was an ancient custom in the Roman Church to celebrate, once each year, a *Greater Litany*, at which all the clergy and people assisted. This holy Pontiff chose April 25 as the fixed day for this procession, and appointed the Basilica of St Peter as the Station.

Several writers on the Liturgy have erroneously confounded this institution with the processions prescribed by St Gregory for times of public calamity. It existed long before his time, and all that he did was to fix it on April 25. It is quite independent of the feast of St Mark, which was instituted at a much later period. If April 25 occur during Easter week, the procession takes place on that day (unless it be Easter Sunday), but the feast of the Evangelist is not kept till after the octave.

The question naturally presents itself—why did

St Gregory choose April 25 for a procession and Station in which everything reminds us of compunction and penance, and which would seem so out of keeping with the joyous season of Easter? The first to give a satisfactory answer to this difficulty was Canon Moretti, a learned liturgiologist of the eighteenth century. In a dissertation of great erudition, he proves that in the fifth, and probably even in the fourth, century, April 25 was observed at Rome as a day of great solemnity. The faithful went, on that day, to the Basilica of St Peter, in order to celebrate the anniversary of the first entrance of the Prince of the Apostles into Rome, upon which he thus conferred the inalienable privilege of being the capital of Christendom. It is from that day that we count the twenty-five years, two months and some days that St Peter reigned as Bishop of Rome.¹ The Sacramentary of St Leo gives us the Mass of this solemnity, which afterwards ceased to be kept. St Gregory, to whom we are mainly indebted for the arrangement of the Roman Liturgy, was anxious to perpetuate the memory of a day which gave to Rome her grandest glory. He therefore ordained that the Church of St Peter should be the Station of the Great Litany, which was always to be celebrated on that auspicious day. April 25 comes so frequently during the octave of Easter that it could not be kept as a feast, properly so called, in honour of St Peter's entrance into Rome; St Gregory, therefore, adopted the only means left of commemorating the great event.

But there was a striking contrast resulting from this institution, of which the holy Pontiff was fully aware, but which he could not avoid: it was the contrast between the joys of Paschal Time and the penitential sentiments wherewith the faithful should assist at the procession and Station of the Great Litany. Laden as we are with the manifold graces of this holy season, and elated with our Paschal joys, we must sober our glad-

¹ MORETTI, *De Festo in honorem Principis Apostolorum Romæ ad diem XXV Aprilis instituto*. Romæ, 1742, 4°.

ness by reflecting on the motives which led the Church to cast this hour of shadow over our Easter sunshine. After all, we are sinners, with much to regret and much to fear; we have to avert those scourges which are due to the crimes of mankind; we have, by humbling ourselves and invoking the intercession of the Mother of God and the Saints, to obtain the health of our bodies, and the preservation of the fruits of the earth; we have to offer atonement to divine justice for our own and the world's pride, sinful indulgences, and insubordination. Let us enter into ourselves, and humbly confess that our own share in exciting God's indignation is great; and our poor prayers, united with those of our holy Mother the Church, will obtain mercy for the guilty, and for ourselves who are of the number.

A day, then, like this, of reparation to God's offended majesty, would naturally suggest the necessity of joining some exterior penance to the interior dispositions of contrition which filled the hearts of Christians. Abstinence from flesh meat has always been observed on this day at Rome; and when the Roman Liturgy was established in France by Pepin and Charlemagne, the Great Litany of April 25 was, of course, celebrated, and the abstinence kept by the faithful of that country. A Council of Aix-la-Chapelle, in 836, enjoined the additional obligation of resting from servile work on this day: the same enactment is found in the Capitularia of Charles the Bald. As regards fasting, properly so called, being contrary to the spirit of Paschal Time, it would seem never to have been observed on this day, at least not generally. Amalarius, who lived in the ninth century, asserts that it was not then practised even in Rome.

During the procession, the Litany of the Saints is sung, followed by several versicles and prayers. The Mass of the Station is celebrated according to the Lenten Rite, that is, without the *Gloria in excelsis*, and in purple vestments. We have inserted the Litany of the Saints in the following volume, for the Rogation Days.

We take this opportunity of protesting against the negligence of Christians on this subject. Even persons who have the reputation of being spiritual think nothing of being absent from the Litanies said on St Mark's and the Rogation Days. One would have thought that when the Holy See took from these days the obligation of abstinence, the faithful would be so much the more earnest to join in the duty still left—the duty of prayer. The people's presence at the Litanies is taken for granted: and it is simply absurd that a religious rite of public reparation should be one from which almost all should keep away. We suppose that these Christians will acknowledge the importance of the petitions made in the Litanies; but God is not obliged to hear them in favour of such as ought to make them and yet do not. This is one of the many instances which might be brought forward of the strange delusions into which private and isolated devotion is apt to degenerate. When St Charles Borromeo first took possession of his see of Milan, he found this negligence among his people, and that they left the clergy to go through the Litanies of April 25 by themselves. He assisted at them himself, and walked bare-footed in the procession. The people soon followed the sainted pastor's example.

Let us return to the holy Evangelist, and listen to the Churches of the East and West speaking his praise. We will begin with a hymn composed in the ninth century by St Paulinus, one of St Mark's successors as bishop of Aquileia.

HYMN

<p>Jam nunc per omne lux refulget sæculum, Lux illa Patris quæ lucet de solio, Quæ fons, origo, splendor lucis aureæ, Habensque semper lumen in- deficienti, Cælum serenat arcens mundi tenebras.</p>	<p>Already throughout the whole earth there brightly gleams the light which shines from the Father's throne: the light which is the fount and source and splendour of the golden light: the light that never fails, beau- tifies heaven, and expels dark- ness from the world.</p>
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Hujus sacratio lucis de vi-
bramine,
Suscepit alium radium sub
pectore
Marcus beatus, doctor evan-
gelicus;
Factus lucerna more tanti
luminis,
Ardens fugavit sæculi cali-
ginem.

Septem columnis una de
candidulis,
Aureis septem unum de can-
delabris,
Cingitque totum mundum
claro sidere:
Ecclesiarum nititur sub cul-
mine,
Sustentat altæ fundamenta
fabricæ.

Quantum quod olim vi-
derat Ezechiel
Propheta sanctus, animal
lætissimum
Vidit Joannes, ceu Christi
recubitor,
Leonis hoc et typice sub
specie
Clamore multo per deserta
frendere.

Sic a beato Petro missus adiit
Aquileiensem dudum famo-
sissimam
Urbem sacrati Verbi pullu-
lantia
Disseminavit, satusque cen-
tuplices
Fructus ad alta vexit felix
horrea.

Christi dicavit mox ibi
Ecclesiam:
Nam fundamentum fidei for-
tissimum
Fixerat unum petram super
limpidam,
Quam flumen undans, nec
ventorum fulmina
Quassare possunt, torrentes
nec pluvix.

Blessed Mark, the Evange-
lical teacher, received into his
heart a lovely ray of this spark-
ling sacred light. He became
as a lamp reflecting that great
light and dispelling the gloom
of this world by his brilliant
flame.

He was one of the seven fair
pillars, and one of the seven
golden candlesticks whose bright-
ness shines as a star throughout
the universe. He was one of
the foundations that support the
lofty structure of the Church.

He was one of the favoured
living creatures seen of old by
the holy prophet Ezechiel, and
by John, the disciple that leaned
on Jesus' breast. Mark was pre-
figured under the type of a lion,
whose wild roar is heard in the
wilderness.

He was sent by blessed Peter
to Aquileia, that city of ancient
fame. There he sowed the seed
of the divine word, and with joy
gathered into heaven a hundred-
fold of fruit.

There he speedily raised a
Christian Church. He gave it
solidity of unshaken faith by
building it on that faultless
Rock, against which the billows
and storms and floods vent their
rage in vain.

Deinde rursus cum corona
 remeans,
 Athleta Christi compta pul-
 chris liliis,
 Mistumque palmis, lauro
 atque rosulis,
 Portabat gaudens diadema
 vertice,
 Ingressus urbem Romam
 Christo comite.

His ita gestis pergit Alex-
 andriam,
 Sancto repletus Spiritu, læ-
 tissimos
 Fines per omnes jugiter
 Memphiticos
 Patris tremendi prædicabat
 unicum
 Venisse mundi pro salute
 Filium.

Turba crudelis Christi circa
 militem
 Tumens parabat tormento-
 rum spicula:
 Vinxit catenis, transfixit acu-
 leis,
 Dilaniando flagris sancta
 viscera:
 Carceris umbras misit ad
 phantasticas.

Primus superni Numinis
 notitiam
 Dedit in urbem Marcus
 Alexandriam:
 Christi dicavit mox ibi basi-
 licam,
 Quam expiavit pretioso san-
 guine:
 Vallavit almæ fidei muni-
 mine.

Gloria Patri, decus et im-
 perium
 Sit Nate semper tibi super
 sidera
 Honor, potestas, Sanctoque
 Spiritui;
 Sit Trinitati virtus individua,
 Per infinita sæculorum sæ-
 cula. Amen.

The soldier of Christ returned,
 wearing a wreath of fair lilies,
 with palm and laurel and roses:
 and thus crowned, he joyfully
 entered Rome, led thither by
 Christ.

This done, he sets out for
 Alexandria, and, filled with the
 Holy Ghost, traverses the ever
 fertile land of Egypt, preaching
 that the only begotten Son of
 the Father Almighty had come
 into the world for the world's
 salvation.

A cruel mob, enraged against
 the soldier of Christ, prepared
 various torments for him: he
 was bound with chains, pierced
 with arrows, and after his holy
 flesh had been torn by scourges,
 he was thrust into a dismal
 dungeon.

Mark was the first that taught
 Alexandria to know the true
 God. He there built a church,
 which he dedicated to Christ,
 consecrated by the shedding of
 his own blood, and fortified by
 the solidity of holy faith.

Glory, praise and empire be
 to the Father! To thee, O
 Jesus, who reignest in heaven
 above, and to the Holy Ghost,
 be honour and power! To the
 undivided Trinity be adoration
 paid for endless ages! Amen.

The Greek Church celebrates the memory of the holy Evangelist in the Menæa: we extract the following stanzas:

HYMN

(*Die XXV Aprilis*)

Divinorum sermonum scriptorem, et magnum Ægypti protectorem, fideles, dignis celebremus laudibus, clamantes: Marce sapiens, doctrinis et precibus tuis omnes nos ad tranquillam sine tempestate vitam ut Apostolus dirige.

Socius peregrinationis Vasis electionis fuisti, et cum illo omnem peragrasti Macedoniam. Postea Romam adveniens, gratus Petri interpretis apparuisti; et cum digna Deo prælia sustinuisses, in Ægypto requievisti.

Animas sitiennes et aridas candidis Evangelii tui nivibus vivificasti: ideo, dive Marce, splendide nobiscum hodie Alexandria tuam celebrat et laudibus exultat festivitatem, tuasque veneratur reliquias.

Beatissime Marce, voluptatis torrentem bibisti: velut ex Paradiso prosiluisti splendidissimus pacis fluvius, Evangelicæ prædicationis tuæ rivulis irrigans faciem terræ, et solidas Ecclesiæ arbores divinis aspergens doctrinis.

Marce omnilaudabilis, Moyses olim Ægyptios in maris abyssum præcipitavit; tu vero sapiens, illos ex mari erroris extraxisti, divina virtute ejus qui illic corpora-

Let us, O ye faithful, worthily honour the sacred writer, the great patron of Egypt. Let us thus celebrate his praise: O Mark, filled with heavenly wisdom, lead us, by thy teaching and prayers, to the life where tempests rage not: lead us, for thou art an Apostle.

Thou wast the companion of the Vessel of Election in his travels, and with him thou didst traverse Macedonia. Coming afterwards to Rome, thou wast Peter's willing interpreter: and after bravely fighting God's battles, thou didst rest in Egypt.

By thy Gospel, refreshing as purest snow, thou gavest life to souls that were parched with thirst. Therefore does Alexandria unite with us, this day, in solemnly celebrating thy feast, O holy Mark, and in venerating thy relics.

Most blessed Mark! thou didst drink of the torrent of delight. As a most rich river of peace, gushing from Paradise, thou didst water the face of the earth with the streams of thy evangelical preaching and sprinkle the deep-rooted trees of the Church with divine teaching.

Most praiseworthy Mark! heretofore Moses drove the Egyptians into the depths of the sea: but thou, wise servant of the Lord, didst draw them forth from the sea of error by

liter peregrinatus est, et opera manuum illorum destruxit in brachio excelso.

O dive Marce, sapientis scribæ et velociter scribentis calamus apparuisti, Christi incarnationem mirabiliter scribens, et splendide annuntians verba æternæ vitæ; ut in illa describantur te celebrantes, et tuam gloriosam honorantes memoriam, Dominum deprecare.

O Marce laudabilis, Christum evangelizans omnem percurristi terram, illam sicut sol illuminans radiis fidei, illam antea cooperatam tenebris idololatriæ; et nunc Deum exora, ut animabus nostris pacem et magnam concedat misericordiam.

O Marce Apostole, ubi primum abundavit impietatis stultitia ipse evangelizasti; Ægyptiorum tenebras lumine sermonum tuorum depellens, Dei nuntius; et nunc deprecare ut nobis Deus concedat pacem et magnam misericordiam.

Petri sapientis discipulus, et ejus filiali adoptione potitus, Marce omnilaudabilis, mysteriorum Christi interpret effectus es, et cohæres ejusdem gloriæ apparuisti.

In omnem terram exivit sonus tuus, et in fines orbis terræ mirabiliter verborum tuorum virtus Davidico resonans clangore, nobis annuntiavit salutem et regenerationem.

Verbis tuis dulcedinem pietatis distillasti, velut divinus

the divine power of him who once dwelt in that land, and with a high arm destroyed the works of their hands.

O saintly Mark! thou pen of a wise scrivener that writeth swiftly! thou didst write admirably of the Incarnation of Christ and gloriously proclaim the words of eternal life: in that same may there be written the names of them that celebrate and honour thy blessed memory. Pray to the Lord that this may be.

O praiseworthy Mark! thy Gospel has preached Christ throughout the whole earth, enlightening it as a sun with the rays of faith, whereas before it was covered with the darkness of idolatry. Pray now to God that he grant peace and abundant mercy unto our souls.

O Mark, Apostle and messenger of God! thou didst preach the Gospel to the land where the folly of impiety once reigned and dispel the darkness of the Egyptians by the light of thy words. Pray now to God, that he grant us peace and abundant mercy.

Disciple and adopted son of Peter, the master of wisdom, thou, O most praiseworthy Mark, wast made the interpreter of the mysteries of Christ, and co-heir with him in glory.

Thy sound went forth into all the earth, and as David sang in his prophecy, the power of thy words, reaching wonderfully unto the ends of the earth, brought us the tidings of salvation and regeneration.

O most holy Mark! thou didst pour forth the sweetness

mons undique radiis illuminatus, illustre resplendens gratia solis spiritualis, Marce beatissime.

De domo Domini fons exsiluisti, et sitientes animas abundanter Spiritus Sancti rivulis irrigasti, docens pro sterilitate bonos fructus facere, O beate Apostole.

Princeps Apostolorum Petrus te mirabiliter initiavit doctrinis, ut venerabile scriberes Evangelium, te gratiæ ministrum ostendens; tu enim nobis Dei cognitionis lumen splendescere fecisti.

Spiritus Sancti gratiam desuper accipiens, rhetorum subtilitates, Apostole, destruxisti, et universas nationes velut in sagena, piscator ad Dominum traxisti, Marce omnilaudabilis, divinum prædicans Evangelium.

Principis Apostolorum discipulus esse meruisti, et cum illo Christum Filium Dei annuntians, super Petram veritatis confirmasti errore fluctuantes. Super istam Petram me quoque confirmans, sapiens Marce, animæ meæ gressus dirige, ut ex inimici laqueis ereptus, te absque ullis impedimentis glorificare possim. Tu enim omnes illuminasti, divinum prædicans Evangelium.

of piety by thy words, for as the mountain of God, bright on all sides with light, thou wast admirably resplendent with the grace of the divine Sun.

O blessed Apostle! thou wast a fountain springing from the house of the Lord, giving to thirsting souls the abundant waters of the Holy Ghost, and teaching them to change their barrenness for good works.

Peter, the Prince of the Apostles, admirably initiated thee into the knowledge he possessed, that thou mightest write the holy Gospel, and become a minister of grace; for thou hast made the light of the knowledge of God to beam upon us.

With the grace of the Holy Ghost received from on high, thou, O Apostle and most praiseworthy Mark, didst destroy the sophisms of human eloquence; as a fisherman thou didst cast the net by preaching the holy Gospel, and didst draw all nations unto the Lord.

Thou wast the worthy disciple of the Prince of the Apostles; by uniting with him in declaring Christ to be the Son of God, thou didst confirm on the Rock of truth them that were tossed about by error. O confirm me too upon this Rock, O thou wise Apostle! guide thou the feet of my soul, that, being delivered from the snares of the enemy, I may without hindrance praise thee: for thou gavest light to all men by thy preaching of the holy Gospel.

Thou, O Mark, art the mystic *Lion*, who, with the *Man*, the *Ox* and the *Eagle*, art yoked to the chariot

whereon the King of kings pursues his triumphant course through the earth. Ezechiel, the prophet of the Ancient Testament, and John, the prophet of the New Law, saw thee standing nigh the throne of Jehovah. How magnificent is thy glory ! Thou art the historian of the Word made Flesh, and thou publishest to all generations his claims to the love and adoration of mankind. The Church reveres thy writings, and bids us receive them as inspired by the Holy Ghost.

It was thou that, on the glad day of Easter, didst announce to us the Resurrection of our Lord : pray for us, O holy Evangelist, that this divine mystery may work its effects within us ; and that our hearts, like thine own, may be firm in their love of our Risen Jesus, that so we may faithfully follow in him that new life which he gave us by his Resurrection. Ask him to give us his *peace*, as he did to his Apostles when he showed himself to them in the Cenacle, and as he did to thee when he appeared to thee in thy prison.

Thou wast the beloved disciple of Peter ; Rome was honoured by thy presence : pray for the successor of Peter, thy master ; pray for the Church of Rome, against which the wildest storm is now venting its fury. Pray to the Lion of the Tribe of Juda : he seems to sleep ; and yet we know that he has but to show himself, and the victory is gained.

Apostle of Egypt ! what has become of thy flourishing Church of Alexandria, Peter's second see, the hallowed scene of thy martyrdom ? Its very ruins have perished. The scorching blast of heresy made Egypt a waste, and God, in his anger, let loose upon her the torrent of Mahometanism. Twelve centuries have passed since then, and she is still a slave to error and tyranny : is it to be thus with her till the coming of the Judge ? Pray, we beseech thee, for the countries thou didst so zealously evangelize, but whose deserts are now the image of her loss of faith.

And can Venice be forgotten by thee, who art her dearest patron ? Her people still call themselves thine

for the faith; bless her with prosperity; obtain for her that she may be purified by her trials, and return to the God who had chastised her in his justice. A nation that is loyal to the Church must prosper: let Venice, then, return to her former fidelity to Rome, and who knows but that the sovereign Ruler of the world, being appeased by thy powerful intercession, may make thy Venice what she was before she rebelled against the Holy See. and tarnished the glories she won at Lepanto !

APRIL 26

SAINTS CLETUS AND MARCELLINUS

POPE AND MARTYRS

TWO bright stars appear this day on the ecclesiastical cycle, proclaiming the glory of our Jesus, the Conqueror of death. Again they are two pontiffs, and martyr pontiffs. Cletus leads us to the very commencement of the Church, for he was a disciple of Peter, and his second successor in the See of Rome. Marcellinus was a witness of the great persecution under Diocletian; he governed the Church on the eve of her triumph. Let us honour these two fathers of Christendom, who laid down their lives in its defence; and let us offer their merits to Jesus, who supported them by his grace, and cheered them with the hope that one day they would share in his Resurrection.

The following is the account given of St Cletus by the Liturgy:

Cletus Romanus, patre Æmiliano, de regione quinta, e vico Patricio, imperatoribus Vespasiano et Tito, Ecclesiam gubernavit. Is ex præcepto Principis Apostolorum, in Urbe viginti quinque presbyteros ordinavit. Primus in litteris verbis illis usus est: Salutem et Apostolicam benedictionem. Qui Ecclesia optime constituta, cum ei præfuisset annos duodecim, menses septem, dies duos, Domitiano imperatore, secunda post Neronem perse-

Cletus, the son of Emilianus, was a Roman of the fifth region and of the Patrician street. He governed the Church during the reigns of the emperors Vespasian and Titus. Agreeably to the order given him by the Prince of the Apostles, he established five and twenty priests in the City. He was the first who in his letters used the words: 'Health and Apostolic benediction.' Having put the Church into admirable order, and having governed it twelve years, seven months, and two days, he was

cutione, martyrio coronatus est, et in Vaticano juxta corpus beati Petri sepultus.

crowned with martyrdom under the emperor Domitian, in the second persecution following that of Nero, and was buried in the Vatican, near the body of St Peter.

The Life of St Marcellinus is thus given in the Breviary:

Marcellinus Romanus, ab anno ducentesimo nonagesimo sexto ad annum trecentesimo quartum in immani imperatoris Diocletiani persecutione Ecclesiæ præfuit. Multas pertulit angustias ob improbam eorum severitatem qui eum redarguebant de nimia indulgentia erga lapsos in idololatriam, quæque causa fuit ut per calumniam infamatus fuerit, quasi thus idolis adhibisset. Verum hic beatus Pontifex in confessione fidei una cum tribus aliis Christianis, Claudio, Cyrino et Antonino, capite plexus est. Quorum projecta corpora cum triginta sex dies jussu imperatoris sepultura caruissent, beatus Marcellus a sancto Petro in somnis admonitus, Presbyteris et Diaconis, hymnis ac luminibus adhibitis, honorifice sepelienda curavit in cœmeterio Priscillæ, via Salaria. Rexit Ecclesiam annos septem, menses undecim, dies viginti tres: quo tempore fecit Ordinationes duas mense decembri, quibus creavit presbyteros quatuor, episcopos per diversa loca quinque.

Marcellinus, a Roman by birth, ruled over the Church from the year two hundred and ninety-six to the year three hundred and four, during the terrible persecution of Diocletian. He had much to suffer from the impious severity of those who reproached him with showing too much indulgence towards such as had relapsed into idolatry, whence ensued a calumnious report of his having offered incense to idols. But in truth, this blessed pontiff was beheaded for the confession of the faith, together with three other Christians, Claudius, Cyrinus, and Antoninus. Their bodies, by the emperor's order, were left six and thirty days without burial, after which the blessed Marcellus, in consequence of his receiving, whilst asleep, an admonition from St Peter, had them buried in the Cemetery of Priscilla, on the Salarian Way; at which burial were present many priests and deacons, who, with torches in their hands, sang hymns in honour of the martyrs. Marcellinus governed the Church seven years, eleven months, and twenty-three days. During this period he held two ordinations in December, at which four were made priests, and five bishops for divers places.

Pray for us, O holy Pontiffs, and look with fatherly love upon the Church on earth, which was so violently persecuted in your times, and at the present day is far from enjoying peace. The worship of idols is revived; and though they be not of stone or metal, yet they that adore them are as determined to propagate their worship as were the pagans of former days to make all men idolaters. The gods and goddesses now in favour are called Liberty, Progress, and Modern Civilization. Every measure is resorted to, in order to impose these new divinities upon the world; they that refuse to adore them are persecuted; governments are secularized, that is, unchristianized; the education of youth is made independent of all moral teaching; the religious element is rejected from social life as an intrusion: and all this is done with such a show of reasonableness that thousands of well-minded Christians are led to be its advocates, timid perhaps and partial, but still its advocates. Preserve us, O holy martyrs! from being the dupes of this artful impiety. It was not in vain that our Jesus suffered death, and rose again from the grave. Surely after this he deserves to be what he is—King of the whole earth, under whose power are all creatures. It is in order to obey him that we wish no other liberty save that which he has based upon the Gospel; no other progress save that which follows the path he has marked out; no other civilization save that which results from the fulfilment of the duties to our fellow-men, which he has established. It is he that created human nature, and gave it its laws; it is he that redeemed it, and restored to it its lost rights. Him alone, then, do we adore. O holy martyrs! pray that we may never become the dupes or slaves of the theories of human pride, even if they that frame or uphold them should have power to make us suffer or die for our resistance.

APRIL 28

SAINT PAUL OF THE CROSS

CONFESSOR

SPLENDIDLY adorned with the sacred sign of the Passion, Paul of the Cross comes to-day to pay homage to the Conqueror of Death. It behoved Christ to suffer and so enter into his glory. It behoves the Christian, the member of Christ, to follow his Head in suffering that he may share his triumph. Even as a child Paul penetrated deeply into the ineffable mystery of the suffering of a God. He was filled with an ardent love for the cross, and ran with giant strides along this royal road. He passed through the torrent, following his divine Head, he was buried with him in death, and has won a share in his Resurrection.

The diminution of truths among the children of men seemed to have dried up the fount of sanctity, when Italy, ever fruitful in her vivid faith, gave birth to the Christian hero, who stands out in the arid waste of the eighteenth century, like a saint of olden times. God never deserts his Church. He confronts a century of revolt and sensualism veiled under the name of philosophy with the Cross of his Son. A new Paul, recalling both in his name and his works the great Apostle of the Gentiles, rises in the midst of a generation intoxicated with pride and falsehood, to whom the Cross has become once more a folly and a scandal. This apostle was weak, poor, isolated and long misunderstood, but his heart was full of love and self-abnegation, and he sought to put to confusion the wisdom of sages and the prudence of prudent men. Clad in a coarse

habit, with bare feet, his head crowned with thorns and a heavy cross on his shoulder, he journeyed through cities, claiming the attention of both the humble and the mighty, and desiring to know nothing but Jesus Crucified. The Cross made his zeal fruitful and showed itself to be indeed the power and the wisdom of God. Those who prided themselves on having banished the miraculous from history and the supernatural from the life of the people, might exult in their triumph, but, unknown to them, wonderful prodigies, countless miracles, were making whole peoples submissive to the voice of this man who, by completely destroying sin in his own person, had regained the power which Adam once had over nature, and seemed to possess in his mortal flesh the qualities of a glorified body.

But the apostolate of the Cross was not to end with Paul's death. The resources of ancient times were no longer sufficient for a decrepit age. We are far from the days when the exquisite delicacy of Christian sentiment was strongly moved by the sight of the cross amid flowers, as it is seen in the paintings of the catacombs. Man's senses have been dulled by unhealthy emotions, and there is need of a stimulant in the form of a constant representation of the tears, the Blood, and the gaping wounds of our divine Redeemer. Paul of the Cross received the mission to supply this need. At the cost of unspeakable sufferings he became the father of a new religious family, which adds to the three ordinary vows of religion a fourth vow—to propagate devotion to the sacred Passion of our Lord, the badge of which each Religious wears visibly on his breast.

We must not forget that the Passion of our Lord is for the Christian soul only a preparation for the great mystery of the Pasch, the glorious term of the manifestations of the Word, the supreme end of the elect, whose piety finds therein its completion and its crown. The Holy Spirit, who guides the Church throughout the admirable course of the liturgical cycle, has no other

end in view for the souls who abandon themselves unreservedly to his sanctifying power. Paul's desire was to be nailed to the cross on Calvary, but he was often carried thence to the heights of heaven where he heard mysterious words such as it is not granted to man to utter.¹ He assisted at the triumph of the Son of Man, who, after having lived on earth a mortal life and passed through death, is living now for ever and ever.² He saw on the throne of God the Lamb standing as though slain, and giving light to the heavenly city,³ and this sublime vision of the realities of heaven inspired him with that divine enthusiasm, that intoxication of love, which, in spite of his terrifying austerities, gives an incomparable charm to his whole person. 'Fear not,' he said to his children who were terrified by the furious attacks of the Devil, 'fear not, cry "Alleluia." The devil is afraid of the Alleluia; it is a word that comes from Paradise.' He could not restrain his feelings when he saw nature born again with her Saviour in these days of spring, the flowers blossoming under the steps of his Risen Lord, the birds celebrating his victory in their harmonious songs. His heart was full to overflowing with love and poetry; he touched the flowers gently with his stick and upbraided them, saying: 'Hold your peace, hold your peace.' 'To whom do these lands belong?' he said one day to a companion, 'to whom do these lands belong, I say? You do not understand. They belong to our great God.' And his biographer relates that he was rapt in an ecstasy of love and carried some distance through the air. 'Love God, my brethren,' he repeated to all those whom he met, 'love God, who so well deserves our love. Do you not hear the very leaves on the trees telling you to love God? O love of God, love of God!'

We yield to the charm of a sanctity which is so sweet and yet so strong. It is a divine attraction, such as could never be exercised by the false spirituality, so

¹ 2 Cor. xii 4.

² Apoc. i 18.

³ *Ibid.* xxi 23.

much in vogue in the eighteenth century, even among the holiest. Under pretext of subduing man's evil nature and avoiding possible excesses, the new teachers allied themselves, though unwittingly, with Jansenism, checked the flight of the soul, disciplined it, remade it according to their own fashion, and confined it within the limits of certain rules which were supposed to lead all souls to perfection at the same rate. But saints are made by the divine Spirit, the spirit of love and holiness, to whose essence liberty belongs. He does not confine himself within the bounds of human methods. Our Lord says: 'The Spirit breatheth where he will . . . but thou knowest not whence he cometh and whither he goeth. So is every one that is born of the Spirit.'¹ The Holy Ghost chose Paul in his earliest infancy. He took possession of this child, so richly endowed by nature, destroyed nothing and sanctified everything. He formed him according to ancient models, always ardent, always attractive, and exceedingly holy. Such a one could never have been produced by a school whose over-correct methods wear the soul out by a barren and self-centred asceticism.

The Liturgy gives the following short account of St Paul of the Cross:

Paulus a Cruce Uvadæ in Liguria natus, sed e Castellatio prope Alexandriam nobili genere oriundus, qua futurus esset sanctitate clarus, innotuit miro splendore qui noctu implevit parientis matris cubiculum, et insigni augustæ cœli Regnæ beneficio, quæ puerum in flumen delapsum a certo naufragio illæsum eripuit. A primo rationis usu, Jesu Christi crucifixi amore flagrans, ejus contemplationi prolixius vacare cœpit, et carnem inno-

Paul of the Cross was born at Ovada, in the province of Acqui, and was descended from a noble family of Castellazzo near Alessandria. His future holiness was foreshown by a wonderful light which filled his mother's room while she was in labour, and by a remarkable proof of the protection of the Queen of Heaven, who saved him from drowning in the river as a child. From the first use of reason he was filled with an ardent love for Jesus Crucified, and began to devote much time to contem-

¹ St John iii 8.

centissimam vigiliis, flagellis, jejuniis, potu in sexta feria ex aceto cum felle mixto, ac dura quavis castigatione conterere. Martyrii desiderio incensus, exercitui se adjunxit, qui Venetiis ad bellum Turcis inferendum comparabatur; cognita vero inter orandum Dei voluntate, arma ultro reddidit, præstantiori militiæ operam daturus, quæ Ecclesiæ præsidio esse, æternamque hominum salutem procurare totis viribus niteretur. Reversus in patriam, honestissimis nuptiis, sibi que delata patrii hereditate, recusatis. arctiorem inire semitam, ac rudi tunica a suo Episcopo indui voluit. Tum ejus jussu, ab eminentem vitæ sanctimoniam, et rerum divinarum scientiam, nondum clericus Dominicum agrum, maximo cum animarum fructu, divini verbi prædicatione excoluit.

Romam profectus, theologis disciplinis rite imbutus, a summo Pontifice Benedicto Decimo tertio ex obedientia sacerdotio auctus est. Facta sibi ab eodem potestate aggregandi socios, in solitudinem recessit Argentarii montis, quo eum beata Virgo jam pridem invitaverat, veste illi simul ostensa atrii coloris, Passionis Filii sui insignibus decorata, ibique fundamenta jecit novæ Congregationis. Quæ brevi, plurimis ab eo toleratis laboribus, præclaris aucta viris, cum Dei benedictione valde succrevit; a Sede Apostolica non semel confirmata una cum regulis, quas orando ipse a Deo acce-

plation of him. He chastised his innocent flesh with watchings, scourgings, fasting, and all kinds of austerity, and on Fridays drank vinegar mingled with gall. Out of a desire for martyrdom he enlisted in the army which was being raised at Venice to fight against the Turks, but having learnt in prayer what was the Will of God, he gave up this career in order to serve in a nobler army which was to defend the Church and labour for the eternal salvation of men. When he returned home he refused a very honourable marriage and the inheritance left him by his uncle. He wished to enter upon a straiter way, and to receive a coarse tunic from the bishop, who, on account of his holiness of life and knowledge of divine things, commissioned him even before his ordination to preach the Word of God, which he did with great profit to souls.

He went to Rome, and after having gone through the theological course was ordained priest by command of Pope Benedict XIII, who also gave him permission to gather comrades around him. He withdrew to the solitude of Mount Argentaro, whither he had been summoned by the Blessed Virgin, who had also shown him in vision a black habit bearing the emblems of the Passion of her Son. Here he laid the foundations of a new Congregation which, through his labours and the blessing of God, quickly increased and attracted eminent men. It received the confirmation of the Apostolic See more than once, together with the Rule which Paul had

perat, et quarto addito voto pergratam Dominicæ Passionis memoriam promovendi. Sacras Virgines quoque instituit, quæ excessum caritatis divini Sponsi sedulo meditarentur. Hæc inter, animarum inexhausta aviditate ab Evangelii prædicatione numquam deficiens, homines pene innumeros etiam perditissimos aut in hæresim lapsos, in salutem tramitem adduxit. Præsertim Christi enarranta Passione, mirifica ejus orationis vis erat, qua una cum adstantibus in fletum effusus quælibet obdurata corda ad pœnitentiam scindebat.

Tanta in ejus pectore alebatur divinæ caritatis flamma, ut indusium quod erat cordi propius sæpe veluti igne adustum, et binæ costæ elatæ apparuerint. Sacrum præsertim faciens non poterat a lacrimis temperare; frequenti quoque exstasi, cum mira interdum corporis elevatione, frui, vultuque superna luce radiante conspiciebatur. Quandoque cum concionaretur, cœlestis vox verba ei suggerentis audita fuit, aut sermo ejus ad plura millia passuum intonuit. Prophetiæ et linguarum dono, cordium scrutatione, potestate in dæmones, in morbos, in elementa enituit. Cumque ipsis summis Pontificibus carus et venerandus esset, servum inutilem, peccatorem nequissimum, a dæmoniis quoque conculcandum se judicabat. Tandem, asperrimi vitæ generis ad longam usque senectutem tenacissimus, anno millesimo septingentesimo

himself received from God in prayer, and the addition of a fourth vow to promote devotion to the Passion of our Lord. He founded also a congregation of nuns, whose vocation should be to meditate upon the surpassing charity of their heavenly Spouse. His untiring love for souls caused him never to weary in preaching the Gospel, and he brought numbers of men, both heretics and criminals, into the way of salvation. So great was his eloquence when he spoke of the Passion that both he and his hearers would shed tears, and the most hardened hearts were moved to repentance.

The fire of the love of God burnt so in his heart that his garments often seemed to be scorched, and two of his ribs raised. He could not restrain his tears, particularly when saying Mass, and he was often rapt in ecstasy and raised into the air, while his face shone as with light from heaven. Sometimes when he was preaching, a heavenly voice was heard prompting him, and at others his words became audible at the distance of several miles. He was distinguished for the gifts of prophecy, of speaking with tongues, of reading the heart, and of power over evil spirits, over diseases, and over the elements. Though Popes regarded him with affection and veneration, he looked upon himself as an unprofitable servant upon whom devils might well trample. He persevered in his austerities until extreme old age, and died at Rome on the day he had himself foretold (October 18, 1775), after having received the Last

septuagesimo quinto, cum præclara monita veluti sui spiritus transmissa hæreditate, alumnis tradidisset, Ecclesiæ sacramentis, ac cœlesti visione recreatus, Romæ qua prædixerat die migravit in cœlum. Eum Pius Nonus Pontifex Maximus in beatorum, novisque deinde fulgentem signis in sanctorum numerum retulit.

Sacraments and the consolation of a heavenly vision. He left the spirit of his teaching as an inheritance to his disciples in the beautiful exhortations he made to them on his death-bed. Pope Pius IX enrolled him among the Blessed, and after renewed signs and wonders proceeded to his canonization.

Thou hadst but one thought, O Paul. Hidden in those 'clefts of the rock,'¹ which are the sacred Wounds of the Saviour, thou wouldst bring all men to these divine fountains which quench the thirst of the true Israel in the desert of this life. Happy were they who could hear thy victorious word and save themselves by the Cross in the midst of a perverse generation. But in spite of thy apostolic zeal, thy voice could not make itself heard in all lands, and where thou wast absent evil was let loose upon the world. False science and mistaken piety, mistrust of Rome and the corruption of the great had prepared the way for the destruction of the old Christian social order, and the world was given over to teachers of lies. Thy prophetic gaze saw the abyss in which kings and peoples were soon to be engulfed. The successor of St Peter, unable to quell the storm which raged against the Church, sought by his efforts and sacrifices to hold back the floods, even for a time. Thou wert the friend of the Pontiffs and their support in those sad days, the witness of Christ suffering in his Vicar. What sorrows were confided to thee! And what must have been thy thoughts when at thy death thou didst bequeath the venerated image of the Mater Dolorosa to a Pontiff who was destined to drain the cup of bitterness and die a captive in a strange land! Thou didst promise to watch over the Church from thy throne in heaven with that tender compassion which identified thee on earth with her suffering Spouse.

¹ Cant. ii 14.

Keep this promise to-day, O Paul ! This age of social disintegration has neither made atonement for the sins of the past nor learnt wisdom from misfortune. The Church is the victim of oppression on all sides, the power is in the hands of her persecutors, and the Vicar of Christ is a prisoner in his palace and lives on alms. The Bride has no bed but the Cross of her Spouse, she lives on the memory of his sufferings. The Holy Spirit who guards her and is preparing her for the final summons, has raised thee up to keep her perpetually in mind of those sufferings which are to strengthen her in the trials of the last days.

Thy children all the world over are true to the spirit of their father and continue thy work on earth. They have gained a footing in England where thy prophetic gaze foresaw their labours, and this kingdom, for which thou didst pray so earnestly, is being gradually freed, through their influence, from the bonds of schism and heresy. Bless their apostolate. May they grow and be multiplied to meet the ever-increasing needs of these unhappy times ! May their zeal ever continue to minister to the Church, and may the holiness of their lives ever redound to the glory of their father !

Thou, O Paul, wast faithful to thy crucified Master in his humiliation, and he has been faithful to thee in his triumphant Resurrection. In the hour of darkness thou didst live hidden in the clefts of the mysterious Rock. But what must be thy glory, now that Christ victorious 'enlighteneth wonderfully from the everlasting hills'!¹ Enlighten and perfect us, we beseech thee. We give thanks to God for thy triumph. Do thou in return help us to be faithful to the standard of the Cross, so that we, like thee, may be illuminated by its glory, when it appears in the clouds of heaven on the day of judgement.² O Apostle of the Cross, initiate us into the mystery of the Pasch, which is so closely connected with that of Calvary. Only he who has shared the combat can comprehend the victory and have part in the triumph.

¹ Ps. xxv 5.

² Cf. St Matt. xxiv 30.

SAME DAY

SAINT VITALIS

MARTYR

THERE are few martyrs of the West whose names are more celebrated than those of SS Gervasius and Protasius. The veneration in which they are held by the Roman Church has led her to honour the memory of their father, who also won the palm under the persecution of Nero. She has chosen for his feast the glad season of Easter. The account given by the Liturgy of St Vitalis is short; but we can gather, from the few circumstances related, what fine characters these primitive Christians were who received the crown of martyrdom under the first of all the persecutions—the one that numbers among its choicest victims the two Apostles SS Peter and Paul.

Vitalis miles, sanctorum Gervasii et Protasii pater, una cum Paulino iudice Ravennam ingressus, cum vidisset Ursicinum medicum ob Christianæ fidei confessionem ductum ad supplicium paululum in tormentis titubare, exclamavit: Ursicine medice, qui alios curare solitus es, cave ne te mortis æternæ jaculo conficias. Qua voce confirmatus Ursicinus, martyrium fortiter subivit. Quare Paulinus incensus Vitalem comprehendi jubet, et equuleo tortum, atque in profundam foveam demersum, lapidibus obrui. Quo facto quidam Apollinis sacerdos, qui Paulinum in Vitalem

Vitalis was a soldier, and the father of Saints Gervasius and Protasius. Coming one day into Ravenna, in company with the judge Paulinus, he saw a certain Ursicinus, a physician, being led to execution, for having confessed the Christian faith. Vitalis observing that his courage was somewhat shaken by the tortures, cried out to him: 'Ursicinus! thou that art a physician, and curest other men, take heed lest thou wound thyself with the dart of eternal death!' Encouraged by these words, Ursicinus bravely suffered martyrdom. Whereupon, Paulinus was exceedingly angry, and ordered Vitalis to be seized, tortured on

incitarat, oppressus a dæmone, clamare cœpit: Tu me nimium, Vitalis Christi martyr, incendis: et illo æstu jactatus, se præcipitavit in flumen.

the rack, and then thrown into a deep pit, where he was to be buried alive by stones being thrown upon him. This done, one of the priests of Apollo, who had excited Paulinus against Vitalis, was possessed by a devil, and began shouting these words: 'O Vitalis, martyr of Christ, thou burnest me beyond endurance!' Mad with the inward burning, he threw himself into a river.

Sin is the enemy of the soul; it throws her back again into that death whence Jesus had drawn her by his Resurrection. To preserve one of thy brethren from this misery, thou, O Vitalis, didst bravely raise a cry of zealous warning to him in the midst of his torments, and thy words awakened him to self-possession and courage. Show this same fraternal charity to us. We are living the life of our Risen Jesus; but the enemy is bent on robbing us of this life. He will seek to intimidate us; he will lay all manner of snares wherewith to deceive us; he will give us battle, and this untiringly. Pray then for us, O holy martyr, that we may be on our guard, and that the mystery of the Pasch may be fully accomplished within us, now and for ever!

APRIL 29

SAINT PETER

MARTYR

THE hero deputed this day by the Church to greet our Risen Lord was so valiant in the good fight that martyrdom is part of his name. He is known as *Peter the Martyr*; so that we cannot speak of him without raising the echo of victory. He was put to death by heretics, and is the grand tribute paid to our Redeemer by the thirteenth century. Never was there a triumph hailed with greater enthusiasm than this. The martyrdom of St Thomas of Canterbury excited the admiration of the faithful of the preceding century, for nothing was so dear to our forefathers as the liberty of the Church; the martyrdom of St Peter was celebrated with a like intensity of praise and joy. Let us hearken to the fervid eloquence of the great Pontiff, Innocent IV, who thus begins the Bull of the martyr's canonization: 'The truth of the Christian faith, manifested, as it has been, by great and frequent miracles, is now beautified by the new merit of a new Saint. Lo! a combatant of these our own times comes, bringing us new and great and triumphant signs. The voice of his blood shed (for Christ) is heard, and the fame of his martyrdom is trumpeted, through the world. The land is not silent that sweateth with his blood; the country that produced so noble a warrior resounds with his praise; yea, the very sword that did the deed of parricide proclaims his glory. . . . Mother Church has great reason to rejoice, and abundant matter for gladness; she has cause to sing a new canticle to the Lord, and a hymn of fervent praise to her God; . . . the Christian people has cause to give forth devout songs to its Creator. A sweet fruit, gathered in the garden of faith,

has been set upon the table of the eternal King: a grape-bunch taken from the vineyard of the Church has filled the royal cup with new wine. . . . The flourishing Order of Preachers has produced a red rose, whose sweetness is most grateful to the King; and from the Church here on earth there has been taken a stone, which, after being cut and polished, has deserved a place of honour in the temple of heaven.¹

Such was the language wherewith the supreme Pontiff spoke of the new martyr, and the people responded by celebrating his feast with extraordinary devotion. It was kept as were the ancient festivals, that is, all servile work was forbidden upon it. The churches served by the Fathers of the Dominican Order were crowded on his feast; and the faithful took little branches with them, that they might be blessed in memory of the triumph of Peter the Martyr. This custom is still observed; and the branches blessed by the Dominicans on this day are venerated as being a protection to the houses where they are kept.

How are we to account for all this fervent devotion of the people towards St Peter? It was because he died in defence of the faith; and nothing was so dear to the Christians of those days as faith. Peter had received the charge to seize all the heretics who at that time were causing great disturbance and scandal in the country round about Milan. They were called *Cathari*, but in reality were Manicheans; their teachings were detestable, and their lives most immoral. Peter fulfilled his duty with a firmness and equity which soon secured him the hatred of the heretics; and when he fell a victim to his holy courage, a cry of admiration and gratitude was heard throughout Christendom. Nothing could be more devoid of truth than the accusations brought by the enemies of the Church and their indiscreet abettors against the measures formerly decreed by the public law of Catholic nations, in order to foil

¹ The Apostolic Constitution *Magnis et crebris*, of the 9th of the Kalends of April 1253.

the efforts made by evil-minded men to injure the true faith. In those times, no tribunal was so popular as that whose office it was to protect the faith, and to put down all them that attacked it. It was to the Order of St Dominic that this office was mainly entrusted; and well may they be proud of the honour of having so long held one so beneficial to the salvation of mankind. How many of its members have met with a glorious death in the exercise of their stern duty! St Peter is the first of the martyrs given by the Order for this holy cause: his name, however, heads a long list of others who were his brethren in religion, his successors in the defence of the faith, and his followers to martyrdom. The coercive measures that were once, and successfully, used to defend the faithful from heretical teachers have long since ceased to be used: but for us Catholics, our judgement of them must surely be that of the Church. She bids us to-day honour as a martyr one of her Saints, who was put to death whilst resisting the wolves that threatened the sheep of Christ's fold; should we not be guilty of disrespect to our Mother if *we* dared to condemn what *she* so highly approves? Far, then, be from us that cowardly truckling to the spirit of the age, which would make us ashamed of the courageous efforts made by our forefathers for the preservation of the faith! Far from us that childish readiness to believe the calumnies of Protestants against an institution which they naturally detest! Far from us that deplorable confusion of ideas which puts truth and error on an equality, and, from the fact that error can have no rights, concludes that truth can claim none!

The following is the account given us by the Church of the virtues and heroism of St Peter the Martyr:

Petrus Veronæ parentibus
Manichæorum hæresi infectis
natus, ab ipsa pene infantia
contra hæreses pugnavit.
Puer annorum septem, cum

Peter was born at Verona,
of parents who were infected
with the heresy of the Mani-
chees; but he himself, almost
from his very infancy, fought

scholas frequentaret, aliquando a patruo hæretico interrogatus quid tandem in iis didicisset, Christianæ Fidei Symbolum se didicisse respondit: neque ullis unquam patris patruive blanditiis aut minis a fidei constantia dimoveri potuit. Adolescens Bononiam studiorum causa venit: ubi a Spiritu Sancto ad sublimioris vitæ formam vocatus, Ordinis Prædicatorum institutum suscepit.

Magno virtutum splendore in religione eluxit: corpus et animam ab omni impuritate ita custodivit, ut nullius mortiferi peccati labe se inquinatum unquam senserit. Carnem jejuniis et vigiliis macerabat, mentem divinis contemplationibus exercebat: in salute animarum procuranda assidue versabatur, peculiaris gratiæ dono hæreticos acriter confutabat. Tantam in concionando vim habuit, ut innumerabilis hominum multitudo ad eum audiendum conflueret, multique ad pœnitentiam converterentur.

Tanto fidei ardore incensus erat, ut pro ea mortem subire optaret, eamque a Deo gratiam enixe precaretur. Itaque hæretici necem, quam is paulo ante concionando prædixerat, illi intulerunt. Nam cum sanctæ Inquisitionis munus gereret, illum Como Mediolanum redeuntem, impius sicarius semel atque iterum in capite gladio vulneravit;

against heresies. When he was seven years old, he was one day asked by an uncle, who was a heretic, what they taught him at the school to which he went. He answered that they taught him the Symbol of the Christian Faith. His father and uncle did all they could, both by promises and threats, to shake the firmness of his faith: but all to no purpose. When old enough, he went to Bologna, in order to prosecute his studies. Whilst there, he was called by the Holy Ghost to a life of perfection, and obeyed the call by entering into the Order of St Dominic.

Great were his virtues as a Religious. So careful was he to keep both body and soul from whatsoever could sully their purity, that his conscience never accused him of committing a mortal sin. He mortified his body by fasting and watching, and applied his mind to the contemplation of heavenly things. He laboured incessantly for the salvation of souls, and was gifted with a special grace for refuting heretics. He was so earnest when preaching, that people used to go in crowds to hear him, and numerous were the conversions that ensued.

The ardour of his faith was such that he wished he might die for it, and earnestly did he beg that favour from God. This death, which he foretold a short time before in one of his sermons, was inflicted on him by the heretics. Whilst returning from Como to Milan, in the discharge of the duties of the holy Inquisition, he was attacked by a wicked assassin, who struck him twice

jamque pene mortuus, Symbolum fidei, quam infans virili fortitudine confessus fuerat, in ipso supremo spiritu pronuntiavit: iterumque latera mucrone transverberatus, ad martyrii palmam migravit in cœlum, anno salutis millesimo ducentesimo quinquagesimo secundo: quem multis illustrem miraculis, Innocentius Quartus anno sequenti, sanctorum Martyrum numero adscripsit.

on the head with a sword. The symbol of faith, which he had confessed with manly courage when but a child, he now began to recite with his dying lips; and having received another wound in his side, he went to receive a martyr's palm in heaven, in the year of our Lord twelve hundred and fifty-two. Numerous miracles attested his sanctity, and his name was enrolled the following year by Innocent the Fourth in the list of the martyrs.

The following Antiphons and Responsory are taken from the Dominican Breviary:

ANT. De fumo lumen oritur, et rosæ flos de sentibus: doctor et martyr nascitur Petrus de infidelibus.

ANT. There rises a light from smoke, and a rose from the midst of briars: Peter, the Doctor and Martyr, is born of infidel parents.

ANT. Prædicatorum ordinis militans in acie, nunc conjunctus est agmini cœlestis militiæ.

ANT. A soldier once in the ranks of the Order of Preachers, he now is joined to the troop of the heavenly army.

ANT. Mens fuit angelica, lingua fructuosa, vita apostolica, mors quam pretiosa.

ANT. His mind angelic, his tongue fruitful, his life apostolic, his death most precious.

Ry. Dum Samsonis vulpes quærit, ab iniquis cæditur: caput sacrum lictor ferit, justi sanguis funditur; * Sic triumphi palmam gerit, dum pro fide moritur.

Ry. Whilst in search of Samson's foxes, he is slain by the wicked: the lictor strikes the holy head, the blood of the just man is shed: * Thus he holds the palm of triumph, whilst dying for the faith.

ÿ. Stat invictus pugil fortis: constans profert hora mortis fidem, pro qua patitur. * Sic triumphi palmam gerit, dum pro fide moritur.

ÿ. The brave soldier is unconquered: at the hour of death he courageously confesses the faith for which he suffers. * Thus he holds the palm of triumph, whilst dying for the faith.

The victory was thine, O Peter! and thy zeal for the defence of our holy faith was rewarded. Thou didst ardently desire to shed thy blood for the holiest of

causes, and by such a sacrifice to confirm the faithful of Christ in their religion. Our Lord satisfied thy desire; he would even have thy martyrdom be in the festive season of the Resurrection of our divine Lamb, that *his* glory might add lustre to the beauty of *thy* holocaust. When the death-blow fell upon thy venerable head, and thy generous blood was flowing from the wounds, thou didst write on the ground the first words of the creed, for whose holy truth thou wast giving thy life.

Protector of the Christian people ! what other motive hadst thou, in all thy labours, but charity ? What else but a desire to defend the weak from danger induced thee not only to preach against error, but to drive its teachers from the flock ? How many simple souls, who were receiving divine truth from the teaching of the Church, have been deceived by the lying sophistry of heretical doctrine, and have lost the faith ? Surely the Church would do her utmost to ward off such dangers from her children; she would do all she could to defend them from enemies, who were bent on destroying the glorious inheritance which had been handed down to them by millions of martyrs ! She knew the strange tendency that often exists in the heart of fallen man to love error; whereas truth, though of itself unchanging, is not sure of its remaining firmly in the mind, unless it be defended by learning or by faith. As to learning, there are but few who possess it; and as to faith, error is ever conspiring against it, and, of course, with the appearance of truth. In the Christian ages it would have been deemed not only criminal, but absurd, to grant to error the *liberty* which is due only to truth; and they that were in authority considered it a duty to keep the weak from danger, by removing from them all occasions of a fall; just as the father of a family keeps his children from coming in contact with wicked companions who could easily impose on their inexperience, and lead them to evil under the name of good.

Obtain for us, O holy martyr, a keen appreciation of the precious gift of faith—that element which keeps us in the way of salvation. May we zealously do everything that lies in our power to preserve it, both in ourselves and in them that are under our care. The love of this holy faith has grown cold in so many hearts; and frequent intercourse with heretics or free-thinkers has made them think and speak of matters of faith in a very loose way. Pray for them, O Peter, that they may recover that fearless love of the truths of religion which should be one of the chief traits of the Christian character. If they be living in a country where the modern system is introduced of treating all religions alike—that is, of giving equal rights to error and to truth—let them be all the more courageous in professing the truth, and detesting the errors opposed to the truth. Pray for us, O holy martyr, that there may be kindled within us an ardent love of that faith *without which it is impossible to please God.*¹ Pray that we may become all earnestness in this duty, which is of vital importance to salvation; that thus our faith may daily gain strength within us, till at length we shall merit to see in heaven what we have believed unhesitatingly on earth.

¹ Heb. xi 6.

APRIL 30

SAINTE CATHARINE OF SIENA

VIRGIN

THE Dominican Order, which yesterday presented a rose to our Risen Jesus, now offers him a lily of surpassing beauty. Catharine of Siena follows Peter the Martyr: it is a coincidence willed by Providence, to give fresh beauty to this season of grandest mysteries. Our divine King deserves everything we can offer him; and our hearts are never so eager to give him every possible tribute of homage as during these last days of his sojourn among us. See how nature is all flower and fragrance at this loveliest of her seasons! The spiritual world harmonizes with the visible, and now yields her noblest and richest works in honour of our Lord, the author of grace.

How grand is the Saint whose feast comes to gladden us to-day! She is one of the most favoured of the holy Spouses of the Incarnate Word. She was his, wholly and unreservedly, almost from her very childhood. Though thus consecrated to him by the vow of holy virginity, she had a mission given to her by divine Providence which required her living in the world. But God would have her to be one of the glories of the religious state; he therefore inspired her to join the Third Order of St Dominic. Accordingly, she wore the habit, and fervently practised during her whole life the holy exercises of a Tertiary.

From the very commencement, there was something heavenly about this admirable servant of God, which we fancy existing in an angel who had been sent from heaven to live in a human body. Her longing after God gave one an idea of the vehemence wherewith the blessed embrace the Sovereign Good on their first

entrance into heaven. In vain did the body threaten to impede the soaring of this earthly seraph; she subdued it by penance, and made it obedient to the spirit. Her body seemed to be transformed, so as to have no life of its own, but only that of the soul. The Blessed Sacrament was frequently the only food she took for weeks together. So complete was her union with Christ that she received the impress of the sacred stigmata, and with them the most excruciating pain.

And yet in the midst of all these supernatural favours, Catharine felt the keenest interest in the necessities of others. Her zeal for their spiritual advantage was intense, whilst her compassion for them in their corporal sufferings was that of a most loving mother. God had given her the gift of miracles, and she was lavish in using it for the benefit of her fellow-creatures. Sickness and death itself were obedient to her command; and the prodigies witnessed at the beginning of the Church were again wrought by the humble Saint of Siena.

Her communings with God began when she was quite a child, and her ecstasies were almost without interruption. She frequently saw our Risen Jesus, who never left her without having honoured her either with a great consolation or with a heavy cross. A profound knowledge of the mysteries of our holy faith was another of the extraordinary graces bestowed upon her. So eminent indeed was the heavenly wisdom granted her by God that she, who had received no education, used to dictate the most sublime writings, wherein she treats of spiritual things with a clearness and eloquence to which human genius could never attain, and with a certain indescribable unction which no reader can resist.

But God would not permit such a treasure as this to lie buried in a little town of Italy. 'The Saints are the supports of the Church; and though their influence be generally hidden, yet at times it is open and visible, and men then learn what are the instruments which God uses for imparting blessings to a world that would seem to deserve little else besides chastisement. The

great question, at the close of the fourteenth century, was the restoration to the Holy City of the privilege of having within its walls the Vicar of Christ, who for sixty years had been absent from his see. One saintly soul, by merits and prayers, known to heaven alone, might have brought about this happy event after which the whole Church was longing; but God would have it done by a visible agency, and in the most public manner. In the name of the widowed Rome—in the name of her own and the Church's Spouse—Catharine crossed the Alps, and sought an interview with the Pontiff, who had not so much as seen Rome. The prophetess respectfully reminded him of his duty; and in proof of her mission being from God, she told him of a secret which was known to himself alone. Gregory XI could no longer resist; and the Eternal City welcomed its Pastor and Father. But at the Pontiff's death, a frightful schism, the forerunner of greater evils to follow, broke out in the Church. Catharine, even to her last hour, was untiring in her endeavours to quell the storm. Having lived the same number of years as our Saviour had done, she breathed forth her most pure soul into the hands of her God, and went to continue in heaven her ministry of intercession for the Church she had loved so much on earth, and for souls redeemed in the precious Blood of her divine Spouse.

Our Risen Jesus, who took her to her eternal reward during the season of Easter, granted her whilst she was living on earth a favour which we mention here as being appropriate to the mystery we are now celebrating. He one day appeared to her, having with him his blessed Mother. Mary Magdalen—she that announced the Resurrection to the Apostles—accompanied the Son and the Mother. Catharine's heart was overpowered with emotion at this visit. After looking for some time upon Jesus and his holy Mother, her eyes rested on Magdalen, whose happiness she both saw and envied. Jesus spoke these words to her: 'My beloved! I give her to thee, to be thy mother. Address

thyself to her, henceforth, with all confidence. I give her special charge of thee.' From that day forward, Catharine had the most filial love for Magdalen, and called her by no other name than that of mother.

Let us now read the beautiful, but too brief, account of our Saint's life, as given in the Liturgy.

Catharina, Virgo Senensis, piis orta parentibus, beati Dominici habitum, quem Sorores de Pœnitentia gestant, impetravit. Summa ejus fuit abstinencia, et admirabilis vitæ austeritas. Inventa est aliquando a die Cinerum usque ad Ascensionem Domini jejunium perduxisse, sola Eucharistiæ communione contenta. Luctabatur quam frequentissime cum dæmonibus, multisque illorum molestiis vexabatur: æstuebat febribus, nec aliorum morborum cruciatu carebat. Magnum et sanctum erat Catharinæ nomen, et undique ad eam ægroti et malignis vexati spiritibus deducebantur. Languoribus et febribus in Christi nomine imperabat, et dæmones coquebat ab obsessis abire corporibus.

Cum Pisis immoraretur, die Dominico, reflecta cibo cœlesti, et in extasim rapta, vidit Dominum crucifixum magno cum lumine advenientem, et ex ejus vulnerum cicatricibus quinque radios ad quinque loca sui corporis descendentes; ideoque mysterium advertens, Dominum precata, ne cicatrices apparerent, continuo radii colorem sanguineum mutaverunt in splendidum, et in formam

Catharine, a virgin of Siena, was born of pious parents. She asked for and obtained the Dominican habit worn by the Sisters of Penance. Her abstinence was extraordinary, and her manner of living most mortified. She was once known to have fasted, without receiving anything but the Blessed Sacrament, from Ash Wednesday to Ascension Day. She had very frequent contests with the wicked spirits, who attacked her in divers ways. She suffered much from fever, and other bodily ailments. Her reputation for sanctity was so great that there were brought to her from all parts persons who were sick or tormented by the devil. She healed in the name of Christ such as were afflicted with malady or fever, and drove the devils from the bodies of them that were possessed.

Being once at Pisa, on a Sunday, and having received the Bread of heaven, she was rapt in an ecstasy. She saw our crucified Lord approaching her. He was encircled with a great light, and from his five Wounds there came rays, which fell upon the five corresponding parts of Catharine's body. Being aware of the favour bestowed upon her, she besought our Lord that the stigmata might not be visible. The rays im-

puræ lucis pervenerunt ad manus, pedes et cor ejus: ac tantus erat dolor quem sensibilibiter patiebatur, ut nisi Deus minuisset, brevi se crederet morituram. Hanc itaque gratiam amantissimus Dominus nova gratia cumulavit, ut sentiret dolorem illapsa vi vulnerum, et cruenta signa non apparent. Quod ita contigisse cum Dei famula confessario suo Raymundo retulisset, ut oculis etiam repræsentaretur, radios in imaginibus beatæ Catharinæ ad dicta quinque loca pertingentes, pia fidelium cura pictis coloribus expressit.

Doctrina ejus infusa, non acquisita fuit: sacrarum litterarum professoribus difficilimas de divinitate quæstiones proponentibus respondit. Nemo ad eam accessit qui non melior abierit: multa exstinxit odia, et mortales sedavit inimicitias. Pro pace Florentinorum, qui cum Ecclesia dissidebant, et interdicto ecclesiastico suppositi erant, Avenionem ad Gregorium Undecimum Pontificem Maximum profecta est, cui etiam votum ejus de petenda Urbe, soli Deo notum, sese divinitus cognovisse monstravit: deliberavitque Pontifex, ea etiam suadente, ad sedem suam Romanam personaliter accedere; quod et fecit. Eidem Gregorio et Urbano Sexto ejus successori acceptissima fuit, adeo ut legationibus eorum funge-

mediately changed from the colour of blood into that of gold, and passed, under the form of a bright light, to the hands, feet and heart of the Saint. So violent was the pain left by the wounds, that it seemed to her as though she must soon have died, had not God diminished it. Thus our most loving Lord added favour to favour, by permitting her to feel the smart of the wounds, and yet removing their appearance. The servant of God related what had happened to her to Raymund, her confessor. Hence, when the devotion of the faithful gave a representation of this miracle, they painted, on the pictures of St Catharine, bright rays coming from the five stigmata she received.

Her learning was not acquired, but infused. Theologians proposed to her the most difficult questions of divinity, and received satisfactory answers. No one ever approached her, who did not go away a better man. She reconciled many that were at deadly enmity with one another. She visited Pope Gregory the Eleventh, who was then at Avignon, in order to bring about the reconciliation of the Florentines, who were under an interdict on account of their having formed a league against the Holy See. She told the Pontiff that there had been revealed to her the vow which he, Gregory, had made of going to Rome—a vow which was known to God alone. It was through her entreaty that the Pope began to plan measures for taking possession of his See of Rome, which he did soon after. Such was

retur. Denique post innumera virtutum insignia, dono prophetiæ, et pluribus clara miraculis, anno ætatis suæ tertio circiter et trigesimo, migravit ad Sponsum. Quam Pius Secundus Pontifex maximus sanctarum virginum numero adscripsit.

the esteem in which she was held by Gregory, and by Urban the Sixth, his successor, that she was sent by them on several embassies. At length, after a life spent in the exercise of the sublimest virtues, and after gaining great reputation on account of her prophecies and many miracles, she passed hence to her divine Spouse, when she was about the age of three and thirty. She was canonized by Pius the Second.

Pope Pius II, one of the glories of Siena, composed the two following hymns in honour of his saintly and illustrious fellow-citizen. They form part of the Office of St Catharine of Siena in the Dominican Breviary.

HYMN

Hæc tuæ, virgo, monumenta laudis,
Quæ tuis læti, Catharina, sacris,
Hoc quidem pacto modulamur omnes,
Perfer Olympo.

Si satis digne nequeant referri,
Annuas nobis veniam, præcamur:
Non sumus tanti ingenii, factemur,

Optima virgo.
Quis fuit dignas modulatus umquam
Virginis laudes Quis in orbe toto
Fœminæ invictæ peritura numquam

Carmina pandet?
Prædita exemplis Catharina claris,
Moribus præstans, sapiens abunde;

Carry to heaven, O holy virgin Catharine! these canticles of praise, which we, gladdened by thy feast, sing thus in thine honour.

If they are unworthy of thine acceptance, pardon us, we beseech thee. Nay, we own, O glorious Saint! that we are not equal to the task we have undertaken.

But who is he, that could worthily praise such a Saint as this? Is there, in the wide world, a poet that could write an ode immortal enough for this heroine, whom no enemy could vanquish?

O Catharine! illustrious example of all that is noble! thou wast rich in virtue and wisdom; and with the riches of thy tem-

Temperans, fortis, pia, justa,
prudens,

Æthera scandis.

Quem latet virtus, facinusque clarum,

Quo nequit dici sanctius per orbem ?

Vulnerum formam miserata Christi,

Exprimis ipsa.

Nam brevis, mœstæ, miseræque vitæ,

Et malis cunctis penitus refertæ,

Fortiter spernens pretiosa quæque,

Sidera adisti.

Gratias summas habeamus omnes

Filio magni Genitoris almo,
Spiritum Sanctum veneremur,

et sit

Laus tamen una.

Amen.

perance, fortitude, piety, justice and prudence, thou didst ascend into heaven.

Who has not heard of thy glorious virtues and deeds, which were never surpassed in this world? Thy compassion for the sufferings of Christ stamped thee with the impress of his wounds.

Bravely despising the vain grandeurs of this short, mournful, and miserable life, which abounds with every evil, thou didst mount to heaven.

Let us all give infinite thanks to the Son ever blessed of the Eternal Father! let us give glory to the Holy Ghost! to the Three, one equal praise! Amen.

HYMN

Laudibus, virgo, nimis efferenda

Jure censeris, quoniam triumphos

Ipsa celorum, probitate mira,

Nacta refulges.

Præmium sanctæ tamen ipsa vitæ

Et simul munus probitatis almæ

Accipis cœlo, cumulata cunctis

Denique rebus.

Tu gravem sacris meritis refertum

Orbis exemplar, pietate plenum

Prædicatorum venerata Patrem,

Ordine fulges.

Well indeed may we sing thy praise, O Catharine! for, by thy wondrous virtues, thou hast received a triumphant welcome from heaven itself.

Yes, it is in heaven alone, where thou art enriched with all good things, that thou hast received the reward of thy holy life, and the recompense of thy grand virtue.

Great was thy veneration for the Patriarch of Preachers, that perfect model of every virtue; thou didst enter his Order and art one of its brightest glories.

Nulla jam rerum placuit
 voluptas,
 Nullus ornatus, nitor ecce
 nullus
 Corporis, semper fugiens ini-
 qua

Crimina vitæ.

Sæpius corpus domitans
 acerbe,
 Quam pie flagris cruor hinc
 et inde
 Fluxerat rivis! hominumque
 demum

Crimina flebas.

Qui per ingentis, variosque
 casus,
 Orbe terrarum cruciantur
 omnes:
 Quotque vel curis agitantur
 ipsi

Undique diris.

Suppetent nobis totidem
 canenda,
 Si tuæ laudes repetantur
 omnes:
 Tu quidem longe pietate
 cunctis

Inclyta præstas.

Jam ferox miles tibi sæpe
 cessit,
 Et duces iras posuere sæ-
 vas:
 Hi necem diram populo mi-
 nata

Sæpe Senensi.

Quid quod et sacris studiis
 frequenter
 Viribus summis operam de-
 disti:
 Litteræ doctæ, lepidæque
 claris

Urbibus exstant.

Niteris verbis revocare
 lapsos,
 Niteris rectum suadere cun-
 ctis:
 Sic ais: Tantum probitas
 beatos

Efficit omnes.

Joys of earth, vanity of dress,
 beauty of body, none had
 charms for thee. Thou couldst
 not brook sin, the injustice
 offered to God by his creature.

To reduce thy body to sub-
 jection, and to atone for the
 sins of men, oft didst thou
 severely scourge thyself till
 thine innocent blood would
 flow in streams on the ground.

Thou hadst compassion on
 all that were suffering, no
 matter where they might be, or
 what their misfortune. Thy
 sympathy was ever ready for
 them, too, that were a prey to
 care.

But our hymn would never
 end, were we to tell all thy
 praises, O Catharine! whose
 sanctity far surpassed that of
 other mortals.

The savage soldiers and
 leaders, who were threatening
 the people of Siena with death,
 withdrew at thy word.

Oft was thy mind applied,
 with all its power, to the study
 of sacred things: and thy letters,
 teeming with wisdom and ele-
 gance, are still treasured in
 some of our richest cities.

Thou didst excel in the
 power of reclaiming sinners, and
 persuading all to follow what
 was right. Thus didst thou
 speak to them: 'Virtue alone
 can make man happy.'

Jura tu sævæ treinebunda
mortis
Fortiter temnens, nihil ex-
timescens,
Præmium nostræ vocitare vitæ
Sæpe solebas.

Unde cum tempus prope-
raret ipsum,
Quo sacros artus cineresque
busto
Linqueres, cœlos aditura
flentes Ipsa docebas.

Sic sacrum Christi vene-
rata corpus,
Hostiam libans, lacrymis
obortis,
Dixeras cunctis documenta
vitæ,

Voce suprema.

Gratias summas habeamus
omnes
Filio magni Genitoris almo
Spiritus Sanctum veneremur,
et sit

Laus tamen una.

Amen.

Far from fearing, thou hadst
a brave contempt for the dread
claims of death, which thou
wast wont to call the recom-
pense of life.

When, therefore, the time
came for thee to leave thy
sacred body to the tomb, and
ascend into heaven, thou gavest
lessons of consolation to them
that stood weeping around thee.

And having adored the Body
of Christ, and received amidst
abundant tears of devotion the
saving Host, thou gavest thy
last instructions to all how to
lead a holy life.

Let us all give infinite thanks
to the Son ever blessed of the
Eternal Father! let us give
glory to the Holy Ghost! to the
Three, one equal praise! Amen.

Holy Church, filled as she now is with the joy of her Jesus' Resurrection, addresses herself to thee, O Catharine, who *followest the Lamb whithersoever he goeth*.¹ Living in this exile, where it is only at intervals that she enjoys his presence, she says to thee: *Hast thou seen him whom my soul loveth?*² Thou art his Spouse; so is she: but there are no evils, no separation, for thee; whereas for her, the enjoyment is at rare and brief periods, and, even so there are clouds that dim the lovely light. What a life was thine, O Catharine! uniting in itself the keenest compassion for the sufferings of Jesus, and an intense happiness by the share he gave thee of his glorified life. We might take thee as our guide both to the mournful mysteries of Calvary, and to the glad splendours of the Resurrection. It is these latter that we are now respectfully celebrating: oh! speak

¹ Apoc. xiv 4.

² Cant. iii 3.

to us of our Risen Jesus. Is it not he that gave thee the nuptial ring, with its matchless diamond set amidst four precious gems? The bright rays which gleam from thy stigmata tell us that when he espoused thee to himself thou sawest him all resplendent with the beauty of his glorious Wounds. Daughter of Magdalen! like her, thou art a messenger of the Resurrection; and when thy last Pasch comes—the Pasch of thy thirty-third year—thou takest thy way to heaven, to keep it for eternity. O zealous lover of souls! love them more than ever, now that thou art in the palace of the King, our God. We too are in the Pasch, in the new life; intercede for us, that the life of Jesus may never die within us, but that we may strengthen its power by loving him with an ardour like thine own.

Obtain for us, great Saint, something of the filial devotedness for holy Mother Church which prompted thee to do such glorious things! Her sorrows and her joys were thine; for there can be no love for Jesus where there is none for his Spouse: and is it not through her that he gives us all his gifts? Oh, yes! we too wish to love this mother of ours; we will never be ashamed to own ourselves as her children! we will defend her against her enemies; we will do everything that lies in our power to win others to acknowledge, love, and be devoted to her.

Our God used thee as his instrument, O humble virgin, for bringing back the Roman Pontiff to his See. Thou wast stronger than the powers of this earth, which would fain have prolonged an absence disastrous to the Church. The relics of Peter in the Vatican, of Paul on the Ostian Way, of Lawrence and Sebastian, of Cecily and Agnes, exulted in their glorious tombs when Gregory entered with triumph into the Holy City. It was through thee, O Catharine, that a ruinous captivity of seventy years' duration was brought on that day to a close, and that Rome recovered her glory and her life. In these *our* days, hell has changed its plan of destruction! men have deprived its Pontiff-King

of the city which was chosen by Peter as the See where the Vicar of Christ should reign to the end of the world. Is this design of God, this design which was so dear to thee, O Catharine!—is it now to be frustrated? Oh! beseech him to end this sacrilege speedily. Come to our aid!—and though thy divine Spouse, in his just anger, permits us to suffer these humiliations, pray that at least they may be shortened.

Pray, too, for unhappy Italy, which was so dear to thee, and which is so justly proud of its Saint of Siena. Impiety and heresy are now permitted to run wild through the land; the name of thy Spouse is blasphemed; the people are taught to love error, and to hate what they had hitherto venerated; the Church is insulted and robbed; faith has long since been weakened, but now its very existence is imperilled. Intercede for thy unfortunate country, dear Saint! oh! surely, it is time to come to her assistance, and rescue her from the hands of her enemies. The whole Church hopes that thou mayest effect the deliverance of this her illustrious province: delay not, but calm the storm which seems to threaten a universal wreck!

MAY I

SAINTS PHILIP AND JAMES THE LESS

APOSTLES

TWO of the favoured witnesses of our beloved Jesus' Resurrection come before us on this first day of May. Philip and James are here, bearing testimony to us that their Master is truly risen from the dead, that they have seen him, that they have touched him, that they have conversed with him,¹ during these forty days. And, that we may have no doubt as to the truth of their testimony, they hold in their hands the instruments of the martyrdom they underwent for asserting that Jesus, after having suffered death, came to life again and rose from the grave. Philip is leaning upon the cross to which he was fastened, as Jesus had been; James is holding the club wherewith he was struck dead.

Philip preached the Gospel in the two Phrygias, and his martyrdom took place at Hierapolis. He was married when he was called by our Saviour; and we learn from writers of the second century that he had three daughters, remarkable for their great piety, one of whom lived at Ephesus, where she was justly revered as one of the glories of that early Church.

James is better known than Philip. He is called, in the sacred Scripture, *Brother of the Lord*,² on account of the close relationship that existed between his own mother and the blessed Mother of Jesus. He claims our veneration during Paschal Time, inasmuch as he was favoured with a special visit from our Risen Lord, as we learn from St Paul.³ There can be no doubt but that he had done something to deserve this mark

¹ 1 St John i 1.² Gal. i 19, and elsewhere.³ 1 Cor. xv 7.

of Jesus' predilection. St Jerome and St Epiphanius tell us that our Saviour, when ascending into heaven, recommended to St James's care the Church of Jerusalem, and that he was accordingly appointed the first bishop of that city. The Christians of Jerusalem, in the fourth century, had possession of the chair on which St James used to sit when he assisted at the assemblies of the faithful. St Epiphanius also tells us that the holy Apostle used to wear a lamina of gold upon his forehead as the badge of his dignity. His garment was a tunic made of linen.

He was held in such high repute for virtue that the people of Jerusalem called him 'The Just'; and when the time of the siege came, instead of attributing the frightful punishment they then endured to the deicide they or their fathers had committed, they would have it to be a consequence of the murder of James, who, when dying, prayed for his people. The admirable Epistle he has left us bears testimony to the gentleness and uprightness of his character. He there teaches us, with the eloquence of an inspired writer, that *works* must accompany our *faith* if we would be just with that justice which makes us like our Risen Lord.

The bodies of SS Philip and James repose in the Basilica of the Holy Apostles at Rome. These relics are counted as one of the richest treasures of the Holy City, and there is reason to believe that this first of May is the real anniversary of their translation. For a long period the Church of Rome kept special feasts in honour of four only of the Apostles: SS Peter and Paul, St John the Evangelist, and St Andrew (Peter's brother): the rest were united in the solemnity of June 29, and a vestige of this is still to be found in the office of that day, as we shall see later on. The reception of the bodies of SS Philip and James, which were brought from the East somewhere about the sixth century, gave rise to the institution of to-day's feast; and this led gradually to the insertion into the Calendar of special feasts for the other Apostles and Evangelists.

Let us now read the brief account given of St Philip in the Liturgy.

Philippus Bethsaidæ natus, unus ex duodecim Apostolis, qui primum a Christo Domino vocati sunt: a quo cum accepisset Nathanael, venisse Messiam in Lege promissum, ad Dominum deductus est. Quam vero Christus eum familiariter adhiberet, illud facile declarat, quod Gentiles Salvatorem videre cupientes, ad Philippum accesserunt: et Dominus cum in solitudine hominum multitudinem pascere vellet, sic Philippum affatus est: Unde ememus panes ut manducent hi? Is accepto Spiritu Sancto, cum ei Scythia ad prædicandum Evangelium obtigisset, omnem fere illam gentem ad Christianam fidem convertit. Postremo cum Hierapolim Phrygiæ venisset, pro Christi nomine cruci affixus lapidibusque obrutus est Kalendis Maii. Ejus corpus ibidem a Christianis sepultum, postea Romam delatum, in Basilica duodecim Apostolorum una cum corpore beati Jacobi Apostoli conditum est.

Philip was born in Bethsaida, and was one of the twelve Apostles that were first called by Christ our Lord. It was from Philip that Nathanael learned that the Messiah who was promised in the Law had come; and by him also he was led to our Lord. We have a clear proof of the familiarity wherewith Philip was treated by Christ, in the fact that the Gentiles addressed themselves to this Apostle when they wished to see the Saviour. Again when our Lord was about to feed the multitude in the desert, he spoke to Philip, and said: 'Whence shall we buy bread, that these may eat?' After having received the Holy Ghost, he went into Scythia, which was the country allotted to him, wherein to preach the Gospel; and converted almost the entire people to the Christian faith. Having finally reached Hierapolis in Phrygia, he was crucified there for the name of Christ, and then stoned to death on the Kalends of May (May 1). The Christians buried his body in the same place; but it was afterwards taken to Rome, and, together with the body of the Apostle St James, was placed in the Basilica of the Twelve Apostles.

The Breviary then gives the two following Lessons upon St James:

Jacobus frater Domini, cognomento Justus, ab ineunte ætate vinum et siceram non

James, the brother of our Lord, was called the Just. From his childhood he never

bibit, carne abstinuit, numquam tonsus est, nec unguento, nec balneo usus. Huic uni licebat ingredi in Sancta Sanctorum. Idem lineis vestibus utebatur, cui etiam assiduitas orandi ita callum genibus obduxerat, ut duritie cameli pellem imitaretur. Eum post Christi Ascensionem Apostoli Hierosolymorum Episcopum creaverunt: ad quem etiam Princeps Apostolorum misit qui nuntiaret se e carcere ab Angelo eductum fuisse. Cum autem in Concilio Jerosolymis controversia esset orta de lege et circumcisione, Jacobus Petri sententiam secutus, ad Fratres habuit concionem, in qua vocationem Gentium probavit: Fratribusque absentibus scribendum esse dixit ne Gentibus jugum Mosaicæ legis imponerent. De quo et loquitur Apostolus ad Galatas: Alium autem Apostolorum vidi neminem, nisi Jacobum fratrem Domini.

Tanta autem erat Jacobi vitæ sanctitas, ut fimbriam vestimenti ejus certatim homines cuperent attingere. Nam is nonaginta sex annos natus, cum triginta annis illi Ecclesiæ sanctissime præfuisset, Christum Dei Filium constantissime prædicans, lapidibus primum appetitur; mox in altissimum Templi locum adductus, inde præcipitatus est. Qui confractis cruribus, jacens semivivus, manus tendebat ad cælum, Deumque pro illorum salute deprecabatur his verbis: Ig-

drank wine or strong drink; he abstained from flesh meat: he never cut his hair, or used oil to anoint his limbs, or took a bath. He was the only one permitted to enter the Holy of holies. His garments were of linen. So assiduous was he in prayer, that the skin of his knees was as hard as that of a camel. After Christ's Ascension, the Apostles made him bishop of Jerusalem; and it was to him that the Prince of the Apostles sent the news of his having been delivered out of prison by an angel. A dispute having arisen in the Council of Jerusalem concerning the Mosaic Law and circumcision, James sided with Peter, and in a speech which he made to the brethren, proved the vocation of the Gentiles, and said that the absent brethren were to be told not to impose the yoke of the Mosaic Law upon the Gentiles. It is of him that the Apostle speaks in his Epistle to the Galatians, when he says: *But other of the Apostles I saw none, saving James, the brother of the Lord.*

Such was James's holy life, that people used to strive with each other to touch the hem of his garment. At the age of ninety-six years—of which he had spent thirty governing the Church of Jerusalem in the most saintly manner—as he was one day preaching, with great courage, Christ the Son of God, he was attacked by stones being thrown at him; after which he was taken to the highest part of the Temple, and cast headlong down. His legs were broken by the fall; and as he was lying half dead upon the ground, he raised

nosce eis, Domine, quia nesciunt quid faciunt. Qua in oratione, graviter ejus capite fullonis fuste percusso, animam Deo reddidit, septimo Neronis anno, et juxta Templum, ubi præcipitatus fuerat, sepultus est. Unam scripsit Epistolam, quæ de septem Catholicis est.

up his hands towards heaven, and thus prayed for his executioners: 'Forgive them, O Lord! for they know not what they do.' Whilst thus praying, he received a blow on the head with a fuller's club, and gave up his soul to his God, in the seventh year of Nero's reign. He was buried near the Temple, from which he had been thrown down. He wrote a Letter, which is one of the seven Catholic Epistles.

The Greek Church celebrates the memory of these two Apostles on distinct days, which are the anniversaries of their martyrdom. The following stanzas are from the hymn in honour of St Philip:

HYMN

(*Die XIV Novembris*)

Magnæ lucis fulgoribus illuminatus, Philippe, ut sidus magnificum resplendisti, Patrem luminum in Filio quærens invenisti; in lumine enim lumen invenitur; nam ipse est signaculum ejusdem formæ ostendens archetypum. Illum exora, Apostole, ut salventur qui divino sanguine signati fuerunt.

O admirabile prodigium! Philippus apostolus in medio luporum agnus impavide nunc ambulat; feras fide agnos reddidit; mundum divinitus commutavit. O fidei opera! o admirandæ virtutes! Ejus precibus, salva animas nostras, ut solus misericors.

Illumined with the rays of the great light, O Philip! thou didst shine as a magnificent star. Thou soughtest the Father of lights in his own Son, and didst find him; for the light is found in the Light, for he is the figure of his Father's substance, reflecting in himself the Father as his archetype. Beseech him, O Apostle, that he would save them that have been signed with his divine Blood!

O wondrous prodigy! The Apostle Philip was as a lamb in the midst of wolves, but he feared them not; he turned them from wild beasts into lambs, by giving them faith; he changed the world by God's power. O admirable workings of faith! O admirable power! Do thou, O Christ, our only Saviour, hear his prayers for us, and save our souls.

O admirabile prodigium! puteus aquæ vivæ ex quo hauritur sapientia, omnibus in mundo apparuit apostolus Philippus; ex quo dogmatum rivuli profluunt, ex quo prodigiorum bibimus flumina. O qualia et quam admiranda operatus es miracula, divinatorum factor, cujus memoriam cum fide veneramur!

Omnia quæ in terra sunt relinquens, Christum sequutus es, et Spiritus Sancti inspiratione repletus, ab eo ad perditas gentes missus fuisti, ut homines ad lucem cognitionis divinæ converteres, Philippe; et divini desiderii tui agonem per diversa supplicia perficiens, animam tuam Deo reddidisti. Illum exora, beatissime, ut nobis concedat magnam misericordiam.

Fugator dæmonum factus, et velut aster in tenebris degentium apparens Solem ex Virgine lucidum procedentem ostendisti; et idolorum templa subvertens, Ecclesias ad gloriam Dei nostri collegisti. Ideo te veneramur, et divinam tuam memoriam magnifice celebramus, et unanimes voce tibi clamamus: Apostole Philippe, exora Christum Deum, ut peccatorum remissionem concedat ardentem nobis tuam sanctam memoriam celebrantibus.

Spiritualis nubes abundantem repleta imbre realiter hominibus in terra apparuisti, mystice irrigans velut arva

O wondrous prodigy! The Apostle Philip was in the world as a well of living water, whence all might draw wisdom. We have received of the teachings that flowed in streams from this well; we have drunk of its miraculous flowings. O thou doer of heavenly things, whose memory we now devoutly celebrate, what great and astounding miracles didst thou not work!

Leaving all earthly things, thou didst follow Christ, and wast filled with the inspiration of the Holy Ghost. He sent thee to the nations that were lost, that thou, O Philip, mightest convert men to the light of the knowledge of God. Through divers tortures thou didst complete the battle thou hadst so holily desired and give back thy soul to God. Beseech him, O most blessed one! that he grant to us his great mercy.

Thou wast the disperser of demons. Thou wast the star of them that were dwelling in darkness, and didst show them the bright Sun, that came forth from the Virgin. Thou didst overturn the temples of idols and gather Churches together for the glory of our God. Therefore do we venerate thee, and solemnly celebrate thy holy memory, and cry out to thee with one voice: O Apostle Philip! beseech Christ our God, that he grant forgiveness of sins to us who fervently celebrate thy saintly memory.

Thou wast verily given to men upon earth as a spiritual cloud, laden with abundant rain, and watering the mystic

animas nostras; percurrens enim sermone tuo illuminas terminos terræ, et imbres velut pretiosa aromata profundis. Ideo cordibus infidelium Spiritus Sancti odorem inspirans, in eis cœlestes sparsisti thesauros. Apostole Philippe, exora Christum Deum, ut peccatorum remissionem concedat nobis tuam sanctam memoriam ardenti anima celebrantibus.

land of our souls; for thy word has gone through the world, filling it with light, and pouring out upon it as it were showers of precious fragrance. Breathing, therefore, the fragrance of the Holy Spirit into the hearts of unbelievers, thou didst enrich them with the treasures of heaven. O Apostle Philip! beseech Christ our God that he grant forgiveness of sin to us, who fervently celebrate thy holy memory.

Let us now make a selection from the *Menæa* in honour of St James, whose memory is so affectionately cherished by the Eastern Churches:

HYMN

(*Die XXIII Octobris*)

Venite, memoriam Fratris Domini veneremur, sancti Deo inspirati; jugum enim accipiens ardentem Christi Evangelii, bonitatis ejus et regni præco effectus est, et ineffabilis œconomia ejus illi commissa fuit. Omnipotens Deus, per ejus orationem concede nobis misericordiam.

Come, let us venerate the memory of the brother of the Lord, the divinely inspired James! Fervently did he take up the yoke of the Gospel of Christ, whose goodness and kingdom he announced to the world. The ineffable Mystery was entrusted to him. O Almighty God! through his intercession have mercy upon us.

Per universos orbis terminos intonuit verborum ejus sonitus, quibus illuminamur ad omnem virtutis divinæ contemplationem, et confidenter ad divinam Trinitatis cognitionem perducimur. Ideo te deprecamur, velut pontifex ad Jesum hominis amatorem intercede, ut salventur animæ nostræ.

Through all the ends of the earth the sound of his words was heard, whereby we are enlightened to contemplate the wonderful things of God, and are safely brought to the sacred knowledge of the Trinity. Therefore, we beseech thee, O Apostle, intercede for us, as a priest, with Jesus, the lover of mankind, that he would save our souls.

Martyrii sanguine tuam sacerdotalem dignitatem decorasti, sancte martyr Apos-

Thou didst add beauty to thy priestly dignity by the blood of martyrdom, O holy Apostle

tole; stans enim super pinnaculo templi, Deum Verbum prædicasti velut omnium creatorem; unde a Judæis præcipitatus cælorum palatia intrare meruisti; frater Domini Jacobe, Deum Christum exora ut animæ nostræ salventur.

Domine, quamvis Apostoli caput olim in ligno contritum fuerit, nunc in paradiso super lignum vitæ tuæ elevatur; rebus enim terrenis liberatus, in æternum gaudens exsultat; ejus orationibus ecclesiis tuam pacem concede.

Omne datum optimum, et omne donum perfectum a Patre luminum mortalibus descendere sapienter doces, Jacobe; ut illorum participationem donorum accipiant qui te hymnis celebrant, deprecare Deum, Apostole.

Frater Jesu Christi secundum carnem factus, Apostole, sanctam apud ipsum gratiam accepisti; et omnibus divini luminis gratias et cognitionis communicasti, Jacobe, et idolorum errorem radicatus extirpasti; unde mendaces tenebrarum principes te injuste interficiunt prædicantem Salvatoris divinitatem.

Unigenitus Patris Filius, Deus, Verbum, qui apud nos in extremis diebus peregrinatus est, sancte Jacobe, te primum ostendit Hierosolymæ pastorem, et magistrum, et fidelem spiritualium mysteriorum dispensatorem. Ideo te omnes veneramus, Apostole.

Apostolorum chorus elegit te, ut primus in Sion sancta,

and Martyr! for when, on the pinnacle of the temple, thou didst preach that God, the Word, was the Creator of all things, the Jews cast thee down, and thou didst enter the courts of heaven. O James! brother of the Lord, pray for us to Christ our God, that he save our souls.

The head of thine Apostle, O Lord, was broken by a club; but now in heaven, he is exalted on the tree of thy life, for he is freed from all earthly things, and rejoices in eternal gladness. Through his prayers, grant thy peace to the Churches.

Thou, O James, wisely teachest us that every best gift, and every perfect gift comes down upon mankind from the Father of lights. Beg of him, we beseech thee, that they who celebrate thy memory may partake of those gifts.

Thou wast Jesus' brother according to the flesh, and wast favoured with his holy friendship. Thou didst communicate to all men the grace of the divine light and knowledge, and didst root up the error of idols. Therefore did the false princes of darkness unjustly slay thee, whilst thou wast preaching the divinity of the Saviour.

The Only Begotten Son of the Father, God, the Word, who dwelt among us during this last age, appointed thee, O holy James, as the first pastor of Jerusalem; he willed thee to be her master, and faithful dispenser of the divine mysteries. Therefore do we venerate thee, O Apostle!

The choir of the Apostles chose thee to be the first who,

velut Pontifex Christo benefactori servires; quia ejus generationis frater secundum carnem, vestigia ejus fidelis viator comitatus fueras Jacobe.

Ignita divini Spiritus illuminatione resplendens, frater Dei Jacobe, divinæ bonitatis zelator visus es. Ideo stolam venerabiliorem vestimento legalis sacerdotii, ut olim Aaron, accepisti a Domino, qui per misericordiam suam te in fraternitatem adoptaverat. Illum deprecare, ut animas nostras salvare dignetur, gloriose Apostole.

on holy Sion, should minister as priest to their great benefactor Christ; for thou wast his brother according to the flesh, and the faithful companion of his journeys.

Resplendent with the bright light of the Holy Spirit, thou, O James, brother of our God, wast the zealous minister of the divine goodness. Like unto Aaron of old, thou didst therefore receive from the Lord, who, in his mercy, admitted thee into the Brotherhood of his Apostles, a garment more sacred than that of the priesthood of the Law. Beseech him, O glorious Apostle, that he mercifully save our souls!

Holy Apostles! you saw our Risen Jesus in all his glory. He said to you on the evening of that great Sunday: *Peace be to you!* He appeared to you during the forty days following, that he might make you certain of his Resurrection. Great indeed must have been your joy at seeing once more that dear Master, who had admitted you into the number of his chosen Twelve; and his return made your love of him more than ever fervent. We address ourselves to you as our special patrons during this holy season, and most earnestly do we beseech you to teach us how to know and love the great mystery of our Lord's Resurrection. May our hearts glow with Paschal joy, and may we never lose the new life that our Jesus has now given unto us.

Thou, O Philip! wast devoted to him, even from the first day of his calling thee. Scarcely hadst thou come to know him as the Messiah, than thou didst announce the great tidings to thy friend Nathanael. Jesus treated thee with affectionate familiarity. When about to work the great miracle of the multiplication of the loaves, it was to thee that he addressed himself, and said to thee: *Whence shall we buy bread, that these may eat?*¹

¹ St John vi 5.

A few days before the Passion of thy divine Master, some of the Gentiles wished to see this great Prophet, of whom they had heard such wonderful things, and it was to thee that they applied. How fervently didst thou not ask him, at the Last Supper, to show thee the Father ! Thy soul longed for the divine light ; and when the rays of the Holy Ghost had inflamed thy spirit, nothing could daunt thy courage. As a reward of thy labours, Jesus gave thee to share with him the honours of the Cross. O holy Apostle ! intercede for us, that we may imitate thy devotedness to Jesus ; and that, when he deigns to send us the Cross, we may reverence and love it.

We also honour *thy* love of Jesus, O thou that art called the brother of the Lord, on whose venerable features was stamped the likeness of our Redeemer. If, like the rest of the Apostles, thou didst abandon him in his Passion, thy repentance was speedy and earnest, for thou wast the first, after Peter, to whom he appeared after his Resurrection. We affectionately congratulate thee, O James, for the honour thus conferred upon thee ; do thou, in return, obtain for us that we may *taste and see how sweet is* our Risen Lord.¹ Thy ambition was to give him every possible proof of thy gratitude ; and the last testimony thou didst bear, in the faithless city, to the divinity of thy dear Master (when the Jews took thee to the top of the Temple) opened to thee, by martyrdom, the way that was to unite thee to him for eternity. Pray for us, O thou generous Apostle, that we also may confess his holy Name with the firmness which befits his disciples ; and that we may ever be brave and loyal in proclaiming his rights as King over all creatures.

O holy Apostles ! we beseech you to unite your prayers, and intercede for the Churches of the East, to which you preached the Gospel. Have compassion on Jerusalem, the dupe of schism and heresy ; obtain her purification and her liberty ; and rid her Holy Places

¹ Ps. xxxiii 9.

of the sacrileges that have so long polluted them. Lead back the Christians of Asia Minor to union with the fold governed by the one supreme pastor. And lastly, pray for Rome, the city where your bodies repose, awaiting their glorious Resurrection. In return for the long hospitality she has given you, shield her with your protection; and permit not that the city of Peter, your venerable Head, should be deprived of its grandest glory—the presence of the Vicar of Christ.

MAY 2

SAINT ATHANASIUS

BISHOP AND DOCTOR OF THE CHURCH

THE court of our divine King, during this grandest of seasons, is brilliant beyond measure; and, to-day, it is gladdened by the arrival of one of the most glorious champions that ever fought for his holy cause. Among the guardians of the word of truth, confided by Jesus to the earth, is there one more faithful than Athanasius? Does not his very name remind us of dauntless courage in the defence of the sacred deposit, of heroic firmness and patience in suffering, of learning, of talent, of eloquence—in a word, of everything that goes to form a Saint, a Bishop, and a Doctor of the Church? Athanasius lived for the Son of God; the cause of the Son of God was that of Athanasius: he who blessed Athanasius, blessed the eternal Word; and he who insulted Athanasius insulted the eternal Word.

Never did our holy faith go through a greater ordeal than in the sad times immediately following the peace of the Church, when the bark of Peter had to pass through the most furious storm that hell has, so far, let loose against her. Satan had vainly sought to drown the Christian race in a sea of blood; the sword of persecution had grown blunt in the hands of Diocletian and Galerius; and the Cross appeared in the heavens, proclaiming the triumph of Christianity. Scarcely had the Church become aware of her victory when she felt herself shaken to her very foundation. Hell sent upon the earth a heresy which threatened to blight the fruit of three hundred years of martyrdom. Arius began his impious doctrine, that he who had hitherto been adored as the Son of God was only a creature, though the most perfect of all creatures. Immense was the

number, even of the clergy, that fell into this new error; the Emperors became its abettors; and had not God himself interposed, men would soon have set up the cry throughout the world that the only result of the victory gained by the Christian religion was to change the object of idolatry, and put a new idol, called Jesus, in place of the old ones.

But he who had promised that the gates of hell should never prevail against his Church, faithfully fulfilled his promise. The primitive faith triumphed; the Council of Nicæa proclaimed the Son to be consubstantial with the Father; but the Church stood in need of a man in whom the cause of the consubstantial Word should be, so to speak, incarnated—a man with learning enough to foil the artifices of heresy, and with courage enough to bear every persecution without flinching. This man was Athanasius: and everyone that adores and loves the Son of God, should love and honour Athanasius. Five times banished from his See of Alexandria by the Arians, who even sought to put him to death, he fled for protection to the West, which justly appreciated the glorious confessor of Jesus' divinity. In return for the hospitality accorded him by Rome, Athanasius gave her of his treasures. Being the admirer and friend of the great St Antony, he was a fervent admirer of the monastic life, which, by the grace of the Holy Ghost, had flourished so wonderfully in the deserts of his vast patriarchate. He brought the precious seed to Rome, and the first monks seen there were the ones introduced by Athanasius. The heavenly plant became naturalized in its new soil; and though its growth was slow at first, it afterwards produced fruit more abundantly than it had ever done in the East.

Athanasius, who has written so admirably upon that fundamental dogma of our faith—the divinity of Christ—has also left us most eloquent treatises on the mystery of the Pasch: they are to be found in the *Festal Letters* which he addressed each year to the churches of his patriarchate of Alexandria. The collection of these

Letters, which were once thought to have been irretrievably lost, was found, a few years back, in the monastery of St Mary of Scete, in Egypt. The first, for the year 329, begins with these words, which beautifully express the sentiments we should feel at the approach of Easter: 'Come, my beloved brethren, celebrate the feast; the season of the year invites you to do so. The Sun of justice, by pouring out his divine rays upon you, tells you that the time of the solemnity is come. At such tidings, let us keep a glad feast; let not the joy slip from us with the fleeting days, without our having tasted of its sweetness.' During almost every year of his banishment, Athanasius continued to address a Paschal Letter to his people. The one in which he announces the Easter of 338, and which he wrote at Treves, begins thus: 'Though separated from you, my brethren, I cannot break through the custom which I have always observed, and which I received from the tradition of the Fathers. I will not be silent; I will not omit announcing to you the time of the holy annual feast, and the day on which you must keep the solemnity. I am, as you have doubtless been told, a prey to many tribulations; I am weighed down by heavy trials; I am watched by the enemies of truth, who scrutinize everything I write, in order to rake up accusations against me and thereby add to my sufferings; yet notwithstanding, I feel that the Lord strengthens and consoles me in my afflictions. Therefore do I venture to address to you the annual celebration; and from the midst of my troubles, and despite the snares that beset me, I send you, from the furthest part of the earth, the tidings of the Pasch, which is our salvation. Commending my fate into God's hands, I will celebrate this feast with you; distance of place separates us, but I am not absent from you. The Lord who gives us these feasts, who is himself our feast, who bestows upon us the gift of his Spirit—*he* unites us spiritually to one another, by the bond of concord and peace.'

How grand is this Pasch, celebrated by Athanasius, an exile on the Rhine, in union with his people who keep their Easter on the banks of the Nile! It shows us the power of the Liturgy to unite men and make them, at one and the same time, and despite the distance of countries, enjoy the same holy emotions and feel the same aspirations to virtue. *Greeks or Barbarians*, we have all the same mother-country, the Church; but that which, after faith, unites us all into one family, is the Church's Liturgy. Now there is nothing in the whole Liturgy so expressive of unity as the celebration of Easter. The unhappy Churches of Russia and the East, by keeping Easter on a different day from that on which it is celebrated by the rest of the Christian world, show that they are not a portion of the One Fold of which our Risen Jesus is the One Shepherd.

We will now read the sketch of the life of St Athanasius, given in the Breviary.

Athanasius Alexandrinus, catholicæ religionis propugnator acerrimus, ab Alexandro Episcopo Alexandrino diaconus factus est, in cujus locum successit, quem etiam antea secutus fuerat ad Nicænum concilium: ubi cum Arii impietatem repressisset, tantum odium arianorum suscepit, ut ex eo tempore ei insidias moliri numquam destiterint. Nam coacto ad Tyrum concilio magna ex parte arianorum episcoporum, subornarunt mulierculam, quæ accusaret Athanasium quod hospitio acceptus sibi stuprum per vim intulisset. Introductus igitur est Athanasius, et una cum eo Timotheus presbyter, qui simulans se esse Athanasium; Egone, inquit, mulier, apud te sum

Athanasius, the stern defender of the Catholic faith, was born at Alexandria. He was made deacon by Alexander, bishop of Alexandria, whose successor he afterwards became. He accompanied that prelate to the Council of Nicæa, where, having refuted the impious doctrine of Arius, he became such an object of hatred to the Arians, that from that time forward they never ceased to lay snares for him. Thus, at a Council held at Tyre, at which the majority of the bishops were Arians, the party suborned a wretched woman, who was to accuse Athanasius that when lodging in her house he had offered violence to her. Athanasius was accordingly brought before the Council. One of his priests, by name Timothy, went in with him,

diversatus? Ego te violavi? Cui illa petulanter: Tu mihi vim attulisti; idque jurejurando affirmans, iudicium fidem obtestabatur ut tantum flagitium vindicarent. Qua cognita fraude, rejecta est mulieris impudentia.

Arsenium quoque episcopum ab Athanasio interfecit quem dum occulte detinent, manum mortui deferunt in iudicium, ab Athanasio ad usum magicæ artis Arsenio amputatam criminantes. At Arsenius nocte aufugiens cum se in conspectu totius concilii statuisset, Athanasii inimicorum impudentissimum scelus aperuit. Quod illi nihilominus magicis artibus Athanasii tribuentes, vitæ ejus insidiari non desistebant. Quamobrem in exsilium actus, in Gallia apud Treviros exsulavit. Gravibus deinceps ac diuturnis sub Constantio imperatore, arianorum fautore, tempestatibus jactatus, et incredibiles calamitates perpressus, magnam orbis terræ partem peragravit: ac sæpe e sua Ecclesia ejectus, sæpe etiam in eandem et Julii Romani Pontificis auctoritate, et Constantis imperatoris, Constantii fratris, patrocínio, decretis quoque concilii Sardicensis ac Jerosolymitani, restitutus est; arianis interea illi semper infestis quorum pertinacem iram, et summum vitæ dis-

and pretending that he was Athanasius, he said to the woman: 'What! did I ever lodge at thy house? Did I violate thee?' She boldly answered him: 'Yes, it was thou.' She affirmed it with an oath, besought the judges to avenge her, and punish so great a crime. The trick being discovered, the impudent woman was ordered to leave the place.

The Arians also spread the report that Athanasius had murdered a certain bishop Arsenius. Having put this Arsenius into confinement, they brought forward the hand of a dead man, saying that it was the hand of Arsenius, and that Athanasius had cut it off for purposes of witchcraft. But Arsenius having made his escape during the night, presented himself before the whole Council, and exposed the impudent malice of Athanasius's enemies. But even this they attributed to the magical skill of Athanasius, and went on plotting his death. They succeeded in having him banished, and accordingly, he was sent to Treves in Gaul. During the reign of the emperor Constantius, who was on the Arian side, Athanasius had to go through the most violent storms, endure incredible sufferings and wander from country to country. He was driven several times from his see, but was restored, at one time by the authority of Pope Julius, at another by the help of the emperor Constans, Constantius's brother, at another by the decrees of the Councils of Sardica and Jerusalem. During all this time the Arians

crimen fugiens, in sicca cisterna quinque annis se abdidit, ejus rei tantum conscio quodam Athanasii amico, qui eum clam sustentabat.

Constantio mortuo, cum Julianus Apostata, qui ei in Imperio successit, exsules Episcopos ad suas Ecclesias redire permisisset, Athanasius Alexandriam reversus, summo honore exceptus est. Sed non multo post iisdem arianis impellentibus, a Juliano exagitatus rursus discedere cogitur. Cumque ab ejus satellitibus ad necem conquireretur, qua fugiebat navicula conversa in contrariam fluminis partem, iis qui se insequerentur, ex industria occurrit: et quærentibus quantum inde abesset Athanasius, respondit eum non longe abesse: itaque illos contrarium tenentes cursum effugit, atque Alexandriam rediens, ibidem usque ad Juliani obitum occultus permansit. Qui paulo post Alexandriæ alia exorta tempestate, quatuor menses in paterno sepulchro delituit. Ac denique ex tot tantisque periculis divinitus ereptus, Alexandriæ mortuus est in suo lectulo, sub Valente: cujus vita et mors magnis nobilitata est miraculis. Multa pie et ad illustrandam catholicam fidem præclare scripsit, sexque et quadraginta annos in summa temporum varietate Alexandri-

relented not in their fury against him; their hatred of him was unremitting; and he only avoided being murdered by hiding himself for five years in a dry well where he was fed by one of his friends, who was the only person that knew the place of his concealment.

Constantius died, and was succeeded in the Empire by Julian the Apostate, who allowed the exiled bishops to return to their respective sees. Accordingly, Athanasius returned to Alexandria, where he was received with every possible mark of honour. Not long after, however, he was again obliged to flee, owing to the persecution he suffered from Julian, who was instigated by the Arians. On one occasion, when he was being pursued by the Emperor's satellites, who were ordered to put him to death, the Saint ordered the boat, in which he was fleeing from danger, to be turned back. As soon as he met the persecutors, they asked him if Athanasius was anywhere near. He answered, that he was not far off. Whilst they, therefore, went one way, he sailed the other, and got back to Alexandria, where he remained in concealment till Julian's death. Another storm soon arose in the city, and he was obliged to hide himself, for four months, in his father's sepulchre. Having thus miraculously escaped from all these great dangers, he died peacefully in his own bed at Alexandria, during the reign of the emperor Valens. His life and death were honoured by great miracles. He wrote several ad-

nam Ecclesiam sanctissime gubernavit.

mirable treatises, some on subjects pertaining to practical piety, and others on the dogmas of Catholic faith. He for six and forty years, and amidst the most troubled of times, governed the Church of Alexandria with extraordinary piety.

The Greek Church, which celebrates the feast of our Saint at another season of the year, is enthusiastic in her admiration of his virtues. The following stanzas are from the hymn she sings in his praise:

HYMN

(*Die XVIII Januarii*)

Salve virtutum regula, fortissimus fidei propugnator, qui impietatem Arii vinculis venerabilium verborum tuorum fortiter dissolvisti, Athanasi; manifeste prædicans unius divinitatis potentiam, in tribus personis distributam, quæ omnia spiritualia et sensibilia ex nihilo ad creationem adduxit, propter suam tantummodo bonitatem; et nobis divinæ operationis difficilia explicans mysteria, Christum exora, ut animabus nostris concedat suam magnam misericordiam.

Salve patriarcharum fundamentum, tuba canora, mens admirabilis, lingua efficacissima, lucidissimus oculus, rectorum dogmatum illustratio; pastor verus, lucerna splendidissima; securis omnem hæreseon sylvam præcidens, et Spiritus Sancti igne comburens, columna firmissima, turris inconcussa, supersubstantialem prædicans potentiam Trinitatis; illam exora

Hail, O Athanasius! model of virtue, most brave defender of the faith! who didst courageously rout the impiety of Arius by the force of thy venerable words. Thou didst preach the power of the Godhead, one in three Persons, which made all creatures, both spiritual and material, out of nothing, solely because of his own infinite goodness. Thou didst explain to us the difficult mysteries of the divine operation. Pray for us to Christ, that he grant to our souls his great mercy.

Hail, thou rock of the Patriarchs! sweet-voiced trumpet, admirable mind, most persuasive tongue, most clear-seeing eye, interpreter of true dogmas, true shepherd, most brilliant lamp, axe that felled the whole forest of heresies, and burned them with the fire of the Holy Spirit, most firm pillar, unshaken tower, preaching the supersubstantial power of the Three Persons! pray them that they

ut animabus nostris concedat magnam misericordiam.

Divinis orthodoxiæ dogmatibus, Pater, armasti Ecclesiam, doctrinis tuis præcidisti hæreses; pietatis cursum consummastis, et sicut Paulus fidem servasti; de reliquo reposita est tibi, gloriose Athanasi, justa laborum tuorum corona.

Sicut astrum quod occasum nescit, etiam post mortem tuam doctrinæ tuæ splendoribus undique fidelium multitudinem illuminas, sapiens pontifex Athanasi.

In contemplationis sublimitatibus animum tuum inducens, in spiritu Sancto, sancte Pontifex, divinorum oraculorum thesauros investigasti latentes, et mundo divitias eorum distribuisti.

Sicut sublimis et coruscans turris divinarum doctrinarum, per mare erroris jactatos undequaque dirigis verborum tuorum serenitate, ad tranquillum gratiæ portum.

Sicut imperator exercitus a Deo collecti, copias adversariorum Domini profigasti, gladio Spiritus Sancti fortiter incidens.

Universam irrigasti terram, sancte Pater, fontem vitæ in corde tuo possidens.

In carne tua, sancte Pater, adimplevisti Domini passionem, pro ejus Ecclesia multa perpressus.

Justitiam discite, omnes inhabitantes terram, sanctis Athanasii sermonibus eruditi; per fidem enim visus est tamquam os Verbi quod est ante sæcula.

grant plenteous mercy to our souls.

O Father! thou didst arm the Church with the divine dogmas of orthodoxy: thy teachings were a death-blow to heresy; thou didst finish thy holy course, and keep the faith like Paul; as to the rest, there was laid up for thee, O glorious Athanasius, a crown justly won by thy labours.

Like a star that never sets, even now that thou art dead thou enlightenest the faithful throughout the world with the rays of thy teaching, O wise Pontiff Athanasius!

Guided by the Holy Ghost, thou, O holy Pontiff, turning thy mind to the sublimest contemplations, didst investigate the hidden treasures of the divine oracles and distribute their riches unto men.

Like a high and shining tower of divine truths, thou guidest all that are tossed on the sea of error, leading them, by the calm beauty of thy words, to the tranquil haven of grace.

General of God's army, thou didst put to flight the ranks of the Lord's enemies, courageously destroying them with the sword of the Holy Spirit.

Holy Father! thou hadst the fountain of life within thy heart, and thou didst water the whole earth.

In thy flesh, O holy Father, thou didst fill up the sufferings of Christ, suffering many persecutions for his Church.

Learn justice, O all ye inhabitants of earth, from the holy word of Athanasius; for, by his faith, he was as the mouth of the Eternal Word.

Vere paradisum effecisti Ecclesiam Christi, beate, in illa pium seminasti sermonem, et hæreseon spinas evellisti.

Gratiæ fluvius, Deifer, et spiritualis Nilus nobis apparuisti; bonos piæ doctrinæ fructus fidelibus afferens, universos irrigans, et late nutriens terram.

Dogmatum tuorum baculo, lupos hæreticos ab Ecclesia Christi procul removisti; et illam turribus verborum tuorum circumdans et defendens, sanam et incolumem Christo servans præsentasti. Ideo Christum Deum exora, ut nos tuam semper venerabilem memoriam in fide celebrantes a corruptione et periculis omnibus liberet.

O blessed one! thou didst make the Church of Christ a paradise indeed, for thou didst sow in her the holy word, tearing up the thorns of heresy.

O God-bearing Saint! thou wast a river of grace, a spiritual Nile, bringing to the faithful the good fruits of holy doctrine, refreshing us all, and nourishing the whole earth.

With the staff of thy teachings, thou drovest heretical wolves far from the Church of Christ. Thou didst encompass and defend her with the fortifications of thy words and present her sound and safe to Christ. Beseech him, therefore, that he would deliver from perversion and all dangers us who faithfully celebrate thine ever venerable memory.

Thou wast throned, O Athanasius! on the Chair of Mark in Alexandria; and thy name is emblazoned near his on the sacred cycle. He left Rome, sent by Peter himself to found the second patriarchal See; and thou, three centuries later, didst visit Rome, as successor of Mark, to seek protection from Peter's successor against them that were disturbing thy venerable See by injustice and heresy. Our Western Church was thus honoured by thy presence, O intrepid defender of the faith. She looked on thee with veneration as the glorious exile, the courageous confessor; and she has chronicled thy sojourning in her midst as an event of the greatest interest.

Intercede for the country over which was extended thy patriarchal jurisdiction; but forget not this Europe of ours, which gave thee hospitality and protection. Rome defended thy cause; she passed sentence in thy favour, and restored thee thy rights; make her a return, now that thou art face to face with the God of infinite goodness and power. Protect and console her Pontiff,

the successor of that Julius who so nobly befriended thee fifteen hundred years ago. A fierce tempest is now raging against the Rock on which is built the Church of Christ; and our eyes have grown wearied looking for a sign of calm. Oh! pray that these days of trial be shortened, and that the See of Peter may triumph over the calumnies and persecutions which are now besetting her, and endangering the faith of many of her children.

Thy zeal, O Athanasius! checked the ravages of Arianism; but this heresy has again appeared, in our own times, and in almost every country of Europe. Its progress is due to that proud superficial learning which has become one of the principal perils of the age. The Eternal Son of God, consubstantial with the Father, is blasphemed by our so-called philosophers, as being only Man—the best and greatest of men, they say, but still *only* Man. They despise all the proofs which reason and history adduce of Jesus' divinity; they profess a sort of regard for the Christian teaching which has hitherto been held, but they have discovered (so they tell us) the fallacy of the great dogma which recognizes in the Son of Mary the Eternal Word who became incarnate for man's salvation. O Athanasius, glorious Doctor of holy Mother Church! humble these modern Arians; expose their proud ignorance and sophistry; undeceive their unhappy followers, by letting them see how this false doctrine leads either to the abyss of the abominations of pantheism, or to the chaos of scepticism, where all truth and morality are impossibilities.

Preserve within us, by the influence of thy prayers, the precious gift of faith, wherewith our Lord has mercifully blessed us. Obtain for us that we may ever confess and adore Jesus Christ as our eternal and infinite God; 'God of God; Light of Light; True God of True God; Begotten, not made; who, for us men, and for our salvation, took Flesh, of the Virgin Mary.' May we grow each day in the knowledge of this Jesus, until we join thee in the face-to-face contemplation of his

perfections. Meanwhile, by means of holy faith, we will live with him on this earth that has witnessed the glory of his Resurrection. How fervent, O Athanasius, was thy love of this Son of God, our Creator and Redeemer! This love was the very life of thy soul, and the stimulus that urged thee to heroic devotedness to his cause. It supported thee in the combats thou hadst to sustain with the world, which seemed leagued together against thy single person. It gave thee strength to endure endless tribulations. Oh! pray that we may obtain this love—a love which is fearless of danger, because faithful to him for whom we suffer—a love which is so justly due, seeing that he, though the Brightness of his Father's glory, and Infinite Wisdom, *emptied himself, taking the form of a servant, and humbled himself, becoming obedient unto death, even to the death of the Cross.*¹ How else can we make him a return for his devotedness to us except by giving him all our love, as thou didst, O Athanasius! and by ever singing his praise in compensation for the humiliations which he endured in order to save us?

¹ Philipp. ii 7, 8.

MAY 3

THE FINDING OF THE HOLY CROSS

IT was most just that our divine King should show himself to us with the sceptre of his power, to the end that nothing might be wanting to the majesty of his empire. This sceptre is the Cross; and Paschal Time was to be the season for its being offered to him in glad homage. A few weeks back, and the Cross was shown to us as the instrument of our Emmanuel's humiliation and as the bed of suffering whereon he died; but has he not since then conquered Death? and what is his Cross now but a trophy of his victory? Let it then be brought forth to our gaze and let every knee bend before this sacred Wood, whereby our Jesus won the honour and praise we now give him!

On the day of his birth at Bethlehem we sang these words of the Prophet Isaias: *A child is born unto us, and a son is given unto us, and his government is upon his shoulder.*¹ We have seen him carrying this Cross upon his shoulder; as Isaac carried the wood for his own immolation; but now it is no longer a heavy burthen. It is shining with a brightness that ravishes the eyes of the angels; and after having received the veneration of man as long as the world lasts, it will suddenly appear in the clouds of heaven, near the Judge of the living and the dead—a consolation to them that have loved it, but a reproach to such as have treated it with contempt or forgetfulness.

Our Saviour did not think the time between his Resurrection and Ascension a fitting one for glorifying the instrument of his victory. The Cross was not to be brought into notice until it had subjected the world to him whose glory it so eloquently proclaimed. Jesus

¹ Is. ix 6.—The Introit of the Third Mass for Christmas Day.

was three days in the tomb; his Cross is to lie buried, unknown to men, for three centuries: but it is to have its resurrection, and the Church celebrates this resurrection to-day. Jesus would, in his own good time, add to the joy of Easter by miraculously revealing to us this sacred monument of his love for mankind. He entrusts it to our keeping—it is to be our consolation—as long as this world lasts: is it not just that we should love and venerate it?

Never had Satan's pride met with such a humiliation as when he saw the instrument of our perdition made the instrument of our salvation. As the Church expresses it in her Preface for Passiontide: 'He that overcame mankind by a Tree, was overcome by a Tree.' Thus foiled, he vented his fury upon this saving Wood, which so bitterly reminded him both of the irresistible power of his conqueror and of the dignity of man who had been redeemed at so great a price. He would fain have annihilated the Cross; but knowing that this was beyond his power, he endeavoured to profane it, and hide it from view. He therefore instigated the Jews to bury it. At the foot of Calvary, not far from the sepulchre, was a deep hole. Into this was the Cross thrown, together with those of the two thieves, the Nails, the Crown of Thorns, and the Inscription or Title written by Pilate. The hole was then filled up with rubbish and earth, and the Sanhedrim exulted in the thought of its having effaced the memory of the Nazarene, who could not save himself from the ignominious death of the Cross.

Forty years after this, Jerusalem was destroyed by the Romans, the instruments of God's vengeance. The Holy Places were desecrated by the idolaters. A small temple to Venus was erected on Calvary, and another to Jupiter over the Holy Sepulchre. By this, the pagans intended derision; whereas, they were perpetuating the knowledge of two spots of most sacred interest. When peace was restored under Constantine, the Christians had but to remove these pagan monuments,

and their eyes beheld the holy ground that had been bedewed with the Blood of Jesus, and the glorious Sepulchre. As to the Cross, it was not so easily found. The sceptre of our divine King was to be raised up from its tomb by a royal hand. The saintly Empress Helen, Constantine's mother, was chosen by heaven to pay to Jesus—and that, too, on the very spot where he had received his greatest humiliations—the honours which are due to him as the King of the world. Before laying the foundations of the Basilica of the Resurrection, this worthy follower of Magdalen and the other holy women of the sepulchre was anxious to discover the instrument of our salvation. The Jews had kept up the tradition of the site where it had been buried: the Empress had the excavations made accordingly. With what holy impatience she must have watched the works! and with what ecstasy of joy did she behold the redeeming Wood, which, though not at first distinguishable, was certainly one of the three Crosses that were found! She addressed a fervent prayer to the Saviour, who alone could reveal to her which was the trophy of his victory; the bishop, Macarius, united his prayers with hers; and their faith was rewarded by a miracle that left them no doubt as to which was the true Cross.

The glorious work was accomplished, and the Church was put in possession of the instrument of the world's Redemption. Both East and West were filled with joy at the news of this precious discovery, which heaven had set on foot, and which gave the last finish to the triumph of Christianity. Christ completed his victory over the pagan world by raising thus his standard—not a figurative one, but his own real standard—his Cross, which, up to that time, had been a stumbling-block to the Jews, and foolishness to the Gentiles; but before which every Christian is henceforth to bend his knee.

Helen placed the holy Cross in the Basilica which had been built by her orders, and which covered both the glorious Sepulchre and the hill of the Crucifixion. Another Church was erected on the site where the

Cross had lain concealed for three hundred years, and the faithful are enabled, by long flights of steps, to go down into the deep grotto which had been its tomb. Pilgrims came from every part of the world to visit the hallowed places where our Redemption had been wrought, and to venerate the sacred Wood of the Cross. But God's merciful providence willed not that the precious pledge of Jesus' love for mankind should be confined to one sanctuary only, however venerable it might be. Immediately after its discovery, Helen had a very large piece cut from the Cross; and this fragment she destined for Rome, the new Jerusalem. The precious gift was enshrined in the Basilica built by her son Constantine in the Sessorian garden, which was afterwards called the Basilica of *Holy-Cross-in-Jerusalem*.

By degrees, other places were honoured by the presence of the Wood of the Holy Cross. So far back as the fourth century, we have St Cyril of Jerusalem attesting that many of the pilgrims used to obtain small pieces of it, and thus carried the precious treasure into their respective countries; and St Paulinus of Nola, who lived in the same century, assures us that these many gifts lessened not the size of the original relic. In the sixth century, the holy Queen St Radegonde obtained from the Emperor Justin II a large piece from the fragment that was in the imperial treasury of Constantinople. It was for the reception of this piece of the True Cross into France that Venantius Fortunatus composed the *Vexilla Regis*—that beautiful hymn which the Church uses in her Liturgy as often as she celebrates the praise of the Holy Cross. After several times losing and regaining it, Jerusalem was at length for ever deprived of the precious relic. Constantinople was a gainer by Jerusalem's loss. From Constantinople, especially during the Crusades, many churches of the West procured large pieces. These again supplied other places; until at length the Wood of the Cross was to be found in almost every town of any importance.

There is scarcely to be found a Catholic who, some time or other in his life, has not had the happiness of seeing and venerating a portion of this sacred object. How many acts of love and gratitude have not been occasioned by this? And who could fail to recognize, in this successive profusion of our Jesus' Cross, a plan of divine providence for exciting us to us appreciation of our Redemption, on which rest all our hopes of eternal happiness?

How dear, then, to us should this day be, which blends together the recollection of the holy Cross and the joys of the Resurrection of that Jesus who by the Cross has won the throne to which we shall soon see him ascend! Let us thank our Heavenly Father for his having restored to mankind a treasure so immensely precious as is the Cross. Until the day comes for it to appear with himself in the clouds of heaven, Jesus has entrusted it to his Spouse, as a pledge of his second coming. On that day, he will collect together all the fragments by his divine power; and the Tree of Life will then gladden the elect with its dazzling beauty, and invite them to eternal rest beneath its refreshing shade.

The Liturgy gives us the following history of the great event we are celebrating to-day:

Post insignem victoriam quam Constantinus imperator, divinitus accepto signo Dominicæ Crucis, Maxentio reportavit, Helena Constantini mater in somnis admonita, conquirendæ Crucis studio Jerosolymam venit, ubi marmoream Veneris statuam in Crucis loco a Gentibus collocatam, ad tollendam Christi Domini Passionis memoriam, post centum circiter octoginta annos, evertendam curavit. Quod item fecit ad Præsepe Salvatoris, et in loco Resur-

After the great victory gained over Maxentius by the Emperor Constantine, under the standard of our Lord's Cross, which had been miraculously shown to him, Helen, his mother, was told in a dream to repair to Jerusalem and search for the true Cross. Upon her arrival, she ordered to be taken down a marble statue of Venus, which had been erected by the Pagans some hundred and eighty years before, in order that all memory of our Lord's Passion might be obliterated. She did the same service for the

rectionis: inde Adonidis, hinc Jovis sublato simulacro.

Itaque loco Crucis purgato, alte defossæ tres cruces erutæ sunt, repertusque seorsum ab illis Crucis Dominicæ titulus: qui cum ex tribus cui affixus fuisset, non appareret, eam dubitationem sustulit miraculum. Nam Macarius Hierosolymorum episcopus, factis Deo precibus, singulas cruces cuidam fœminæ gravi morbo laboranti admovit; cui cum reliquæ nihil profuissent, adhibita tertia Crux statim eam sanavit.

Helena, salutari Cruce inventa, magnificentissimam ibi exstruxit Ecclesiam, in qua partem Crucis reliquit thecis argenteis inclusam, partem Constantino filio detulit: quæ Romæ reposita fuit in Ecclesia sanctæ Crucis in Jerusalem, ædificata in ædibus Sessorianis. Clavos etiam attulit filio, quibus sanctissimum Jesu Christi corpus fixum fuerat. Quo ex tempore Constantinus legem sancivit, ne crux ad supplicium cuiquam adhiberetur: ita res quæ antea hominibus probro ac ludibrio fuerat, venerationi et gloriæ esse cœpit.

place where reposed the Saviour's crib, as also for the site of the Resurrection: removing from the former an idol of Adonis, and from the latter an idol of Jupiter.

The place where the Cross was supposed to be having been excavated, three crosses were discovered at a great depth below the surface; and with them, though not attached, the Title that had been fastened to our Lord's Cross. The doubt as to which of the three crosses the title belonged was removed by a miracle. After having prayed to God, Macarius, the bishop of Jerusalem, applied each of the crosses to a woman who was afflicted with a dangerous malady. The first two produced no result; the third was then applied and the woman was restored to perfect health.

The holy Cross being thus found, Helen built a magnificent church in Jerusalem, in which she placed a portion of the Cross, enshrined in a silver case: the remaining part she took to her son Constantine, and it was put in the Church called *Holy-Cross-in-Jerusalem*, which was built on the site of the Sessorian palace. She also took to her son the Nails wherewith the most holy Body of Christ Jesus had been fastened to the Cross. Constantine passed a law that from that time forward a cross should never be used as an instrument of punishment; and thus what hitherto had been an object of reproach and derision became one of veneration and glory.

Both the Eastern and Western Churches abound in liturgical compositions in honour of the holy Cross. We offer our readers a selection from these, beginning with the glorious verses of Venantius Fortunatus:

Vexilla Regis prodeunt;
Fulget Crucis mysterium,
Qua Vita mortem pertulit,
Et morte vitam protulit.

Quæ vulnerata lanceæ
Mucrone diro, crimumum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

Impleta sunt quæ concin-
nit
David fideli carmine,
Dicendo nationibus:
Regnavit a ligno Deus.

Arbor decora et fulgiça,
Ornata Regis purpura,
Electa digno stipite,
Tam sancta membra tangere.

Beata cujus brachiis
Pretium pependit sæculi,
Statera facta corporis,
Tulitque prædam tartari.

O Crux, ave, spes unica,
Paschale quæ fers gaudium,
Piis adauge gratiam,
Reisque dele crimina.

Te, fons salutis, Trinitas,
Collaudet omnis spiritus;
Quibus Crucis victoriam
Largiris, adde præmium.
Amen.

The standard of our King comes forth: the mystery of the Cross shines upon us—that Cross on which Life suffered death, and by his Death gave life.

He was pierced with the cruel spear, that by the Water and the Blood which flowed from the wound he might cleanse us from sin.

Here on the Cross was fulfilled the prophecy foretold in David's truthful words: 'God hath reigned from the Tree.'

O fair and shining Tree! beautified by the scarlet of the King, and chosen as the noble trunk that was to touch such sacred limbs.

O blessed Tree! on whose arms hung the ransom of the world! It was the balance wherein was placed the Body of Jesus, and thereby hell lost its prey.

Hail, O Cross! our only hope, that bringest us the Paschal joy. Increase the grace of the good and cleanse sinners from their guilt.

May every spirit praise thee, O Holy Trinity, thou fount of salvation! and by the Cross, whereby thou gavest us victory, give us too our recompense. Amen.

The Roman Church has the following Responsories and Antiphons in her Office for this feast. They are full of unction, and breathe a fragrance of antiquity:

R̄. Gloriosum diem sacra veneratur Ecclesia, dum triumphale reseratur lignum, * In quo Redemptor noster, mortis vincula rumpens, callidum aspidem superavit, alleluia.

V̄. In ligno pendens nostræ salutis semitam Verbum Patris invenit. * In quo Redemptor noster, mortis vincula rumpens, callidum aspidem superavit, alleluia.

R̄. Hæc est arbor dignissima, in paradisi medio situata, * In qua salutis auctor propria morte mortem omnium superavit, alleluia.

V̄. Crux præcellenti decore fulgida, quam Helena Constantiniani mater concupiscenti animo requisivit. * In quo salutis auctor propria morte mortem omnium superavit, alleluia.

R̄. Dum sacrum pignus cœlitus revelatur, Christi fides roboratur; * Adsunt prodigia divina in virga Moysi primitus figurata, alleluia.

V̄. Ad Crucis contactum resurgunt mortui, et Dei magnalia reserantur. * Adsunt prodigia divina in virga Moysi primitus figurata, alleluia.

ANT. Salva nos, Christe Salvator, per virtutem Crucis; qui salvasti Petrum in mari, miserere nobis, alleluia.

ANT. Ecce Crucem Domini, fugite partes adversæ; vicit leo de tribu Juda, radix David, alleluia.

R̄. Holy Church celebrates the glorious day whereon was found the triumphant Wood, * On which our Redeemer broke the bonds of death, and overcame the crafty serpent, alleluia.

V̄. Hanging on this Wood, the Word of the Father found the way of our salvation. * On which our Redeemer broke the bonds of death, and overcame the crafty serpent, alleluia.

R̄. This is the noblest of all trees, and is placed in the midst of Paradise: * On it the Author of our salvation vanquished, by his own Death, the death of all men, alleluia.

V̄. It is the Cross, dazzling in its exceeding beauty, which Helen, the mother of Constantine, sought with all the ardour of her soul. * On it the Author of our salvation vanquished, by his own Death, the death of all men, Alleluia.

R̄. Man's faith in Christ was strengthened, when the sacred pledge was revealed to him by heaven: * The divine prodigies that were prefigured of old in the rod of Moses, were renewed, alleluia.

V̄. The dead rose again by the contact of the Cross, and the wondrous works of God were made manifest. * The divine prodigies that were prefigured of old in the rod of Moses, were renewed, alleluia.

ANT. Save us, O Saviour Christ, by the power of the Cross! O thou that didst save Peter on the waters, have mercy on us, alleluia.

ANT. Behold the Cross of the Lord; flee, O ye his enemies, for the Lion of the tribe of Juda, the Root of David, hath conquered, alleluia.

ANT. Super omnia ligna cedrorum tu sola excelsior, in qua Vita mundi pependit, in qua Christus triumphavit, et mors mortem superavit in æternum, alleluia.

ANT. O Crux splendidior cunctis astris, mundo celebris, hominibus multum amabilis, sanctior universis; quæ sola fuisti digna portare talentum mundi: dulce lignum, dulces clavos, dulcia ferens pondera: salva præsentem catervam, in tuis hodie laudibus congregatam. Alleluia, alleluia.

ANT. O Tree loftier than all cedars! whereon hung the Life of the world, and Christ triumphed, and death conquered death for ever, alleluia.

ANT. O Cross! brighter than all stars, honoured throughout the world, beloved by men, holiest of holy things, that alone wast worthy to bear the ransom of the world! O sweet Wood! O sweet nails! that bore so sweet a weight! save the people assembled here this day to sing thy praise! Alleluia, alleluia.

Our Latin Churches of the Middle Ages are fervent in their hymns in honour of the holy Cross. The first we select is the celebrated sequence of Adam of Saint-Victor:

SEQUENCE

Laudes Crucis attollamus,
Nos qui Crucis exultamus
Speciali gloria:
Nam in Cruce triumphamus,
Hostem ferum superamus
Vitali victoria.
Dulce melos
Tangat cælos;
Dulce lignum
Dulci dignum
Credimus melodia:
Voci vita non discordet;
Cum vox vitam non remordet,
Dulcis est symphonia.
Servi Crucis Crucem lau-
dent,
Per quam Crucem sibi gau-
dent
Vitæ dari munera.
Dicant omnes, et dicant sin-
guli:
Ave salus totius sæculi,
Arbor salutifera!

Let us proclaim the praises of the Cross, we who have so special a reason to exult in it; for it is in the Cross that we triumph, and gain the victory of life over our fierce enemy.

Let our sweet melodies reach the heavens, for our faith tells us that this sweet Wood is worthy of sweet songs. Oh! let not our life be out of tune with our voice. When our voice is not a reproach to the life we lead, then is our music sweet.

Let the servants of the Cross praise the Cross, whereby they have been blessed with the gifts of life. Let each and all thus sing: Hail, thou saving Tree, thou salvation of the world!

O quam felix, quam præclara
 Fuit hæc salutis ara
 Rubens Agni sanguine,
 Agni sine macula,
 Qui mundavit sæcula
 Ab antiquo crimine !

Hæc est scala peccatorum,
 Per quam Christus, rex cœ-
 lorum,

Ad se trahit omnia ;
 Forma cujus hoc ostendit
 Quæ terrarum comprehendit
 Quatuor confinia.

Non sunt nova sacramenta,
 Nec recenter est inventa
 Crucis hæc religio :
 Ista dulces aquas fecit ;
 Per hanc silex aquas jecit
 Moysis officio.

Nulla salus est in domo,
 Nisi Cruce munit homo
 Superliminaria :
 Neque sensit gladium,
 Nec amisit filium
 Quisquis egit talia.

Ligna legens in Sarepta
 Spem salutis est adepta
 Pauper muliercula :
 Sine lignis fidei
 Nec lecythus olei
 Valet, nec farinula,
 In Scripturis
 Sub figuris
 Ista latent,
 Sed jam patent
 Crucis beneficia ;
 Reges credunt,
 Hostes cedunt ;
 Sola Cruce,
 Christo duce,
 Unus fugat millia.

Roma naves universas
 In profundum vidit mersas
 Una cum Maxentio :
 Fusi Thraces, cæsi Persæ,
 Sed et partis dux adversæ
 Victus ab Hebræo.

Oh how honoured and how
 grand was this altar of salvation,
 that was crimsoned with the
 Blood of the spotless Lamb, who
 purified the world from its old
 iniquity !

This is the ladder of sinners,
 whereby Christ, the King of
 heaven, draws all things to him-
 self. Its very shape shows that
 it takes in the four parts of the
 earth.

The Cross is not a new mys-
 tery, nor does the honour that
 is paid it date from modern
 times. It was the Cross that
 made the bitter waters sweet ;
 it was with the Cross that Moses
 struck the rock, and made the
 waters flow.

There was no protection in the
 house of him who marked not
 the door-posts with the Cross.
 But he that so marked them
 neither felt the destroying sword,
 nor lost his first-born son.

The poor woman of Sarepta
 found her salvation whilst pick-
 ing sticks. Without the Wood
 of faith, there is nor oil nor meal.

These were blessings of the
 Cross, hidden under scriptural
 figures, but now made manifest
 to the world. Kings have
 embraced the faith, and enemies
 are put to flight. With the
 Cross alone, under the leader
 Christ, one man routs a thousand.

Rome beheld Maxentius and
 all his fleet drowned in the deep.
 The Thracians were dispersed,
 the Persians slaughtered, and
 the leader of the hostile troops
 vanquished.

Ista suos fortiores
Semper facit et victores;
Morbos sanat et languores,
Reprimit dæmonia;
Dat captivis libertatem,
Vitæ confert novitatem:
Ad antiquam dignitatem
Crux reduxit omnia.

O Crux, lignum triumphale,
Vera mundi salus, vale!
Inter ligna nullum tale
Fronde, flore, germine;
Medicina Christiana,
Salva sanos, ægros sana:
Quod non valet vis humana
Fit in tuo nomine.

Assistentes Crucis laudi,
Consecrator Crucis, audi,
Atque servos tuæ Crucis
Post hanc vitam, veræ lucis
Transfer ad palatia;
Quos tormento vis servire,
Fac tormenta non sentire;
Sed quum dies erit iræ,
Confer nobis et largire
Sempiterna gaudia.
Amen.

The Cross ever gives courage and victory to its soldiers; cures all disease and sickness; checks the devil; sets captives free; gives newness of life; restores all things to their former dignity.

Hail, O Cross, triumphant Wood, the world's true salvation! No tree can yield such shade or flower or fruit as thine. O Medicine of Christian life! keep the healthy strong, and give health to the sick. What man cannot, of his own strength, he can do in thy name.

O thou that madest the Cross thus sacred, hear the prayers of them that celebrate the praises of thy Cross. We are the servants of thy Cross—oh! take us, after this life, to the courts of true light. Grant that we who honour the instrument of thy sufferings, may escape the sufferings of hell: and when the day of thy wrath comes, give us to enjoy eternal bliss. Amen.

The following hymn is taken from the ancient Roman-French Breviaries for this feast:

HYMN

Salve Crux sancta, salve
mundi gloria,
Vera spes nostra, vera ferens
gaudia,
Signum salutis, salus in peri-
culis,
Vitale lignum Vitam portans
omnium.

Te adorandam, te Crucem
vivificam,
In te redempti, dulce decus
sæculi,

Hail, holy Cross! Hail, thou the world's glory! our true hope, that bringest us true joy, the standard of salvation, our protection in danger, the living Tree, that bearest him who is the life of all!

O sweet glory of the world! we who were redeemed on thee, tire not in praising and hymning thee as the adorable and life-

Semper laudamus, tibi semper
per canimus,
Per lignum servi, per te lignum
liberi.

Originale crimen necans in
Cruce,
Nos a privatis, Christe, munda
maculis,
Humilitatem miseratus fragilem,
Per Crucem sanctam lapsis
dona veniam.

Protege, salva, benedic,
salvifica
Populum cunctum Crucis per
signaculum,
Morbos averte corporis et
animæ;
Hoc contra signum nullum
stet periculum.

Sit Deo Patri laus in Cruce
Fili,
Sit cœqualis laus Sancto
Spiritu,
Civibus summis gaudium sit
Angelis,
Honor in mundo sit Crucis
Inventio. Amen.

giving Cross. We were made
slaves by a tree; by thee, O Tree,
were we made freedmen.

Thou, O Christ, didst slay
original sin on thy Cross: by
thy holy Cross, cleanse us from
our own guilty stains, have pity
on our human frailty, and grant
pardon to them that have fallen.

By the sign of the Cross,
protect, save, bless, sanctify
thy whole people; avert from
them every malady of body and
mind; let no danger prevail
against this sign.

Praise to God the Father from
the Cross of his Son! praise co-
equal be to the Holy Ghost!
May the Finding of the Cross be
a joy to the angel citizens of
heaven, and a glory to the
world! Amen.

From the liturgical compositions produced by the Greek Church in honour of the holy Cross, we select the following Canon, or hymn. It was written by St Theodore the Studite:

HYMN

Dies lætitiæ est, Christi
resuscitatione mors evanuit,
vitæ splendor exstitit; Adam
resurgens cum gaudio choreas
ducit; propterea jubilemus
victricia carmina concinentes.

Advenit dies adorandi pre-
tiosam Crucem; adeste omnes:
jaciens enim Resurrectionis
Christi lucidos radios, nunc

This is a day of joy! At
Christ's Resurrection death dis-
appeared, and life was seen in
all its splendour. Adam, who
rises again, exults with joy.
Let us, therefore, rejoice and
sing our hymn of triumph.

The day for the adoration of
the precious Cross has arrived.
Come, all ye faithful! It is
exposed before us, and it sends

prostat; eam proinde spiritali gaudio pleni amplectamur et exosculemur.

Appareto, o immensa Domini Crux, ostende mihi nunc divinam faciem venustatis tuæ. Dignare adoratorem, ut præconia tua decantet. Nam ut cum re animata tecum loquor, teque amplector.

Laudes consona voce decantent cælum et terra, quia omnibus Crux beatissima proposita est; in qua Christus suo corpore fixus immolatus est; ipsam lætis mentibus osculemur.

Olim divinus Moyses præfiguravit Crucem tuam, traducens populum Israeliticum per mare rubrum, virga aquis divisit; canticum exitus celebrandi gratia tibi, Christe Deus, decantans.

Quam olim Moyses manibus præfigurabat Crucem tuam nunc osculantes, Amalec spiritalem in fugam vertimus, Domine, per quam etiam salvati sumus.

Hodie gaudium existit in cœlo et terra, quia Crucis signum mundo illucescit, Crux ter beata; quæ proposita gratiam perennem stillat.

Quid tibi Christe retribuimus, quod copiam nobis fecisti venerandam Crucem tuam adorandi, in qua sanctissimus tuus sanguis effusus est, cui etiam caro tua clavis est affixa? Quam osculantes gratias tibi persolvimus.

Hodie choreas cum lætitia ducunt Angelorum ordines ob

forth the bright rays of Christ's Resurrection. Filled, therefore, with spiritual joy, let us embrace and kiss it.

O Cross of my Lord, thy glory is immense! Show me now the divine face of thy beauty. Vouchsafe that I who venerate thee may sing thy praises. I speak with thee as though thou wert a living thing, and I embrace thee.

Let heaven and earth unite in singing its praise, for the most holy Cross is shown to all, the Cross on which Christ was fastened and sacrificed. Let us joyfully approach and kiss it.

The saintly Moses of old prefigured thy Cross, O Christ, when, dividing the waters with his rod, he led the Israelite people through the Red Sea, and sang a canticle of praise to thee in celebration of the going forth from Egypt.

Thy Cross, O Lord, which we kiss to-day, was prefigured by Moses, when he stretched forth his arms; by it, we put our spiritual Amalec to flight; by it also we are saved.

To-day there is joy in heaven and on earth, because there shines upon the world the sign of the thrice blessed Cross. Its sight is a source of unceasing grace to us.

What return shall we make to thee, O Christ, for thy having permitted us to adore thy venerable Cross, on which thy most holy Blood was shed, and to which thy Flesh was fastened with nails? We kiss it and give thee thanks.

The angelic hosts exult with joy because of the adoration of

Crucis tuæ adorationem; in illa enim dæmonum catervas vulnerasti, Christe, humano genere servato.

Alter paradisus effecta est Ecclesia, quæ ut prius, vivificum lignum possidet, nimirum Crucem tuam, Domine; ex cujus contactu immortalitatis participes effimur.

Impletur Psalmistæ oraculum. Ecce enim adoramus immaculatum pedum tuorum scabellum, Crucem tuam venerandam, desideratissimum illud lignum.

Lignum, quod in panem tuum missum vidit Jeremias, Crucem scilicet tuam, o misericors, osculantes, celebramus vincula tua, et sepulturam, lanceam et clavos.

Hac die odorem halant unguenta ex divinis myrotheciis, Crux nimirum vitali unguento delibuta. Odorem cœlestem, quam halat, auram; eamque cum fide adoremus in sæcula.

Adesto Helisæe, dic palam, quidnam lignum illud, quod in aquam demisisti. Crux Christi, qua ex profundo interius extracti sumus: eam adoremus fideliter in sæcula.

Jacob olim præfigurans Crucem tuam, Christe, adorabat fastigium divinæ virgæ Joseph, prævidens eam esse regni sceptrum tremendum, quam nunc fideliter in sæcula adoramus.

Magnus propheta Daniel missus quondam in lacum leonum, manibus crucis in speciem expansis, incolumis ex faucibus bestiarum evasit, benedicens Christum Deum in sæcula.

thy Cross; for on it, O Christ, thou didst wound the demon troop and save mankind.

The Church has been made a second Paradise, which, like the first, possesses a Tree of Life—thy Cross, O Lord—by whose contact we are made immortal.

The prophecy of the Psalmist is fulfilled: for lo! we adore the footstool of thy divine feet, thy venerable Cross, the much loved Wood.

The Wood which Jeremias saw put in thy bread is thy Cross, O merciful Redeemer! We kiss it, and honour thy chains, and tomb, and spear, and nails.

On this day a sweet odour is exhaled from the thurible of heaven—the Cross, perfumed with a life-giving ointment. Let us inhale this fragrance of heaven; let us ever venerate it with faith.

Tell us, O Eliseus! what is the wood thou didst put in the water? It is the Cross of Christ, which drew us from the depths of spiritual death. Let us ever venerate it with faith.

Jacob prefigured thy Cross of old, O Christ, when he adored the top of Joseph's mysterious rod. He foresaw that it was to be the venerable sceptre of thy kingdom. Let us now adore it with ever faithful hearts.

The great prophet Daniel, when cast into the lions' den, stretched forth his hands in the form of a Cross; he was saved from the jaws of the wild beasts, and for ever blessed Christ our God.

In hymnis exsultent omnia ligna sylvæ intuentia hodierno die ejusdem nominis lignum Crucis osculis et amplexibus honorari, cujus Christus caput exaltavit, ut vaticinatur divinus David.

Qui in ligno mortuus fueram, lignum vitæ te, Crux Christum ferens, reperi. Custodia mea insuperabilis valida adversus dæmones virtus, te hodie adorans, clamo: Sanctifica me gloria tua.

Lætare, exsulta, Ecclesia Dei, quæ ter beatum sanctissimæ Crucis lignum hodie adoras, cui, tamquam ministri, Angelorum ordines etiam cum timore assistunt.

Let all the trees of the forest sing a glad hymn, for on this day they beheld one of themselves, the Tree of the Cross, being honoured with kisses and embraces. This is the Tree whose head was lifted up by Christ, as holy David foretold.

I, whose death was caused by a tree, have found thee, O Tree of Life, O Cross that bearest Christ! Thou art my invincible defence, my power protecting me against Satan. I venerate thee this day, and exclaim: 'Sanctify me by thy glory!'

Rejoice and be glad, O Church of God, that adorest this day the thrice blessed Wood of the most holy Cross, round which the very angels stand ministering in awe.

*Christ Crucified is the power and wisdom of God.*¹ Thus spoke thine Apostle, O Jesus! and we are witnesses of the truth of his words. The Synagogue thought to dishonour thee by nailing thee to a Cross, for it was written in the Law: *Cursed is he that hangeth on a tree.*² But, lo! this gibbet, this tree of infamy, is become the trophy of thy grandest glory! Far from dimming the splendour of thy Resurrection, the Cross enhances the brilliance of thy magnificent triumph. Thou wast attached to the Wood—thou tookest on thyself the curse that was due to *us*; thou wast crucified between two thieves; thou wast reputed as an impostor, and thine enemies insulted thee in thine agony on this bed of suffering. Hadst thou been but man, O Son of David! all this would have disgraced thy name and memory; the Cross would have been the ruin of thy past glory: but thou art the Son of God, and it is the Cross that proves it. The whole world venerates thy Cross. It was the Cross that brought the world into

¹ 1 Cor. i 24.

² Deut. xxi 23.

submission to thee. The honours that are now paid it more than make amends for the insults that were once offered it. Men are not wont to venerate a cross; but if they do, it is the Cross on which their God died. Oh! *blessed* be he that hung upon the Tree! And do thou, dearest crucified Jesus! in return for the homage we pay to thy Cross, fulfil the promise thou madest us: *And I, if I be lifted up from the earth, will draw all things unto myself.*¹

That thou mightest the more effectually *draw* us, thou this day permittedst us to find the very Wood, whereon thou didst stretch forth thy divine arms to embrace us. Thou hast deigned to give us this holy instrument of thy victory which is to shine near thee in the heavens on the day of judgement; thou hast mercifully confided it to our keeping, in order that we might thence derive a salutary fear of divine Justice, which demanded thy death on this Wood in atonement for our sins. Thou also gavest us this most precious relic, that it might excite us to a devoted love for thee, O divine Victim! who, that we might be blessed, didst take upon thyself the maledictions due to our sins. The whole world is offering thee to-day its fervent thanks for so inestimable a gift. Thy Cross, by being divided into countless fragments, is in all places, consecrating and protecting by its presence every country of the Christian world.

Oh! that we had St Helen's spirit, dear Jesus, and knew, as she did, *the breadth, and length, and height, and depth* of the mystery of thy Cross.² Her love of the mystery made her so earnest in her search for the Cross. And how sublime is the spectacle offered to us by this holy Empress! She adorns thy glorious Sepulchre; she raises thy Cross from its *grave*; who was there, that ever proclaimed with such solemnity as this, the Paschal Mystery? The Sepulchre cries out to us: 'He is risen; he is not here!' The Cross exclaims: 'I held him captive but for a few passing hours: he is not here!'

¹ St John xli 32.

² Eph. iii 18.

He is resplendent in the glory of his Resurrection !
 O Cross ! O Sepulchre ! how brief was the period of
 his humiliation, and how grand the kingdom he won
 by you ! *We will adore* in you the place *where his feet*
*stood,*¹ making you the instruments of our Redemption,
 and thereby endearing you to our respectful love for
 ever. Glory, then, be to thee, O Cross ! dear object
 of this day's festival ! Continue to protect this world
 where our Jesus has left thee. Be its shield against
 Satan. Help us to remember that union of sacrifice
 and triumph which will support us in all our *crosses*.
 for it is by thee, O Cross ! that *Christ conquers, and*
reigns, and commands. CHRISTUS VINCIT, CHRISTUS
 REGNAT, CHRISTUS IMPERAT.

SAME DAY

SAINT ALEXANDER

POPE AND MARTYR

A HOLY Pope and martyr comes to-day to lay his
 bright crown at the foot of the triumphant Cross
 whereby he won his victory. It is Alexander, the fifth
 successor of St Peter. Let us honour this venerable
 witness of the faith, who is now receiving the devout
 homage of the Church Militant, and who, for long ages
 past, has been enjoying in heaven the company of our
 Risen Jesus. The Passion of his divine Master was ever
 present to his mind, whilst here on earth ; and the Church
 has registered in her annals his addition to the Canon
 of the Mass of four words in which he expresses the
 fact of our Lord's having instituted the august mystery
 of the Eucharist *the day before he suffered.*

We owe to the same holy Pontiff another institution
 most dear to Catholic piety. It is by him that the
 Church received the sacramental which is such an object
 of terror to Satan, and which sanctifies everything it

¹ Ps. cxxxi 7.

touches—Holy Water. This is an appropriate day for us to renew our faith in this powerful element of blessing, which heretics and infidels have so frequently made the subject of their blasphemies, but whose use will ever serve as one of the distinguishing marks between them that are and them that are not children of the Church. Water, the instrument of our regeneration, and salt, the symbol of immortality, form, under the Church's blessing, this sacramental, in which we should have the greatest confidence. The sacramentals, like the sacraments, derive their efficacy from the blood of our Redeemer, the merits of which are applied to certain material objects by the power of the priesthood of the new law. Indifference for these secondary means of salvation would be not only an indiscretion, but a sin; and yet in these days of weak faith nothing is so common as this indifference. There are Catholics for whom Holy Water is as though there were no such thing in existence; the continual use made of it by the Church is a lesson lost to *them*; they deprive themselves, without a single regret, of the help wherewith God has thus provided them, both to strengthen their weakness and to purify their souls. May the holy Pontiff Alexander pray for them, that their faith may become more what it ought to be; and that they may begin to value the supernatural aids which God, out of pure mercy to them, has so profusely bestowed on his Church.

The Church commemorates with St Alexander two holy priests, Eventius and Theodulus, who suffered with him, and St Juvenal, bishop of Narni and Confessor, whose death occurred on the same day. A short account of the latter has been added to the lesson in commemoration of the martyrs.

Alexander Romanus, Adriano imperatore regens Ecclesiam, magnam partem Romanæ nobilitatis ad Christum convertit. Is constituit ut tantummodo panis et vinum in mysterio offerretur:

Alexander, who was born at Rome, governed the Church during the reign of the emperor Adrian, and converted a great portion of the Roman nobles to Christ. He decreed that only bread and wine should be offered

vinum autem aqua misceri jussit, propter sanguinem et aquam quæ ex Jesu Christi latere profuxerunt; et in Canone missæ addidit: *Qui pridie quam pateretur.* Idem decrevit, ut aqua benedicta sale admixto perpetuo in Ecclesia asservaretur, et cubiculis adhiberetur ad fugandos dæmones. Sedit annos decem, menses quinque, et dies viginti, vitæ sanctitate et salutaribus institutis illustris. Martyrio coronatus est una cum Eventio et Theodulo presbyteris, sepultusque est via Nomentana, tertio ab Urbe lapide, eodem in loco ubi securi percussus fuerat: creatus diverso tempore mense decembri presbyteris sex, diaconis duobus, et episcopis per diversa loca quinque. Eorum corpora postea in Urbem translata in Ecclesia sanctæ Sabinae condita sunt. In eundem diem incidit beata mors sancti Juvenalis Narniensis episcopi: qui cum plurimos in ea urbe sanctitate et doctrina Christo peperisset clarus miraculis in pace quievit, ibique honorifice sepultus est.

in the Mass, but that water should be mingled with the wine, in memory of the Blood and Water which flowed from the Side of Christ Jesus. He added to the Canon of the Mass these words: *Qui pridie quam pateretur.* He also decreed that Holy Water, with salt in it, should always be kept in the church, and that it should be used in the dwellings of the faithful for the purpose of driving away evil spirits. He governed the Church ten years, five months, and twenty days. He was illustrious for the holiness of his life and for the useful laws which he made. He was crowned with martyrdom together with the priests Eventius and Theodulus, and was buried on the Nomentan Way, three miles out of Rome, on the very spot where he had been beheaded. He ordained, in the December of various years, six priests, two deacons, and five bishops for divers places. The bodies of these Saints were afterwards translated to the Church of Saint Sabina in Rome. On this same day occurred the death of blessed Juvenal, bishop of Narni, who, after having, by his learning and virtue, converted many persons of that city to Christ, and being celebrated for the miracles he wrought, slept in peace, and was honourably buried in the same city.

Receive, O holy Pontiff, on this day, sacred to the Cross of thy divine Master, the devout homage of the Christian people. It was by the way of the Cross that thou didst this day ascend to heaven; it is but just that thy praise should be mingled with those which

we are giving to the sacred instrument of our Redemption. Intercede for us with him who shed his blood for us upon this Tree of Life: may he graciously accept our celebration of his triumphant Resurrection and the hymns we sing in honour of his Cross. Pray for us that our faith may increase; that thus we may appreciate the divine economy of the Redemption, whereby our Lord Jesus Christ deigned to employ for our salvation those very elements which the enemy had perverted to our destruction. Drive far from us that wretched rationalism which, whilst approving of certain usages of the Church because they happen to fit in with its fancies, presumes to treat all the rest with disdain. Pray also for the holy Church of Rome! She invokes thy name on this thy feast; prove to her that she is still dear to thee.

MAY 4

SAINT MONICA

WIDOW

IN the company of our Risen Lord there are two women, two mothers, of whom we have often had to speak during the last few weeks: they are Mary, mother of James the Less and Thaddeus, and Salome, mother of James the Great and John the beloved disciple. They went with Magdalen to the Sepulchre on the Resurrection morning; they carried spices to anoint the Body of Jesus; Angels spoke to them; and, as they returned to Jerusalem, our Lord appeared to them, greeted them, and allowed them to kiss his sacred feet. Since that day, he has repaid their love by frequently appearing to them; and on the day of his Ascension from Mount Olivet, they will be there, together with our blessed Lady and the Apostles, to receive his farewell blessing. Let us honour these faithful companions of Magdalen, these models of the love we should show to our Lord in his Resurrection; let us also venerate them as mothers who gave four Apostles to the Church.

But lo! on this fourth morning of beautiful May, there rises, near to Mary and Salome, another woman, another mother. She, too, is fervent in her love of Jesus. She, too, gives to Holy Church a treasure—the child of her tears, a Doctor, a Bishop, and one of the grandest Saints of the New Law. This woman, this mother, is Monica, doubly mother of Augustine. This masterpiece of God's grace was produced on the desert soil of Africa. Her virtues would have been unknown till the day of judgement, had not the pen of the great bishop of Hippo, prompted by the holy affection of his filial heart, revealed to us the merits of this woman,

whose life was humility and love, and who now, immortalized in men's esteem, is venerated as the model and patroness of Christian mothers.

One of the great charms of the book of *Confessions* is Augustine's fervent praise of Monica's virtues and devotedness. With what affectionate gratitude he speaks, throughout his whole history, of the untiring constancy of this mother who, seeing the errors of her son, 'wept over him more than other mothers weep over the dead body of their children.'¹ Our Lord, who from time to time consoles with a ray of hope the souls he tries, had shown to Monica in a vision the future meeting of the son and mother; she had even heard a holy bishop assure her that the child of so many tears could never be lost: still the sad realities of the present weighed heavily on her heart; and both her maternal love and her faith caused her to grieve over this son, who kept away from her, yea, who kept away from *her* because he was unfaithful to his God. The anguish of this devoted heart was an expiation which would at a future period be applied to the guilty one; fervent and persevering prayer, joined with suffering, prepared Augustine's second birth; and, as he himself says, 'she went through more when she gave me my *spiritual* than when she gave me my *corporal* birth.'²

At last, after long years of anxiety, the mother found at Milan this son of hers who had so cruelly deceived her, when he fled from her roof to go and risk his fortune in Rome. She found him still doubting the truth of the Christian religion, but tired of the errors that had misled him. Augustine was not aware of it, but he had really made an advance towards the true faith. 'She found me,' says he, 'in extreme danger, for I despaired of ever finding the truth. But when I told her that I was no longer a Manichean, and yet not a Catholic Christian, the announcement did not take her by surprise. She leaped for joy at being made sure that one half of my misery was gone. As to the other,

¹ *Confessionum*, lib. iii, cap. xi.

² *Ibid.* lib. v, cap. ix.

she wept over me, as dead indeed, but to rise again; she turned to thee, O my God, and wept, and in spirit brought me and laid the bier before thee, that thou mightest say to the widow's son: *Young man! I say to thee, arise!* Then would he come to life again, and begin to speak, and thou couldst give him back to his mother! . . . Seeing then that although I had not yet found the truth, I was delivered from error, she felt sure that thou wouldst give the other half of the whole thou hadst promised. She told me in a tone of gentlest calm, but with her heart full of hope, that she was confident, in Christ, that before leaving this world, she would see me a faithful Catholic.¹

At Milan, Monica formed acquaintance with the great St Ambrose, who was the instrument chosen by God for the conversion of her son. 'She had a very great affection for Ambrose,' says Augustine, 'because of what he had done for my soul; and he too loved her, because of her extraordinary piety, which led her to the performance of good works, and to fervent assiduity in frequenting the Church. Hence, when he saw me, he would frequently break out in her praise, and congratulate me on having such a mother.'² The hour of grace came at last. The light of faith dawned upon Augustine, and he began to think of enrolling himself a member of the Christian Church; but the pleasures of the world, in which he had so long indulged, held him back from receiving the holy sacrament of baptism. Monica's prayers and tears won for him the grace to break this last tie. He yielded and became a Christian.

But God would have this work of his divine mercy a perfect one. Augustine, once converted, was not satisfied with professing the true faith; he aspired to the sublime virtue of continence. A soul favoured as his then was could find no further pleasure in anything that this world had to offer him. Monica, who was anxious to guard her son against the dangers of a relapse into sin, had been preparing an honourable marriage

¹ *Confessionum*, lib. vi, cap. i.

² *Ibid.* lib. vi, cap. ii.

for him; but Augustine came to her one day, accompanied by his friend Alypius, and told her that he was resolved to aim at the most perfect life. Let us listen to the Saint's account of this interview with his mother; it was immediately after he had been admonished by the voice from heaven: 'We (Augustine and Alypius) go at once to my mother's house. We tell her what has taken place; she is full of joy. We tell her all the particulars; she is overpowered with feelings of delight and exultation. She blessed thee, O my God, who canst do beyond what we ask or understand. She saw that thou hadst done more for me than she had asked of thee, with her many piteous and tearful sighs. . . . Thou hadst changed her mourning into joy even beyond her wishes, yea, into a joy far dearer and chaster than she could ever have had in seeing me a father of children.'¹ A few days after this, and in the Church of Milan, a sublime spectacle was witnessed by angels and men: Ambrose baptized Augustine in Monica's presence.

The saintly mother had fulfilled her mission: her son was regenerated to truth and virtue, and she had given to the Church the greatest of her Doctors. The evening of her long and laborious life was approaching and she was soon to find eternal rest in the God for whose love she had suffered so much. The son and mother were at Ostia, waiting for the vessel that was to take them back to Africa. 'I and she were alone,' says Augustine, 'and were standing near a window of our lodging, which commanded a view of the garden. We were having a most charming conversation. Forgetting the past, and stretching forward to the things beyond, we were talking about the future life of the Saints, which eye hath not seen, nor ear heard, nor hath it ascended into man's heart. . . . And whilst thus talking about it and longing for it, our hearts seemed to bound forward and reach it. We sighed, and left the first-fruits of our spirit there, and returned to the sound of our own voice. . . . Then my mother said to me: "My son!

¹ *Confessionum*, lib. viii, cap. xii.

as far as I am concerned, there is nothing now that can give me pleasure in this life. I know not what I can do, or why I should be here, now that I have nothing to hope for in this world. There was one thing for which I desired to live somewhat longer, and it was to see thee a Catholic Christian before my death. My God has granted me this and more, for I see that thou hast despised earthly pleasures and become his servant. What do I here?"¹

She had not long to wait for the divine invitation. She breathed forth her pure soul a few days after this incident, leaving an indelible impression upon the heart of her son, a name most dear and honoured to the Church, and a perfect example of the purest and holiest maternal affection to Christian mothers.

The life and virtues of St Monica are thus briefly portrayed in to-day's Liturgy:

Monica, sancti Augustini dupliciter mater, quia eum et mundo et cœlo peperit, marito mortuo, quem senectute confectum Jesu Christo conciliavit, castam, et operibus misericordiæ exercitam viduitatem agebat: in assiduis vero ad Deum orationibus pro filio, qui in Manichæorum sectam inciderat, lacrymas effundebat: quem etiam Mediolanum secuta est: ubi ipsum frequenter hortabatur, ut ad episcopum Ambrosium se conferret. Quod cum ille fecisset, ejus et publicis concionibus et privatis colloquiis catholicæ fidei veritatem edoctus, ab eodem baptizatus est.

Mox in Africam redeuntes cum ad Ostia Tiberina constitissent, incidit in febrem. Quo in morbo cum eam quo-

Monica was doubly Augustine's mother, inasmuch as she gave him both temporal and eternal life. Having lost her husband, whom she converted in his old age to Christ Jesus, she spent her widowhood in holy continency and works of mercy. Her prayers and tears were continually offered up to God for her son, who had fallen into the heresy of the Manicheans. She followed him to Milan, where she frequently exhorted him to visit the bishop Ambrose. He did so, and having learned the truth of the Catholic faith, both by the public discourses and private conversations of Ambrose, he was baptized by him.

Having reached Ostia on their return home to Africa, Monica was taken ill of a fever. During her sickness, she one

¹ *Confessionum*, lib. ix, cap. x.

dam die anima defecisset, ut se collegit: Ubi, inquit, eram? Et adstantes intuens: Ponite hic matrem vestram: tantum vos rogo, ut ad altare Domini memineritis mei. Nono autem die beata mulier animam Deo reddidit. Ejus corpus ibi in ecclesia sanctæ Auræ sepultum est: quod postea Martino Quinto summo Pontifice Romam translatum, in ecclesia sancti Augustini honorifice conditum est.

day lost her consciousness: and having returned to herself, she said: 'Where was I?' Then looking at her children, she said: 'Bury your mother here. All I ask of you is that you remember me at the altar of the Lord.' The holy woman yielded up her soul to God on the ninth day. Her body was buried there, in the Church of Saint Aurea; but was afterwards translated to Rome, during the pontificate of Martin the Fifth, and was buried with much honour in the Church of Saint Augustine.

The Middle Ages have left us several liturgical pieces composed in honour of St Monica; but most of them are poor. The sequence we select is not without merit; it has even been attributed to Adam of Saint-Victor.

SEQUENCE

Augustini magni patris,
Atque suæ piæ matris
Laudes et præconia
Decantemus, venerantes
Et optata celebrantes
Hodie solemnia.

Mater casta, fide gnara,
Vita clara, Christo chara,
Hæc beata Monica
De profano propagatum,
Jam nunc parit suum natum
In fide catholica.

Felix imber lacrymarum,
Quo effulsit tam præclarum
Lumen in Ecclesia!
Multo fletu seminavit,
Germen ubi reportavit
Metens in lætitia.

Plus accepit quam petivit:
O quam miro tunc gestivit
Spiritus tripudio,

Let us sing the praises of the great Father Augustine and of his holy mother. Let us devoutly celebrate the beloved solemnity of this day.

The blessed Monica was a virtuous mother, well instructed in the faith, edifying in her conduct, and dear to Christ. Her son was born of a pagan father; but she gave him a second birth — she brought him to the Catholic faith.

O happy shower of tears, through which shone forth so bright a light within the Church! Monica sowed in much weeping, but she reaped her fruit in joy.

She received more than she asked: Oh! how grand was the gladness that filled her soul,

Cernens natum fide ratum,
Sed et Christo jam sacratum
Toto mentis studio !

Hæc egenis ministravit,
Et in eis Christum pavit,
Mater dicta pauperum ;
Curam gerens infirmorum,
Lavit, stravit, et eorum
Tersit sordes vulnerum.

O matrona gratiosa,
Quam transfigunt amorosa
Crucifixi stigmata !
His accensa sic ploravit,
Lacrymis quod irrigavit
Pavimenti schemata.

Pane cœli saturata,
Stat a terris elevata
Cubiti distantia ;
Mente rapta exsultavit :
' Volitemus,' exclamavit,
' Ad cœli fastigia.'

Eia, mater et matrona,
Advocata et patrona
Sis pro tuis filiis,
Ut dum carne exuemur,
Nato tuo sociemur
Paradisi gaudiis.
Amen.

when she saw her son staunch
in faith, yea, and devoted with
his whole heart to Christ !

She was called the mother of
the poor, for she ministered to
them in their necessities, and
gave to Christ the food she gave
to *them*. She took care of the
sick, washed them, nursed them,
and dressed their wounds.

O saintly matron, whose soul
was pierced with compassion for
the dear Wounds of her crucified
Lord ! She wept for love when
she thought upon them, and her
tears bedewed the spot on which
she prayed.

When she received the Bread
of Heaven, she was raised from
the ground and in her rapture
exclaimed with joy: ' Let us
fly to heaven above !'

O mother and matron ! be
to us thy children an advocate
and patroness, that so, when we
quit the flesh, we may be united
to Augustine, thy son, in the joys
of paradise. Amen.

O thou model of mothers ! Christendom honours thee
as one of the most perfect types of human nature
regenerated by Christ. Previous to the Gospel, during
those long ages when woman was kept in a state of
abjection, a mother's influence on her children was
feeble and insignificant ; her duties were generally
limited to looking after their bodily well-being ; and if
some mothers of those times have handed their names
down to posterity, it is only because they taught their
sons to covet and win the passing glory of this world.
But we have no instance in pagan times of a mother
training her son to virtue, following him from city to
city that she might help him in the struggle with error
and the passions, and encourage him to rise after a fall ;

we do not meet with one who devoted herself to continual prayer and tears, with a view to obtain her son's return to truth and virtue. Christianity alone has revealed a mother's mission and power.

What forgetfulness of thyself, O Monica, in thine incessant endeavour to secure Augustine's salvation! After God, thou livest for him, and to live for thy son in such a way as this, is it not living for God, who deigns to use *thee* as the instrument of his grace? What carest thou for Augustine's glory and success in this world when thou thinkest of the eternal dangers and of the eternal separation from God and thee to which he is exposed. There is no sacrifice which thy maternal heart is not ready to make in order to satisfy the divine justice: it has its rights and thou art too generous not to satisfy them. Thou waitest patiently, day and night, for God's good time to come. The delay only makes thy prayer more earnest. Hoping against all hope, thou at length feelest within thy heart the humble but firm conviction that the object of all these tears can never be lost. *Moved with mercy* towards thee, as he was towards the sorrowing mother of Naim, he speaks with that voice which nothing can withstand: '*Young man! I say to thee, arise!*' and he gives him to his mother;¹ he gives thee the dear one whose death thou hadst so bitterly bewailed, but from whom thou couldst not tear thyself.

What a recompense of thy maternal love is this! God is not satisfied with restoring thee Augustine full of life; this son of thine rises at once from the very depths of error and sin to the highest virtue. Thou hadst prayed that he might become a Catholic and break certain ties which were both a disgrace and danger to him; when lo! one single stroke of grace has raised him to the sublime state of the Evangelical Counsels. Thy work is more than done, O happy mother! Speed thee to heaven; where till thy Augustine joins thee, thou art to gaze on the saintly life and works of this son,

¹ St Luke vii 14, 15.

whose salvation is due to thee and whose glory, even while he sojourns here below, sheds a bright halo over thy venerated name.

From the eternal home where thou art now happy with this son who owes to thee his life both of earth and heaven, cast a loving look, O Monica, on the many Christian mothers who are now fulfilling on earth the hard but noble mission which was once thine. *Their* children are also dead with the death of sin; and they would restore them to true life by the power of their maternal love. After the Mother of Jesus, it is to thee that they turn, O Monica, whose prayers and tears were once so efficacious and so fruitful. Take their cause in hand; thy tender and devoted heart cannot fail to compassionate them in the anguish which was once thine own. Maintain their courage; teach them to hope. The conversion of these dear ones is to cost them many a sacrifice; procure them the generosity and fortitude to pay the price thus asked of them by God. Let them remember that the conversion of a soul is a greater miracle than raising a dead man to life; and that divine justice demands a compensation which they, the mothers of these children, must be ready to make. This spirit of sacrifice will destroy that hidden egotism which is but too frequently mingled with what seems to be affection of the purest kind. Let them ask themselves if they would rejoice as thou didst, O Monica, at finding that a vocation to the Religious life was the result of the conversion they have so much at heart. If they are thus disinterested, let them not fear; their prayers and sufferings must be efficacious; sooner or later, the wished-for grace will descend upon the prodigal, and he will return to God and to his mother.

MAY 5

SAINT PIUS V

POPE

WE have already met with the names of several Pontiffs on the Paschal Calendar. They form a brilliant constellation around our Risen Jesus, who, during the period between his Resurrection and Ascension, gave to Peter, their predecessor, the keys of the kingdom of heaven. Anicetus, Soter, Caius, Cletus and Marcellinus, held in their hands the palm of martyrdom: Leo was the only one who did not shed his blood in the cause of his divine Master. To-day there comes before us a holy Pope who governed the Church in these latter times; he is worthy to stand amidst the Easter group of Pontiffs. Like Leo, Pius V was zealous in combating heresy; like Leo, he saved his people from the barbarian yoke.

The whole life of Pius V was a combat. His pontificate fell during those troubled times when Protestantism was leading whole countries into apostasy. Italy was not a prey that could be taken by violence: artifice was therefore used, in order to undermine the Apostolic See and thus develop the whole Christian world in the darkness of heresy. Pius defended the Peninsula with untiring devotedness from the danger that threatened her. Even before he was raised to the Papal Throne he frequently exposed his life by his zeal in opposing the preaching of false doctrines. Like Peter the Martyr, he braved every danger and was the dread of the emissaries of heresy. When seated on the Chair of Peter, he kept the innovators in check by fear, roused the sovereigns of Italy to energy and by measures of moderate severity drove back beyond the Alps the torrent that would have swept Christianity from Europe

had not the Southern States thus opposed it. From that time forward, Protestantism has never made any further progress: it has been wearing itself out by doctrinal anarchy. We repeat it: this heresy would have laid all Europe waste, had it not been for the vigilance of the pastor who animated the defenders of truth to resist it where it already existed, and who set himself as a wall of brass against its invasion in the country where he himself was the master.

Another enemy, taking advantage of the confusion caused in the West by Protestantism, organized an expedition against Europe. Italy was to be its first prey. The Ottoman fleet started from the Bosphorus. This again would have meant the ruin of Christendom but for the energy of the Roman Pontiff, our Saint. He gave the alarm, and called the Christian Princes to arms. Germany and France, torn by domestic factions that had been caused by heresy, turned a deaf ear to the call. Spain alone, together with Venice and the little Papal fleet, answered the summons of the Pontiff. The Cross and Crescent were soon face to face in the Gulf of Lepanto. The prayers of Pius V decided the victory in favour of the Christians, whose forces were much inferior to those of the Turks. We shall return to this important event when we come to the Feast of the Rosary in October. But we cannot omit to mention to-day the prediction uttered by the holy Pope, on the evening of the great day of October 7, 1571. The battle between the Christian and Turkish fleets lasted from six o'clock in the morning till late in the afternoon. Towards evening, the Pontiff suddenly looked up towards heaven, and gazed upon it in silence for a few seconds. Then turning to his attendants, he exclaimed: 'Let us give thanks to God! The Christians have gained the victory!' The news soon arrived at Rome; and thus, Europe once more owed her salvation to a Pope! The defeat at Lepanto was a blow from which the Ottoman Empire has never recovered: its fall dates from that glorious day.

The zeal of this holy Pope for the reformation of Christian morals, his establishment of the observance of the laws of discipline prescribed by the Council of Trent and his publication of the new Breviary and Missal have made his six years' pontificate to be one of the richest periods of the Church's history. Protestants themselves have frequently expressed their admiration of this vigorous opponent of the so-called *Reformation*. 'I am surprised,' said Bacon, 'that the Church of Rome has not yet canonized this great man.' Pius V did not receive this honour till about a hundred and thirty years after his death; so impartial is the Church, when she has to adjudicate this highest of earthly honours even to her most revered Pastors!

Of the many miracles which attested the merits of this holy Pontiff, even during his life, we select the two following: As he was one day crossing the Vatican piazza, which is on the site of the ancient Circus of Nero, he was overcome with a sentiment of enthusiasm for the glory and courage of the martyrs who had suffered on that very spot in the first persecution. Stooping down, he took up a handful of dust from the hallowed ground which had been trodden by so many generations of the Christian people since the peace of Constantine. He put the dust into a cloth which the Ambassador of Poland, who was with him, held out to receive it. When the Ambassador opened the cloth, after returning to his house, he found it all saturated with blood, as fresh as though it had been that moment shed: the dust had disappeared. The faith of the Pontiff had evoked the blood of the martyrs, which thus gave testimony against the heretics that the Roman Church, in the sixteenth century, was identically the same as that for which those brave heroes and heroines laid down their lives in the days of Nero.

The heretics attempted more than once to destroy a life which baffled all their hopes of perverting the faith of Italy. By a base and sacrilegious stratagem, aided by treachery, they put a deadly poison on the

feet of the crucifix which the Saint kept in his Oratory, and which he was frequently seen to kiss with great devotion. In the fervour of prayer, Pius was about to give this mark of love to the image of his crucified Master, when suddenly the feet of the crucifix detached themselves from the Cross and eluded the proffered kiss of the venerable old man. The Pontiff at once saw through the plot whereby his enemies would fain have turned the life-giving Tree into an instrument of death.

In order to encourage the faithful to follow the sacred Liturgy, we will select another interesting example from the life of this great Saint. When, lying on his bed of death, and just before breathing his last, he took a parting look at the Church on earth, which he was leaving for that of heaven, he wished to make a final prayer for the flock which he knew was surrounded by danger; he therefore recited, but with a voice that was scarcely audible, the following stanza of the Paschal hymn: 'We beseech thee, O Creator of all things! that in these days of Paschal joy, thou defend thy people from every assault of death!'¹

Let us now read the eulogy of this saintly Pope of modern times, as given in the divine Office:

Pius in oppido Insubriæ, quod Boscum vocant, natus, sed e Bononia oriundus ex nobili Ghisleriorum familia, cum quatuordecim esset annorum, Ordinem Prædicatorum ingressus est. Erat in eo admirabilis patientia, profunda humilitas, summa vitæ austeritas, continuum orationis studium, et regu-

Pius was born at Bosco, a town in Lombardy, though his parents were the Ghisleri, a noble family at Bologna. He entered the Order of the Friars Preachers when he was fourteen years of age. He was remarkable for his patience, deep humility, great mortifications, love of prayer and religious discipline, and most ardent zeal for God's

¹ The Stanza recited by the dying Pontiff was, in the Breviary of his time, as follows:

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

When the hymns were corrected under the pontificate of Urban the Eighth, this stanza was totally changed: *Ut sis perenne mentibus*, etc. [The Monastic Breviary has retained the original.—Tr.]

laris observantiæ, ac divini honoris ardentissimus zelus. Philosophiæ vero, ac Theologiæ incumbens, adeo in iis excelluit, ut illas docendi munus magna cum laude per multos annos exercuerit. Sacras conciones pluribus in locis cum ingenti auditorum fructu habuit. Inquisitionis officium inviolabili animi fortitudine diu sustinuit, multasque civitates, non sine vitæ discrimine, ab hæresi tunc grassante immunes servavit.

A Paulo Quarto, cui ob eximias virtutes charissimus erat, ad Nepesinum et Sutrinum Episcopatum promotus, et post biennium, inter Romanæ Ecclesiæ Presbyteros Cardinales adscriptus fuit. Tum ad Ecclesiam Montis Regalis in Subalpinis a Pio Quarto translatus, cum plures in eam abusus irrepsisse cognovisset, totam diocesim lustravit; rebusque compositis, Romam reversus, gravissimis expediendis negotiis applicatus, quod justum erat apostolica libertate et constantia decernebat. Mortuo autem Pio, præter omnium expectationem electus. Pontifex, nihil in vitæ ratione, excepto exteriori habitu, immutavit. Fuit in eo religionis propagandæ perpetuum studium, in Ecclesiastica disciplina restituenda indefessus labor, in extirpandis erroribus assidua vigilantia, in sublevandis egentium necessitatibus indeficiens beneficentia, in Sedis Apostolicæ juribus vindicandis robor invictum.

honour. He applied himself to the study of Philosophy and Theology, and with so much success that for many years he taught them in a manner that gained him universal praise. He preached the word of God in many places and produced much fruit. For a long period he held with dauntless courage the office of Inquisitor; and at the risk of his life preserved many cities from the then prevalent heresy.

Paul the Fourth, who esteemed and loved him on account of his great virtues, made him bishop of Nepi and Sutri, and two years later numbered him among the Cardinal Priests of the Roman Church. He was translated to the Church of Mondovi in Piedmont by Pius the Fourth, and finding that many abuses had crept in, made a visitation of the whole diocese. Having put all things in order, he returned to Rome, where he was entrusted with matters of the gravest importance; all of which he transacted with an apostolic impartiality and firmness. At the death of Pius the Fourth, he was, contrary to everyone's expectation, chosen Pope. With the exception of his outward garb, he changed nothing of his manner of life. He showed great virtue in his unremitting zeal for the propagation of the Faith, untiring efforts for the restoration of ecclesiastical discipline, assiduous vigilance in extirpating error, unflinching charity in relieving the necessities of the poor, and invincible courage in vindicating the rights of the Apostolic See.

Selimum Turcarum tyrannum multis elatum victoriis, ingenti comparata classe, ad Echinades insulas, non tam armis quam fuis ad Deum precibus devicit. Quam victoriam ea ipsa hora qua obtenta fuit, Deo revelante, cognovit, suisque familiaribus indicavit. Dum vero novam in ipsos Turcas expeditionem moliretur, in gravem morbum incidit; et acerbissimis doloribus patientissime toleratis, ad extrema deveniens, cum Sacramenta de more suscepisset, animam Deo placidissime reddidit, anno millesimo quingentesimo septuagesimo secundo, ætatis suæ sexagesimo octavo; cum sedisset annos sex, menses tres, dies viginti quatuor. Corpus ejus in Basilica sanctæ Mariæ ad Præsepe summa fidelium veneratione colitur, multis a Deo ejus intercessione patratæ miraculis. Quibus rite probatis, a Clemente Undecimo, Pontifice Maximo, Sanctorum numero adscriptus est.

A powerful fleet having been equipped at Lepanto against Selim, the sultan of the Turks, who was flushed with the many victories he had gained, the Pontiff won the battle, not so much by arms as by prayers. By divine revelation he knew of the victory the moment it was won, and announced it to his household. Whilst engaged in preparing a new expedition against the Turks, he fell dangerously ill. He suffered the most excruciating pains with exceeding great patience. When his last hour approached, he received the sacraments, according to the Christian practice, and most calmly breathed forth his soul into God's hands in the year 1572, and in the sixty-eighth year of his age, after a pontificate of six years, three months, and twenty-four days. His body is honoured by the devout veneration of the faithful; it lies in the Church of Saint Mary Major. Through his intercession, many miracles have been wrought by God; which being authentically proved, he was canonized by Pope Clement the Eleventh.

St Pius is one of the leading glories of the Dominican Order. We find the following Responsories and Hymns in the Breviary of that Order:

RESPONSORIES

R̄y. Dum novus hic Moyses in colle pansis manibus Deum precabatur, ad Naupactum Amalec Israeli perfidus mari profigatur: * Partaque victoria Pio revelatur. Alleluia.

R̄y. Whilst this new Moses was praying to God on the mount, with hands extended, the perfidious Amalec, Israel's foe, was put to flight in the gulf of Lepanto, * And the victory was revealed to Pius. Alleluia.

☩. Dum extendit virgam Rosarii, demerguntur hostes nefarii. * Partaque victoria Pio revelatur. Alleluia.

R̄. Ad ceram Agni candidi, a Pio benedicti, captant salutem languidi: resiliunt piroboli: * Sclopos evadunt icti. Alleluia.

☩. Dat farinis incrementa, sedat ignium tormenta: tranquillatur maria. * Sclopos evadunt icti. Alleluia.

R̄. Priscos agones martyrum ostentans Romanorum, ingens edit miraculum: * In turba populorum. Alleluia.

☩. Oratori Christiano dans e campo Vaticano cruentatos pulveres. * In turba populorum. Alleluia.

R̄. Christi plantas osculari fixas cruci gestiit; sed pro vita sui chari pedes ista retrahit: * Toxicum imbutis dari oscula prohibuit. Alleluia.

☩. Absit mihi gloriari, absit oscula venari, nisi in cruce Domini: * Toxicum imbutis dari oscula prohibuit. Alleluia.

☩. Whilst he stretched forth the rod of the Rosary, the wicked enemies were drowned in the sea. * And the victory was revealed to Pius. Alleluia.

R̄. The white waxen Lambs, that were blessed by Pius, gave health to the sick: the bullets that were fired, rebounded: * They that were shot at, escaped injury. Alleluia.

☩. They multiplied flour, they quenched fire, they calmed the sea: * They that were shot at, escaped injury. Alleluia.

R̄. To show the ancient combats of the martyrs of Rome, he works a great miracle: * Before a crowd of people. Alleluia.

☩. He gives to a Christian Ambassador some dust impregnated with blood, which he took up from the ground of the Vatican: * Before a crowd of people. Alleluia.

R̄. He wished to kiss the feet of Christ fastened to the cross; but the feet withdrew, that the life of Christ's dear servant might be saved: * They were covered with poison and would not receive his kiss. Alleluia.

☩. God forbid that I should glory, God forbid that I should seek to imprint my kisses, save on the Cross of my Lord. * They were covered with poison and would not receive his kiss. Alleluia.

HYMN

Pio beato jubilos
Canora pangant organa:
Nimbosque pellant nubilos
Sacrae diei gaudia.

Let our sweet organs give
forth their glad sound in honour
of blessed Pius! Let the joys
of this sacred day dispel all
stormy clouds.

Hic Michael certamine
Fregit draconis impetum:
Pique sumpto nomine,
Hostem repressit impium.

Ecclesiæ pericula
Umbone firmo depulit:
Sectariorum spicula
Mucrone forti messuit.

Zelus iste Phinees
Sacris stetit pro mœnibus,
Ut barbaros acinaces
Arceret a fidelibus.

Hic disciplinam moribus
Cura revexit sedula:
Et impiis erroribus
Objecit hic repagula.

Pii talenta largitas
Non vinxit in sudario
Necessitates publicas
Toto juvans ærario.

Pater benignus pauperum
Manus habens tornatiles,
Pavit greges famelicos
Effusione munerum.

Quæsumus auctor omnium,
In hoc paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.
Amen.

The following hymn is placed near the tomb of our Saint, in the Church of Saint Mary Major, for the use of those who visit his shrine:

HYMN

Belli tumultus ingruit,
Cultus Dei contemnitur:
Ultrixque culpam persequens,
Jam pœna terris imminet.

The scourge of war is on us,
for the worship of God is de-
spised: the chastisement that
avenges guilt is menacing our
earth.

His name in baptism was Michael and he conquered the devil in battle: he took the name of Pius and repressed the impious foe.

He was the firm shield against the dangers that attacked the Church: he was the strong sword that mowed down the ranks of the heretics.

He was the zealous Phinees who stood for the defence of the Holy City, that he might protect the faithful from the scimitar of the Turks.

His strenuous care redisciplined morals; and to impious errors he opposed a barrier of restraint.

Pius had too generous a heart to hide his wealth in a napkin; he threw open his whole treasury, that he might relieve the necessities of his people.

Kind father of the poor, with his hands ever pouring forth charity, he fed and amply provided for his subjects when suffering famine.

We beseech thee, O Creator of all things! that in these days of Paschal joy thou defend thy people from every assault of death. Amen.

Quem nos, in hoc discrimine,
 Cœlestium de sedibus
 Præsentiorem vindicem,
 Quam te, Pie, invocabimus ?

Nemo, beate Pontifex,
 Intensiore robore
 Quam tu, superni numinis
 Promovit in terris decus ;

Ausive fortioribus
 Avertit a cervicibus,
 Quod christianis gentibus
 Jugum parabant barbari.

Majora qui cœlo potes,
 Tu supplices nunc aspice :
 Tu civium discordias
 Compesce et iras hostium.

Precante te, pax aurea
 Terras revisat, ut Deo
 Tuti queamus reddere
 Mox lætiora cantica.

Tibi, beata Trinitas,
 Uni Deo sit gloria,
 Laus et potestas omnia
 Per sæculorum sæcula.
 Amen.

In this peril, which of the heavenly citizens can we better invoke in our defence than thee, O Pius ?

O blessed Pontiff ! no mortal ever laboured with such zealous vigour to promote God's glory on earth as thou didst ;

No mortal ever struggled, as thou didst, to free Christian lands from the yoke which barbarians were seeking to put upon them.

Thy power is greater now that thou art in heaven : look upon us thy clients ! Restrain civil discord and repel our enemies.

May thy prayers bring golden peace upon the earth ; that in calm security we may sing our canticles to God with a gladder heart.

To thee, O Blessed Trinity, one God, be glory, praise and power, for ever and ever. Amen.

Pontiff of the living God ! thou wast, whilst on earth, *the pillar of iron and wall of brass*, spoken of by the prophet.¹ Thine unflinching firmness preserved the flock entrusted to thee from the violence and snares of its many enemies. Far from desponding at the sight of the dangers thou didst redouble thy courage just as men raise the embankments higher when they see the torrent swell. By thee was the spread of heresy checked ; by thee was the Mussulman invasion repelled, and the haughty Crescent humbled. God honoured thee by choosing thee as the avenger of his glory and the deliverer of the Christian people : receive our thanks and the homage of our humble praise ! By thee were repaired the injuries done to the Church during a period

¹ Jer. i 18.

of unusual trial. The true reform—the reform that is wrought by authority—was vigorously applied by thy strong and holy hand. To thee is due the restoration of the Divine Service by the publication of the books of holy Liturgy. And all these glorious deeds were done in the six short years of thy laborious pontificate !

Hear now the prayers addressed to thee by the Church Militant, whose destinies were once in thy hands. When dying, thou didst beseech our Risen Jesus to grant her protection against the dangers which were then threatening her: oh ! see the state to which licentious error has now reduced almost the whole Christian world ! The Church has nothing left to her wherewith to make head against her countless enemies, save the promises of her divine Founder; all visible support is withdrawn from her; she has been deprived of everything except the merit of suffering and the power of prayer. Unite, O holy Pontiff, *thy* prayers to hers, and show how unchanged is thy love of the flock of Christ. Protect in Rome the Chair of thy successor attacked by open violence and astute hypocrisy. Princes and peoples seem to have conspired against God and his Christ: disconcert the schemes of sacrilegious ambition, and the plots of impiety which would fain give the lie to the word of God. Avert, by thine intercession, the scourges which are threatening those nations that have become ungrateful to the Church and indifferent to the attempts made against her to whom they owe all they possess. Pray that the blind may see and the wicked be confounded. Pray that the True Faith may enlighten those numberless souls that call error truth and darkness light.

In the midst of this dark and menacing night, thine eyes, O holy Pontiff, discern them that are the faithful sheep of Christ: bless them, aid them, increase their number. Graft them on the venerable Tree which dieth not, that they may not be carried away by the storm. Obtain for them docility to the Faith and traditions of Holy Church; it is their only stay amidst

the tide of error which is now threatening to deluge the whole world. Preserve to the Church the holy Order in which thou wast trained for the high mission destined for thee; maintain within her that race of men, powerful in work and word, zealous for the faith and sanctification of souls, of which we read in her Annals, and which has yielded saints such as thyself. And lastly, O Pius, remember that thou wast once the Father of the faithful: continue to be so, by thy powerful intercession, till the number of the elect be filled up !

MAY 6

SAINT JOHN

BEFORE THE LATIN GATE

THE beloved Disciple John, whom we saw standing near the crib of the Babe of Bethlehem, comes before us again to-day; and this time he pays his delighted homage to the glorious Conqueror of death and hell. Like Philip and James, he is clad in the scarlet robe of martyrdom. The month of May, so rich in Saints, was to be graced with the palm of St John.

Salome one day presented her two sons to Jesus, and with a mother's ambition asked him to grant them the highest places in his kingdom. The Saviour, in his reply, spoke of the chalice which he himself had to drink, and foretold that these two disciples would also drink of it. The elder, James the Great, was the first to give his Master this proof of his love; we shall celebrate his victory when the sun is in Leo: it was to-day that John, the younger brother, offered his life in testimony of Jesus' divinity.

But the martyrdom of such an Apostle called for a scene worthy the event. Asia Minor, which his zeal had evangelized, was not a sufficiently glorious land for such a combat. Rome, whither Peter had transferred his Chair and where he died on his cross, and where Paul had bowed down his venerable head beneath the sword, Rome alone deserved the honour of seeing the beloved disciple march on to martyrdom, with that dignity and sweetness which are the characteristics of this veteran of the Apostolic College.

Domitian was then Emperor—a tyrant over Rome and the world. Whether it were that John undertook this journey of his own free choice, and from a wish to visit the Mother Church, or that he was led thither

bound with chains, in obedience to an imperial edict—John, the august founder of the seven Churches of Asia Minor, appeared before the tribunal of pagan Rome. He was convicted of having propagated, in a vast province of the Empire, the worship of a Jew who had been crucified under Pontius Pilate. He was a superstitious and rebellious old man, and it was time to rid Asia of his presence. He was therefore sentenced to an ignominious and cruel death. He had somehow escaped Nero's power: but he should not elude the vengeance of Cæsar Domitian!

A huge cauldron of boiling oil is prepared in front of the Latin Gate. The sentence orders that the preacher of Christ be plunged into this bath. The hour is come for the second son of Salome to partake of his Master's chalice. John's heart leaps with joy at the thought that he—the most dear to Jesus, and yet the only Apostle that has not suffered death for him—is at last permitted to give him this earnest of his love. After cruelly scourging him, the executioners seize the old man, and throw him into the cauldron; but, lo! the boiling liquid has lost all its heat; the Apostle feels no scalding; on the contrary, when they take him out again he feels all the vigour of his youthful years restored to him. The Prætor's cruelty is foiled, and John, a martyr in desire, is to be left to the Church for some few years longer. An imperial decree banishes him to the rugged Isle of Patmos, where God reveals to him the future of the Church, even to the end of time.

The Church of Rome, which counts among her most glorious memories the abode and martyrdom of St John, has marked with a Basilica the spot where the Apostle bore his noble testimony to the Christian faith. This Basilica stands near the Latin Gate, and gives a title to one of the Cardinals.

In honour of the great Apostle of love, we give the following Sequence, composed by Adam of Saint-Victor:

SEQUENCE

Felix sedes gratiæ,
Summum regem gloriæ
Videns mentis acie

Non repulsa,
Joannem deificat,
Angelis parificat,
Spiritu qui indicat
Cœli summa.

Aquæ vivæ salientis
Hic est potus recumbentis
Supra pectus Domini;
Hic exfulget miris signis,
Hic expugnat vires ignis
Et ferventis olei.

Mirantur, nimia
Tormenti sævitia,
Quod martyr quis fiat
Et pœnas non sentiat.

O martyr, o virgo,
O custos Virginis
Per quam mundo gloria,
Ex quo sunt, in quo sunt,
Per quem sunt omnia,
Per te det suffragia!

O dilecte præ cæteris,
Christum, a quo diligeris,
Interpellans
Et exorans,
Nos ei concilia.

Tu qui rivus, duc ad fon-
tem,
Tu qui collis, duc ad montem;
Præsta Sponsum
Ad videndum,
Virgo totus gratia.
Amen.

The happy realm of grace,
where the King of glory is seen
by the soul's unfettered gaze,
gives union with God and
equality with the angels, to John,
whose revelations have made
known to men the mysteries of
heaven.

He drank of the living waters
that spring up to life eternal,
when he leaned on his Lord's
breast. The wonderful miracles
which he wrought have made
him shine as a bright light in the
Church. He quenched the heat
of the boiling oil.

Men know that the torments
prepared for him are cruel
beyond measure; yet do they
wonder within themselves, how
a man can be a martyr and feel
no pain.

O martyr, O virgin, O guardian
of the Virgin by whom the world
received him who is its glory!
pray for us to Jesus, from whom,
and in whom, and by whom are
all things.

O thou that wast loved above
the rest! by thine intercession
and prayers, render Jesus, by
whom thou wast loved, propiti-
ous unto us.

O thou that art a stream, lead
us to the Fountain. O thou
that art a hill, lead us to the
mountain! O thou whom grace
made wholly pure, pray for us
that we may see the Beloved.
Amen.

We are delighted to meet thee again, dear disciple
of our Risen Jesus! The first time we saw thee was
at Bethlehem, where thou wast standing near the
Expected of Nations, the promised Saviour, who was

sweetly sleeping in his crib. We then thought of all thy glorious titles: Apostle, Evangelist, Prophet, high-soaring Eagle, Virgin, Doctor of charity, and above all, Jesus' Beloved Disciple. To-day we greet thee as martyr; for if the ardour of thy love quenched the fire prepared for thy torture, thy devotion to Christ had honestly and willingly accepted the chalice of which he spoke to thee in thy younger years. During these days of Paschal Time, which are passing so rapidly, we behold thee ever close to this divine Master, who treats thee with every mark of affection. Who could be surprised at his special love for thee? Wast thou not the only one of all the disciples who stood at the foot of the Cross? Was it not to thee that he gave the care of his Mother, making her thine? Wast thou not present when his Heart was opened on the Cross by a spear? When, on the morning of the great Sunday, thou didst repair with Peter to the Tomb, wast thou not, by thy faith, the first of all the disciples to honour Jesus' Resurrection? Oh, yes! thou hast a right to all the special love wherewith Jesus treats thee; but pray to him for us, O blessed Apostle!

We ought to love him for all the favours he has bestowed upon us; and yet we are tepid in his love—we humbly confess it. Thou hast taught us to know the infant Jesus, thou hast described to us the crucified Jesus; show us now the Risen Jesus, that we may keep close to him during these last few days of his sojourn on earth. And when he has ascended into heaven, procure us brave hearts, that like thee we may be prepared to drink the chalice of trials which he has destined for us.

Rome was the scene of thy glorious confession, O holy Apostle! She is most dear to thee; join, then, with Peter and Paul in protecting her. If the palm of martyrdom be in thy hand as well as the pen of the Evangelist, remember it was at the Latin Gate that thou didst obtain it. It was in the East that thou didst pass the greater part of thy life; but the West claims the honour of counting thee as one of her grandest

martyrs. Bless our Churches, reanimate our faith, rekindle our love, and deliver us from the *Antichrists* against whom thou didst warn the faithful of thine own times, and who are causing such ravages among us. Adopted son of Mary ! thou art now enjoying the sight of thy Mother's glory: present to her the prayers we are offering to her during this month, which is consecrated to her, and obtain for us the petitions which we presume to make to her.

MAY 7

SAINT STANISLAUS

BISHOP AND MARTYR

THE eleventh century, the century of contest between the priests of the Church and Barbarism, gives to-day another martyr to our Risen Jesus. It is Stanislaus, beloved by noble Poland as one of her chief protectors. He was slain at the altar by a Christian prince whom he had reproved for his crimes. The blood of the courageous Pontiff was mingled with that of our Redeemer in the same sacrifice. What an invincible energy there is in these lambs whom Jesus has sent amidst the wolves!¹ They seem to be straightway changed into lions, as Jesus himself was at his Resurrection. There is not a century that has not had its martyrs: some for the faith, others for the unity of the Church, others for her liberty, others for justice, others for charity, and others, like our great Saint of to-day, for the maintenance of morals. The nineteenth century, too, has had its martyrs; scarcely a year elapses without our hearing of some who have been added to the bright list in the far East. At the commencement of the eighteenth century there was little probability of its providing such an abundant harvest of martyrdom as it did. Of one thing we are quite sure: whatever persecutions may arise in the future, the Spirit of fortitude will not be wanting to the champions of truth. Martyrdom is one of the Church's characteristics and it has never failed her. The Apostles who are very close to Jesus during these days preceding his Ascension drank the chalice which *he* drank; and only

¹ St Matt. x 16.

yesterday we were honouring the martyrdom of the favourite disciple—yes, even *he* had to tread the path prepared for all.

Holy Church tells us, in the account we now sub-join, how the saintly bishop of Cracow was offered the glorious chalice, and how courageously he accepted it.

Stanislaus Polonus, apud Cracoviam nobili genere natus, et piis parentibus, qui antea per annos triginta steriles, illum a Deo precibus impetrarunt, ab ineunte ætate futuræ sanctitatis specimen dedit. Adolescens bonis artibus operam navavit, multumque in sacra canonum et theologiæ doctrina profecit: parentibus mortuis, amplum patrimonium pauperibus distribuit, vitæ monasticæ desiderio. Sed Dei providentia Canonicus Cracoviensis, et concionator factus a Lamperto Episcopo, in ejus postea locum, quamvis invitus, sufficitur. Quo in munere, omnium pastoralium virtutum laude, et præcipue misericordia in pauperes, enituit.

Erat tum Poloniæ rex Boleslaus, quem graviter offendit, quod illius notam libidinem publice arguebat. Quare in solemnibus regni conventibus Stanislaum per calumniam in judicium coram se vocari curat, tamquam pagum occuparet, quem Ecclesiæ suæ nomine coemerat. Quod cum neque tabulis probare posset, et testes veritatem dicere timerent, spondet episcopus, se Petrum pagi venditorem, qui triennio ante obierat,

Stanislaus was born at Cracow in Poland. His parents, who were of a noble family, after being thirty years without children, obtained him from God by prayer. He gave promise, even from his infancy, of future sanctity. Whilst young, he applied hard to study, and made great progress in Canon Law and Theology. After the death of his parents, he wished to embrace the monastic life, and therefore distributed his large fortune among the poor. But divine Providence willing otherwise, he was made a Canon and preacher of the Cathedral of Cracow, by Bishop Lampert, whose successor he afterwards became. In the duties thus imposed upon him, he shone in every pastoral virtue, especially in that of charity to the poor.

Boleslaus was then king of Poland. The Saint incurred his grave displeasure for having publicly reprimanded his notorious immorality. Wherefore in a solemn meeting of the grandees of his kingdom, the king summoned him to appear in judgement, to answer to the accusation of having appropriated to himself some land purchased in the name of his Cathedral. The witnesses were afraid to speak the truth and the bishop was unable to produce the deeds of sale,

intra dies tres in iudicium adducturum. Conditione cum risu accepta, vir Dei toto triduo jejuniis et orationi incumbit: ipso sponsionis die post oblatum Missæ sacrificium, Petrum e sepulchro surgere jubet: qui statim redivivus, episcopum ad regium tribunal euntem sequitur, ibique rege et cæteris stupore attonitis, de agro a se vendito et pretio rite sibi ab episcopo persoluto testimonium dicit, atque iterum in Domino obdormivit.

At Boleslaum frustra sæpe admonitum, Stanislaus tandem a fidelium communione removet. Ille iracundia furens milites in ecclesiam immittit, ut sanctum episcopum confodiant: qui ter conati, occulta vi tertio divinitus sunt depulsi. Postremo impius rex Sacerdotem Dei, hostiam immaculatam ad altare offerentem, sua manu obruncat: corpus membratim concisum, et per agros projectum, aquilæ a feris mirabiliter defendunt. Mox Canonici Cracovienses sparsa membra nocturni de cælo splendoris indicio colligunt, et suis locis apte disponunt; quæ subito ita inter se copulata sunt, ut nulla vulnerum vestigia exstarent. Multis præterea miraculis servi sui sanctitatem Deus declaravit post ejus mortem; quibus permotus Innocentius Quartus, summus Pontifex,

but he promised to bring before the court within three days the seller of the land, Peter, by name, who had died three years previously. His proposition excited laughter, but was accepted. For three days did the man of God apply himself to fasting and prayer; and, on the day appointed, after offering up the sacrifice of the Mass, he commanded Peter to rise from his grave, who, there and then, returned to life, and followed the bishop to the king's tribunal. There, to the bewilderment of the king and the audience, he gave his testimony regarding the sale of the land, and the price duly paid him by the bishop. This done, he again slept in the Lord.

After several times admonishing Boleslaus, but all to no purpose, Stanislaus separated him from communion with the faithful. Maddened with anger, the king sent soldiers into the church, that they might put the holy bishop to death. They thrice endeavoured to do so, but were each time repelled by the hidden power of God. The impious king himself then went: and finding the priest of God offering the unspotted victim at the Altar, he beheaded him with his own hand. The corpse was then cut in pieces and thrown into a field; but it was miraculously defended from wild beasts by eagles. During the night, the Canons of Cracow, aided by a heavenly light, collected the scattered members, and having placed them in their natural position, they found that they were immediately joined to each other, so that not a single

illum in sanctorum numerum
retulit.

mark of a wound was traceable. God manifested the sanctity of his servant by many other miracles, which occurred after his death, and which induced Pope Innocent the Fourth to proceed to his canonization.

Thou wast powerful in word and work, O Stanislaus ! and our Lord rewarded thee with a martyr's crown. From thy throne of glory, cast a look of pity upon us; obtain for us from God that gift of fortitude which was so prominent in thee, and which we so much need in order to surmount the obstacles which impede our progress. Our Risen Lord must have no cowards among his soldiers. He took by assault the kingdom into which he is about to enter; and he tells us plainly that if we would follow him thither, we must prepare to use *violence*.¹ Brave soldier of the living God! obtain for us brave hearts. We need them for our combat—whether that be one of open violence for the faith or unity of the Church, or one which is to be fought with the invisible enemies of our salvation. Thou wast indeed a good shepherd, for the presence of the world neither made thee flee nor fear; ask our heavenly Father to send us shepherds like thee. Succour Holy Church, for she has to contend with enemies in every part of the world. Convert her persecutors, as thou didst convert Boleslaus; he was thy murderer, but thy martyrdom won mercy for him. Remember thy dear Poland, which honours thee with such fervent devotion. Be with her now that she has regained her rank among nations. During the severe trials which her sins drew down upon her, she maintained the sacred link of Catholic Faith and unity; she was patient and faithful; our Risen Jesus has had pity on her, and rewarded her patience and fidelity by granting her a share in his own Resurrection.

¹ St Matt. xi 12.

MAY 8

THE APPARITION OF SAINT MICHAEL

THE ARCHANGEL

DAVID foretold that Emmanuel's entrance into this world would be greeted by the angels and that they would humbly *adore* him on his first appearance among us.¹ We saw this prophecy fulfilled on the ever blessed night when Mary brought forth the Fruit of her womb. The angelic choir sang one of their heavenly hymns, which led the shepherds to the stable; we blended our songs with theirs in homage to our infant God. The Resurrection of our Emmanuel was sure to be honoured by the presence of these blessed spirits, who had witnessed with amazement and trembling the humiliations and cruelties of his Passion. The moment he passed through the barrier that imprisoned him in his sepulchre, an angel, with a face bright as the sun, and garments white as snow, came and rolled back the stone, and proclaimed to the holy women that he whom they were seeking had risen. When they entered the cave of the sepulchre, two other angels, clad in white robes, appeared to them, and repeated the tidings of Jesus' triumph.

Let us reverently honour these princely heralds of our deliverance, and consider with what respect they cluster round Jesus their King and God during the forty days after his Resurrection. They adore this glorified humanity, which they are soon to see raised up to the highest heavens and enthroned at the Father's right hand. They rejoice with us in the happiness given by this Paschal feast, which restores immortality to us in the person of our Risen Saviour; and thus, as St Gregory told us a few days back, 'it is the feast of the

¹ Ps. xcvi 8; Heb. i 6.

angels, because, by recalling us to heaven, it fills up their number.¹ It was but right, therefore, that one day in Paschal Time should be devoted to honouring the angelic spirits. On the day previous to the Annunciation we kept the Feast of St Gabriel, our Lady's honoured messenger; to-day it is St Michael, the Archangel and prince of the heavenly host, who is to receive our love and praise. He himself selected this day, by appearing on it and leaving us a pledge of his presence and protection.

The very name of Michael urges us to honour this glorious spirit; it is a cry of enthusiasm and fidelity, for it signifies: 'Who is like unto God?' Satan trembles at hearing this name, for it reminds him of the noble protest wherewith the bright Archangel answered the call of the rebel angels. Michael proved his strength and prowess when he fought the great battle in heaven. On that account, he was made the guardian and protector of God's people; first of the Jews, and afterwards of the Christian Church, for the Synagogue has forfeited all her honours. Michael now watches over Jesus' Spouse, our mother; he supports her in her trials and she wins no triumph in which he has not had some part.

But we are not to suppose that the holy Archangel is so engaged in attending to the general interests of Christ's kingdom on earth that he cannot listen to the prayers of each individual member of the Church. God has given him a compassionate love for men; and there is not a single soul that escapes his notice. He wields the sword in defence of the Spouse of Christ; he wars with the dragon, who is ever lying in wait for the Woman and her Child;² but, at the same time, he is attentive to each one of *us*; for after having confessed our sins to Almighty God, and to the Blessed Mary ever a Virgin, we acknowledge them likewise to Blessed Michael the Archangel and beseech him to pray for us to the Lord our God.

¹ *Paschal Time*, vol. i, page 135.

² Apoc. xii 13

He assists at every death-bed, for his special office is to receive the souls of the elect on their quitting the flesh. With loving solicitude and princely bearing, he presents them to the Light Eternal and introduces them into the House of God's glory. It is Holy Church herself that tells us, in the words of her Liturgy, of these prerogatives of the great Archangel. She teaches us that he has been *set over* Paradise, and that God has given him the charge of leading to heaven the souls of them that *are to be received* there. On the last day, when our Risen Jesus is to appear on the clouds of heaven to judge mankind, all of whom will then have resumed their bodies in the general resurrection, Michael with the rest of the angels will have to fulfil a ministry of awful import—that of separating the good from the bad. Our Catholic forefathers, in the Middle Ages, were fond of representing the holy Archangel engaged in this dread function, standing at the foot of Jesus' judgement-seat, and holding a scale, in which he is weighing the souls of men and their works.

Devotion to St Michael was sure to spread through the Church, especially after the worship of idols had been banished from the various countries, and men were no longer tempted to give divine honour to creatures. Constantine built a celebrated Church called *Michaelion* in honour of the great Archangel, and at the time when Constantinople fell under the power of the Turks, there were no fewer than fifteen churches bearing the name of Saint Michael, either in the city or the suburbs. In other parts of Christendom this devotion took root only by degrees; and it was through apparitions of the holy Archangel that the faithful were prompted to have recourse to him. These apparitions were local and for reasons which to us might seem of secondary importance: but God, who from little causes produces great effects, made use of them whereby to excite Christians to have confidence in their heavenly protector. The Greeks celebrate the apparition that took place at Chone, the ancient Colosse

in Phrygia. There was in that city a Church dedicated to St Michael, and it was frequently visited by a holy man named Archippus, who was violently persecuted by the pagans. One day, when Archippus was at his devotions in his favourite St Michael's, his enemies resolved to destroy both him and the Church. Hard by ran a brook which flowed into the river Lycus; they turned it aside and flooded the ground on which the church stood. Suddenly there appeared the Archangel St Michael holding a rod in his hand: the water immediately receded, and flowed into a deep gulf near Colosse, where the Lycus empties itself and disappears. The date of this apparition is not certain, but it occurred at the period when the pagans were numerous enough in Colosse to harass the Christians.

Another apparition, which encouraged devotion to St Michael in Italy, took place on Mount Gargano, in Apulia; it is the one honoured by to-day's feast. A third happened on Mount Tomba, on the coast of Normandy: we shall commemorate it on October 16.

The feast we are keeping to-day is not so solemn as the one of September 29; it is, however, more exclusively in honour of St Michael, inasmuch as the autumn feast includes all the choirs of the angelic hierarchy. The Roman Breviary gives us the following account of the apparition on Mount Gargano:

Beatum Michaelem archangelum sæpius hominibus apparuisse, et sacrorum Librorum auctoritate, et veteri sanctorum traditione comprobatur. Quamobrem multis in locis facti memoria celebratur. Eum ut olim synagoga Judæorum, sic nunc Custodem et Patronum Dei veneratur Ecclesia. Gelasio autem Primo Pontifice maximo, in Apulia in vertice Gargani montis, ad cujus radices incolunt Sipontini, archangeli

That the blessed Archangel Michael has often appeared to men, is attested both by the authority of sacred Scripture, and by the ancient tradition of the Saints. Hence, the memory of these apparitions is commemorated in divers places. As, heretofore, Michael was honoured by the Synagogue of the Jews as guardian and patron, so is he now by the Church of God. A celebrated apparition of the Archangel took place under the pontificate of Gelasius I,

Michaelis fuit illustris apparitio.

Factum est enim, ut ex gregibus armentorum Gargani cujusdam taurus longe discederet: quem diu conquisitum in aditu speluncæ hærentem invenerunt. Cum vero quidam ex illis ut taurum confingeret sagittam emisisset, retorta sagitta in ipsum recidit sagittarium. Quæ res cum præsentis, ac deinceps cæteros tanto timore affecisset, ut ad eam speluncam propius accedere nemo auderet; Sipontini Episcopum consulunt: qui indicto trium dierum jejunio et oratione, rem a Deo respondit quæri oportere.

Post triduum Michael archangelus Episcopum monet, in sua tutela esse eum locum, eoque indicio demonstrasse, velle ibi cultum Deo in sui et angelorum memoriam adhiberi. Quare Episcopus una cum civibus ad eam speluncam ire pergit. Quam cum in templi cujusdam similitudinem conformatam viderent, locum illum divinis officiis celebrare cœperunt: qui multis postea miraculis illustratus est. Nec ita multo post Bonifacius papa Romæ in summo Circo sancti Michaelis Ecclesiam dedicavit tertio Kalendas octobris; quo die etiam omnium Angelorum memoriam Ecclesia celebrat. Hodiernus autem dies archangeli Michaelis apparitione consecratus est.

in Apulia, on the top of Mount Gargano, at the foot of which lies the town of Siponto.

A bull, belonging to a man who lived on the mountain, having strayed from the herd, was found after much searching caught fast in the mouth of a cave. One of its pursuers shot an arrow, in order to rouse the animal by a wound; but the arrow rebounding, struck him that had sent it. This circumstance excited so much fear in the bystanders, and in them that heard of it, that no one dared to go near the cave. The inhabitants of Siponto, therefore, consulted the bishop; who answered that in order to know God's will, they must spend three days in fasting and prayer.

At the end of the three days, the Archangel Michael intimated to the bishop that the place was under his protection, and that what had occurred was an indication of his will that God should be worshipped there, in honour of himself and the angels. Whereupon, the bishop repaired to the cave together with his people. They found it to be shaped like a church, and began to use it for the celebration of divine service. Many miracles were afterwards wrought there. Not long after Pope Boniface dedicated a church in honour of St Michael in the great Circus of Rome, on the third of the Kalends of October (September 29), the day on which the Church celebrates the memory of all the angels. But to-day's feast is kept in commemoration of the apparition of Michael the Archangel.

Holy Church tells us of the glories of St Michael in several portions of the Liturgy; but particularly in the following Responsory and Antiphons, taken from to-day's Office:

R. Hic est Michael archangelus, princeps militiae angelorum: * Cujus honor præstat beneficia populorum, et oratio perducit ad regna cœlorum, alleluia.

V. Archangelus Michael præpositus Paradisi, quem honorificant angelorum cives. * Cujus honor præstat beneficia populorum, et oratio perducit ad regna cœlorum, alleluia.

ANT. Venit Michael archangelus cum multitudine angelorum, cui tradidit Deus animas Sanctorum, ut perducatur eas in Paradisum exultationis, alleluia.

ANT. Michael archangelus venit in adiutorium populo Dei; stetit in auxilium pro animabus justis, alleluia.

ANT. Princeps gloriosissime Michael archangele, esto memor nostri: hic et ubique semper precare pro nobis Filium Dei. Alleluia, alleluia.

R. This is Michael the Archangel, the chief of the angelic host: * He repays by blessings the honour shown him by the faithful; and his prayer leads us to the kingdom of heaven, alleluia.

V. The Archangel Michael is set over Paradise, and is honoured by the citizens of heaven. * He repays by blessings the honour shown him by the faithful, and his prayer leads us to the kingdom of heaven, alleluia.

ANT. The Archangel Michael came with a multitude of angels; God confided unto him the souls of the Saints, that he might lead them to the Paradise of bliss, alleluia.

ANT. Michael the Archangel came unto the aid of God's people; he stood as a help to the souls of the just, alleluia.

ANT. O most glorious prince! Michael the Archangel! be mindful of us: here and in all places ever pray for us to the Son of God. Alleluia, alleluia.

The first of the following hymns is used by the Church in the Vespers of the Feasts of St Michael. The second is taken from the Lauds. They speak the praises, not only of our great Archangel, but likewise of St Gabriel, St Raphael, and of all the blessed spirits in general. The Church has not instituted a feast for the collective celebration of the nine choirs of Blessed Spirits, but she includes all the members of the angelic host in her tribute of honour on the Feasts of St Michael.

FIRST HYMN

Te splendor, et virtus Pa-
tris,
Te vita, Jesu, cordium,
Ab ore qui pendent tuo
Laudamus inter Angelos.
Tibi mille densa millium
Ducum corona militat:
Sed explicat victor crucem
Michael salutis signifer.

Draconis hic dirum caput
In ima pellit tartara,
Ducemque cum rebellibus
Cœlesti ab arce fulminat.
Contra ducem superbæ
Sequamur hunc nos princi-
pem,
Ut detur ex Agni throno
Nobis corona gloriæ.

Deo Patri sit gloria,
Qui, quos redemit Filius,
Et sanctus unxit Spiritus,
Per Angelos custodiat.
Amen.

In the presence of the angels,
who obey thee, we praise thee,
O Jesus, thou brightness and
power of the Father, thou life
of our hearts!

'Tis for thee that fights this
army of a thousand thousand
princes, at whose head is Michael,
the Conqueror, the standard-
bearer of salvation, who unfurls
the Cross.

It was Michael that cast the
cruel dragon into the depths of
hell, and drove the rebels, with
their chief, from the heavenly city.

Let us follow this prince
against the king of pride; that
we may deserve to receive, from
the throne of the Lamb, a crown
of glory.

Glory be to God the Father,
who, by means of the angels,
guards those whom the Son hath
redeemed and the Holy Spirit
anointed.

SECOND HYMN

Christe, sanctorum decus
Angelorum,
Gentis humanæ sator et re-
demptor,
Cœlitum nobis tribuas beatas
Scandere sedes.
Angelus pacis Michael in
ædes
Cœlitus nostras veniat; serenæ
Auctor ut pacis lacrymosa
in orcum
Bella releget.

Angelus fortis Gabriel, ut
hostes
Pellat antiquos, et amica
cœlo

O Christ! the glory of the
angels, the Creator and Re-
deemer of mankind! grant that
we may ascend to the happy
thrones of the heavenly citizens.

May Michael, the angel of
peace, come from heaven into
this our temple, bring us sweet
peace, and drive dismal war
back again to hell.

May Gabriel, the angel of
strength, come and rout our
ancient foe; may he often visit
the heaven-loved temples which

Quæ triumphator statuit per orbem,

Templa revisat.

Angelus nostræ medicus salutis

Adsit cœlo Raphael, ut omnes
Sanet ægrotos, dubiosque vitæ
Dirigat actus.

Virgo dux pacis, Genitrix-
que lucis,

Et sacer nobis chorus Ange-
lorum

Semper assistat, simul et
micantis

Regia cœli.

Præstet hoc nobis Deitas
beata

Patris, ac Nati, pariterque
Sancti

Spiritus, cujus resonat per
omnem

Gloria mundum. Amen.

the triumphant Jesus has placed throughout the world.

May Raphael, our heavenly physician, descend and visit us, that he may heal all that are infirm and direct our faltering steps in the path of life.

May the Virgin Queen of peace, the Mother of light; may the holy choir of angels; may the bright court of heaven ever assist and protect us.

May the Godhead ever blessed of Father, Son, and Holy Ghost, whose glory is proclaimed through the whole world, grant us this our prayer. Amen.

The following sequence is from the collection of the Monastery of Saint-Gall, and was composed by the monk Notker in the eleventh century:

SEQUENCE

Ad celebres,
Rex cœlice, laudes
Cuncta

Pangat jam canora
Caterva symphonia
Odas, atque solvat
Concio tibi nostra.

Cum jam renovantur
Michaelis inclyta

Valde festa,

Per quæ lætabunda
Perornatur machina
Mundi tota.

Novies distincta
Spirituum sunt agmina

Per te facta.

Sed cum vis,

Facis hæc flammea
Per angelicas
Officinas.

O King of heaven! may our whole assembly and choir now sound forth its instruments of sweet music and sing hymns in thy praise.

For this is the day of Michael's most glorious feast, which fills the whole earth with great joy.

Thou dividest the spirits created by thee, into nine choirs; yet are they all flames of fire when thou wilt seek their ministry.

Inter primæva
 Sunt hæc nam
 Creata tua;
 Sed cum simus nos ultima
 Factura,
 Sed imago tua.
 Theologica categorizant
 Symbola
 Nobis hæc ter tripartita
 Per privata officia.

Plebs angelica,
 Phalanx et archangelica,
 Principans turma.

Virtus uranica,
 Ac Potestas almiphona,

Dominantia numina,
 Divinaque subsellia,
 Cherubim ætherea,
 Ac Seraphim ignicoma.
 Vos, o Michael,
 Cœli Satrapa,
 Gabrielque
 Vera dans Verbi nuntia,
 Atque Raphael,
 Vitæ vernula,
 Transferte nos
 Inter Paradisicolas.
 Per vos Patris cuncta
 Complentur mandata,
 Quæ dat ejusdem Sophia,
 Compar quoque Pneuma,
 Una permanens in usia,
 Cui estis administrantia
 Deo millia
 Millium sacra.
 Vices per his quinas
 Bis atque quingenta
 Vestra
 Centena millena
 Assistunt in aula,
 Ad quam Rex ovem cente-
 simam
 Verbigena,
 Drachmamque decimam
 Vestra
 Duxit ad agalmata.

They were the first creatures
 of thy hands; whereas we are
 thy last, but made after thine
 image.

This triple division of the
 heavenly spirits, according to
 their special offices, reveals to
 us the mysterious design of
 God.

First comes the angelic army;
 then the phalanx of Archangels;
 then the host of the Principa-
 lities.

After these follow the hea-
 venly Virtues, the sweet-sound-
 ing Powers,

The spiritual Dominations,
 the divine Thrones, the ethereal
 Cherubim, the burning Seraphim.

O Michael, prince of the
 heavenly court! Gabriel, mes-
 senger of the Incarnate Word!
 Raphael, our guide through
 life! lead us to the company
 of the citizens of Paradise.

By you are fulfilled all the
 commands of the Father, the
 Son who is his Wisdom, and the
 co-equal Spirit, the Three, One
 in essence, the God before whom
 ye stand thousands of thou-
 sands in number, as ministering
 spirits.

Ye stand in his court, ten
 thousand times a hundred thou-
 sand; and hither did the King,
 the Father of the Word, bring
 the hundredth sheep, and the
 tenth goat, that they might
 share in your bliss.

Vos per æthra,
 Nos per rura terrea,
 Pars electa,
 Harmonica vota
 Damus hinc
 Per lyricas citharas.
 Quo post bella
 Michaelis inclyta
 Nostra Deo sint accepta
 Auream super aram
 Thymiamata,
 Quo in coeva
 Jam gloria
 Condecantemus
 Alleluia.

Ye in the high heavens, and
 we the elect flock on earth, give
 forth our tuneful praise on sweet-
 sounding harps.

Thus after Michael's glorious
 battles, may our incense, when
 set on the golden altar, be
 acceptable to God;

Thus, when united in the same
 eternal glory, may we sing to-
 gether our Alleluia !

How beautiful art thou, O Michael, in thy heavenly
 armour, giving glory to the God whose enemy thou
 hadst overcome ! Thine humble and fervent gaze is
 fixed on the throne of Jehovah, whose rights thou didst
 defend, and who gave thee the victory. Thy sublime
 cry : ' Who is like unto God ? ' roused the faithful legions
 and became thy name and thy crown. It will remind
 us for all eternity of thy fidelity to our Creator and thy
 triumph over the dragon. Meanwhile, we enjoy thy
 loving protection ; we are thy happy clients.

Guardian angel of Holy Church ! now is the time for
 thee to exert all the might of thine arm. Satan is
 furious in his efforts against the noble Spouse of thy
 Master ; brandish thy bright sword, and give battle to
 this implacable enemy. The kingdom of Christ is
 shaken to its very foundations. Is it that the reign of
 the Man of Sin is about to be proclaimed on the earth ?
 Are we near that last day when, this guilty world is to be
 destroyed by fire, and thou art to exercise, in the name
 of the Sovereign Judge, the terrible office of separating
 the goats from the sheep ? If this earth is still to
 exist ; if the mission of the Church is not yet completed ;
 is it not time for thee, O Michael ! to show the dragon
 of hell that he may not, with impunity, insult on this
 earth the God who created it, who redeemed it, and
 whose name is King of kings and Lord of lords ? The

forces of error and crime are unceasingly dragging the world to the brink of the precipice; save it, O glorious Archangel, by confounding the dark plots which are laid for its destruction !

Thou, O Michael, art the protector of our souls in their passage from time to eternity. During this present life thine eye is upon our wants, and thine ear open to our prayers. Though awed by the brightness of thy glory, we love thee, dear prince of heaven! and we live happy and contented beneath the shadow of thy wings. In a few days, or at most years, our holy Mother the Church will be performing her last sacred rites over our lifeless remains; she will pray for us to our heavenly Father, that we may be *delivered from the lion's mouth, and that the standard-bearer, St Michael, may bring us into the holy light.*¹ Watch over us now, O holy Archangel, lest we should then not deserve thy protection. The dragon is ever threatening us; he makes no secret of his wish to devour us. Teach us, O Michael, to repeat thy beautiful words: 'Who is like unto God?' God's honour, the rights he has over us, our obligation to be faithful to him, and serve him, and confess him as our Lord in all times and places—yes! these thoughts must be our shield in danger, and the armour wherewith we must fight, like thee, and win the battle. But we need the sturdy courage which resulted from the love thou hadst within thee. Oh! pray for us, that we, too, may love our common Lord and Master; then shall we be invincible. Satan cannot make head against a creature that is filled with the love of the great God.

God created thee, O Michael! and thou lovest him as thy Creator; but he has not only created us, he has redeemed us, yea, and at the price of his own Blood! What, then, should be the intensity of our love for him! Strengthen this love in our hearts; and since we are fighting under thy leadership, guide us, inspire us; let thy look give us courage; ward off from us the blows of the enemy's sword. We venture to hope that thou

¹ *Mass for the Dead.* Offertory.

wilt be present at our last moments, O standard-bearer of our salvation ! In return for our tender devotion towards thee, deign to keep guard round our death-bed, cover it with thy shield. If the dragon see the flash of thy sword, he will not dare to come near us. May our soul, on leaving the body, throw herself with affection into thine arms ! Cast her not from thee, O holy Archangel, when she seeks to cling to thee ; carry her to the judgement-seat, cover her beneath thy wings, calm her fears ; and may the Lord, thy Master, bid thee bear her speedily to the kingdom of eternal bliss !

MAY 9

SAINT GREGORY NAZIANZEN

BISHOP AND DOCTOR OF THE CHURCH

SIDE by side with Athanasius, another Doctor of the Church comes forward at this glad season to offer to the Risen Jesus the tribute of his learning and eloquence. It is Gregory of Nazianzum, the friend of Basil, the great orator, the admirable poet, whose style combines energy of thought with a remarkable richness and ease of expression; the one of all the Gregories who has merited and received the glorious name of *Theologian*, on account of the soundness of his teachings, the sublimity of his ideas, and the magnificence of his diction. Holy Church exults at being able to offer us so grand a Saint during Easter Time, for no one has spoken more eloquently than he on the Mystery of the Pasch. Let us listen to the commencement of his second Sermon for Easter; and then judge for ourselves:

I will stand upon my watch, says the admirable Prophet Habacuc.¹ I, also on this day, will imitate him; I will stand on the power and knowledge granted me by the favour of the Holy Ghost, that I may consider and know what is to be seen, and what will be told unto me. And I stood and I watched: and lo! a man ascended to the clouds; and he was of exceeding high stature, and his face was the face of an angel, and his garment was dazzling as a flash of lightning. And he lifted up his hand towards the East, and cried out with a loud voice. His voice was as the voice of a trumpet, and around him stood, as it were, a multitude of the heavenly host, and he said: "To-day is salvation given to both the visible and the invisible world.

¹ Hab. ii 1.

Christ hath risen from the dead: do ye also rise. Christ hath returned to himself: do ye also return. Christ hath freed himself from the tomb: be ye set free from the bonds of sin. The gates of hell are opened, and death is crushed; the old Adam is laid aside, and the new one is created. Oh! if there be a new creature formed in Christ, be ye made new!"

'Thus did he speak. Then did the other angels repeat the hymn they first sang when Christ was born on this earth, and appeared to us men: *Glory be to God in the highest, and peace on earth to men of good will!* I join my voice with them, and speak these things to you: oh! that I could have an angel's voice, to make myself heard throughout the whole earth!

'It is the Pasch of the Lord! the Pasch!—in honour of the Trinity, I say it a third time: the Pasch! This is our Feast of feasts, our Solemnity of solemnities. It is as far above all the rest, not only of those which are human and earthly, but of those even which belong to Christ and are celebrated on his account—yea, it as far surpasses them all as the sun surpasses the stars. Commencing with yesterday, how grand was the day with its torches and lights! . . . But how grander and brighter is all on this morning! Yesterday's light was but the harbinger of the great Light that was to rise; it was but a foretaste of the joy that was to be given to us. But to-day we are celebrating the Resurrection itself, not merely in hope, but as actually come to pass, and drawing the whole earth to itself.'¹

This is a sample of the fervour and eloquence wherewith our Saint preached the mysteries of faith. He was a man of retirement and contemplation. The troubles of the world in which he had been compelled to live damped his spirits; the duplicity and wickedness of men fretted his noble heart; and leaving to another the perilous honour of the see of Constantinople, which he had reluctantly accepted a very short time previously, he retired to his dear solitude, there to enjoy his God

¹ *Oratio II in sanctum Pascha.*

and the study of holy things. And yet, during the short period of his episcopal government, notwithstanding all the obstacles that stood in his way, he confirmed the faith that had been shaken, and left behind him a light which continued even to the time when St John Chrysostom was chosen to fill the troubled Chair of Byzantium.

The holy Liturgy thus speaks to us of the virtues and actions of this great Saint:

Gregorius, nobilis Cappadox, ex singulari divinarum litterarum scientia Theologi cognomen consecutus, Nazianzi in Cappadocia natus, Athenis in omni disciplinarum genere una cum sancto Basilio eruditus, ad studia sacrarum litterarum se convertit, in quibus se in cœnobio per aliquot annos exercuerunt, illarum sententiam non ex proprio ingenio, sed ex majorum ratione et auctoritate interpretantes. Qui cum doctrina et vitæ sanctitate florerent, vocati ad munus prædicandæ Evangelicæ veritatis, plurimos Jesu Christo filios pepererunt.

Gregory, a Cappadocian noble, surnamed the *Theologian*, on account of his extraordinary learning in the sacred sciences, was born at Nazianzum in Cappadocia. He went through a complete course of studies at Athens, together with St Basil, after which he applied himself to the study of the sacred Scriptures. The two friends retired to a monastery, where they spent several years over the Scripture, interpreting it not according to their own views, but by the mind and authority of the earlier Fathers. Owing to their reputation for learning and virtue, they were called to the ministry of preaching the Gospel, and became the spiritual fathers of many souls.

Gregorius igitur aliquando domum reversus, primum Samisorum Episcopus creatus est, deinde Nazianzenam Ecclesiam administravit. Tum Constantinopolim ad eam regendam Ecclesiam accersitus, cum civitatem hæresum purgatam erroribus ad Catholicam fidem reduxisset, quod ei summum omnium amorem conciliare debebat, multorum paravit invidiam. Itaque cum inter Episcopos magna

After Gregory had returned home, he was made bishop of Sasima, and afterwards administered the church of Nazianzum. Being called later on to govern the Church of Constantinople, which was infected with heresy, he converted it to the Catholic faith. This success, far from gaining him the love of everyone, excited the envy of a great many and caused a division among the bishops, which led the Saint to resign his see. He

propterea esset facta seditio, sponte cedens Episcopatu, illud Prophetæ dictum usurpavit: Si propter me commota est ista tempestas, dejicite me in mare, ut vos jactari desinatis. Quare Nazianzum reversus, cum illi Ecclesiæ Eulalium præficiendum curasset, totum se ad contemplationem et scriptionem divinarum rerum contulit.

Scripsit autem multa, et soluta oratione, et versibus, mirabili pietate et eloquentia: quibus doctorum hominum sanctorumque judicio id assecutus est, ut nihil in illis, nisi ex veræ pietatis et Catholicæ religionis regula reperiat, nemo quidquam jure vocare possit in dubium. Consubstantialitatis Filii fuit acerrimus propugnator. Ut autem vitæ laude nemo ei præpositus est, sic et orationis gravitate omnes facile superavit. In iis scribendi ac legendi studiis ruri vitam monachi exercens, imperatore Theodosio, ad cœlestem vitam, senio confectus, migravit.

said to them in the words of the prophet: 'If this tempest be stirred up on my account, cast me into the sea, that you may cease to be tossed.' Whereupon he returned to Nazianzum; and, having secured the appointment of Eulalius, Bishop of that Church, he devoted his whole time to the contemplation of divine things, and to writing treatises upon them.

He wrote much, both in prose and verse, of an admirable piety and eloquence. In the opinion of learned and holy men, there is nothing to be found in his writings which is not conformable to true piety and Catholic faith, or which anyone could reasonably call in question. He was a vigorous defender of the consubstantiality of the Son of God. No one ever led a more saintly life than he; no one was to be compared to him for eloquence. He led the life of a monk, spending his whole time in solitude, occupied in writing and reading. Having reached a venerable old age, he died during the reign of the emperor Theodosius, and entered into the blessed life of heaven.

The Greek Church, in her Menæa, gives the following magnificent encomium of St Gregory Nazianzen:

HYMN

(Die XXV Januarii)

Late resonans organum,
modulatam citharam, harmoni-
cam cinyram, et dulcisonam,
pontificum principem,
magnum Ecclesiæ Christi præ-

Let us celebrate the praises of
the prince of Pontiffs, the great
Doctor of the Church of Christ,
the loud pealing organ, the well-
tuned harp, the harmonious and

ceptorem laudibus celebrem canentes: Salve, divinæ abyssus gratiæ; salve, cœlestium sublimitas cogitationum, Pater patrum Gregori.

Quibus hymnis et cantibus te celebrabimus, par angelis, in terris non humano more, sed supra viventem? Verbi Dei præconem, vere amicum castæ Virginis, apostolorum throni consortem, martyrum et sanctorum gloriosum decus, divinum Trinitatis sempiternæ adoratorem, sanctissime archisacerdos.

Pontificum principem, patriarcharum decus, interpretem dogmatum et cogitationum Christi, mentem sublimissimam, o fideles, in unum congregati, hymnis celebremus spiritalibus, dicentes: Salve, fons theologiæ, sapientiæ flumen, et origo divinæ cognitionis. Salve, astrum lucidissimum, quod tuis doctrinis universonum illustras mundum. Salve, potens pietatis defensor, et generose impietatis insectator.

Pater Gregori, sapienter pericula et insidias carnis effugisti: et super currum quadrijugem virtutum, per medium cœli transcendens, ad pulchritudinem ineffabilem advolasti, qua repletus et exultans, nunc animabus nostris obtines pacem et magnam misericordiam.

Verbo Dei aperiens os tuum, sapientiæ Spiritum attraxisti; et plenus gratia, divina resonare fecisti dogmata, ter beate Gregori; et angelicis initiatus potestatibus, trinum et indivi-

sweet-sounding lute; and let us thus sing: Hail, O abyss of divine grace! Hail, Gregory, Father of fathers, whose spirit soared aloft in heavenly thoughts!

With what hymns and canticles shall we praise thee, who wast as an angel, leading on earth a superhuman life? Thou wast the herald of the Word of God, the friend of the chaste Virgin, companion of the apostolic choir, the glorious ornament of the martyrs and Saints, the fervent adorer of the Eternal Trinity. O most holy and most worthy priest!

O ye faithful! let us, assembled now together, honour, in sacred hymns, the prince of pontiffs, the glory of patriarchs, the interpreter of the dogmas and thoughts of Christ, the most sublime mind; let us thus address him: Hail, fount of theology, river of wisdom, and source of the knowledge of divine things! Hail, most bright star, that enlightenest the whole world by thy doctrine! Hail, powerful defender of piety, and generous opponent of impiety!

Thou, O father Gregory, didst wisely shun the dangers and snares of the flesh: and, ascending through the heavens on a chariot of four virtues, thou didst soar upwards to beauty ineffable. Now thou art replete with it; thou rejoicest in it, and obtainest for us peace and great mercy.

Opening thy mouth to receive the Word of God, thou didst draw in the Spirit of wisdom, and full of grace, sound forth the divine dogmas, O thrice blessed Gregory! Initiated into angelic powers, thou didst preach the

sibile lumen prædicasti. Ideo tuis illuminati divinis doctrinis, adoramus Trinitatem in una Deitate recognitam, ad obtinendam animarum nostrarum salutem.

Inflammata lingua tua, Deo inspirate Gregori, verborum versutias hæreticorum cum Domino pugnantium penitus incendisti. Vere apparuisti velut os divinum, in Spiritu loquens magnalia Dei, et scriptis repræsentans nobis eandem potentiam et substantiam absconditæ et mysticæ Trinitatis. Sicut lumen trisolare terrestrem illuminasti mundum; et nunc indesinenter intercedis pro animabus nostris.

Salve, flumen Dei, semper aquis gratiæ plenum et omnem lætificans civitatem regis Christi divinis verbis et dogmatibus tuis; voluptatis torrens, mare inexhaustum, fidelis et justus doctrinæ custos, acerrimus Trinitatis propugnator, organum Spiritus Sancti, mens vigilans, harmonica lingua, profunda Scripturarum interpretans mysteria; nunc Christum exora ut animabus nostris magnam concedat misericordiam.

Super virtutum montem ascendisti, terrenis rebus renuntians, et totus ab operibus mortuis alienus; et tabulas manu Dei descriptas, dogmata purissima theologiæ tuæ recepisti, cœlestia docens mysteria, sapiens Gregori.

Dei Sapientiam dilexisti, et verborum pulchritudinem

triple and undivided Light. Illumined, therefore, by thy sublime teachings, we adore the Trinity, in which we confess one Godhead, that thus we may obtain the salvation of our souls.

Thou, O divinely inspired Gregory, didst, with thy tongue of fire, burn to nought the captious formulas of the heretics that fought against the Lord. Thou didst appear as a man with lips divine, speaking in the Spirit the wondrous works of God, and showing us, in thy writings, the one same power and substance of the hidden and mysterious Trinity. Like a triple sun thou didst enlighten this terrestrial globe; and now thou ceaselessly intercedest for our souls.

Hail, river of God, ever full of the waters of grace, and gladdening the whole city of Christ the King with thy sublime words and teachings! Hail, torrent of delight, exhaustless sea, faithful and just guardian of doctrine, most vigorous defender of the Trinity, organ of the Holy Spirit, mind ever watchful, harmonious tongue explaining the profound mysteries of the Scriptures! Pray now to Christ, that he grant his great mercy unto our souls.

Thou didst ascend the mount of virtues, renouncing all things earthly, and holding no fellowship with dead works. There thou didst receive the tables written with God's own hand, the pure dogmas of thy theology, wherein thou teachest us heavenly mysteries, O most wise Gregory.

Thou didst love the Wisdom of God and the beauty of his

amasti, et præ cunctis terræ voluptatibus æstimasti. Ideo corona gratiarum te mirabiliter decoravit Dominus, beatissime, et Theologum sibi segregans delegit.

Ut venerandæ Trinitatis claritate mentem tuam abundanter illuminares, Pater, illam expolivisti, optima virtutum professione immaculatam efficiens, velut novum et antefactum recens speculum. Unde et divinis imaginibus simillimus Deo apparuisti.

Novus Samuel a Deo datus apparuisti, Deo ipsi datus etiam ante conceptionem, beatissime; ornatus prudentia, temperantia, et sanctissima pontificatus stola decoratus, Pater; mediator factus inter Creatorem et creaturam.

Ad sapientiæ craterem venerabile os tuum admovisti, Pater Gregori; et divinum theologiæ flumen inde exhausisti, et fidelibus abundanter distribuisti; hæreseon torrentem perniciosum, et blasphemis abundantem reprimens. Spiritus enim Sanctus te velut gubernatorem invenit, repellentem et submoventem impiorum audaces impetus, velut violentos flatus ventorum; et Trinitatem in unitate substantiæ annuntiantem.

Lyram Spiritus Sancti, hæreseon falcem, orthodoxorum voluptatem, alterum super pectus recumbentem discipulum, Verbi contemplatorem, sapientem archi-

words, and prize them above all the pleasures of earth. Therefore, O most blessed one, did the Lord wonderfully adorn thee with a diadem of graces, and choose thee as his own theologian.

That thou mightest brightly enlighten thy mind with the light of the adorable Trinity, thou, O Father, didst polish it, making it spotless by thy perfect profession of every virtue, as a new and freshly formed mirror. The divine reflections fell upon thee, and thou wast an image most like unto God.

Thou wast a second Samuel given by God, yea, given to God before thy conception, O most blessed one! Thou wast adorned with prudence and temperance, and wast beautified with the most holy robe of the pontificate, O Father! as a mediator between the Creator and creature.

Thou putttest thy venerable lips to the cup of Wisdom, O Father Gregory, drawing thence a divine stream of theology, distributing it abundantly to the faithful, and repelling the torrent of heresies, which was laying waste the land and teeming with blasphemy. For in thee the Holy Ghost found a steersman to drive back and quell the bold attacks of the impious, which raged like furious storms of wind; thou didst proclaim the Trinity in Unity of substance.

Let us, the sheep of the Church, celebrate, in sacred hymns the harp of the Holy Spirit, the scythe of heresy, the favourite of the orthodox, the second disciple that leans on

pastorem, nos Ecclesiæ oves, theologis hymnis celeberrimus, dicentes: Tu es pastor bonus, Gregori, temetipsum tradens pro nobis, sicut magister noster Christus; et nunc cum Paulo gaudens exultas, et intercedis pro animabus nostris.

Jesus' Breast, the contemplator of the Word, the wise Arch-pastor; and let us thus address him: Thou, O Gregory, art the good Shepherd, delivering thyself up for us, as did Christ our Master. Now thou art joyously exulting together with Paul, and art interceding for our souls.

We salute thee, O glorious Doctor of the Church, on whom both East and West have conferred the title of *Theologian!* Illumined by the rays of the glorious Trinity, thou gavest us to share in the light thus imparted to thee—and a brighter was never granted to mortal eye. In thee was verified that saying of our Saviour: *Blessed are the clean of heart, for they shall see God.*¹ The purity of thy soul prepared thee to receive the divine light, and thy inspired pen has transmitted to thy fellow-men something of thine own soul's enraptured knowledge. Obtain for us the gift of faith, which puts the creature in communication with its God; obtain for us the gift of understanding, which makes the creature relish what it believes. The object of all thy labours was to guard the faithful against the seductive wiles of heresy, by putting before them the magnificence of the divine dogmas. Oh! pray for us, that we may avoid the snares of false doctrines, and have our eye ever fixed on the ineffable light of the mysteries of faith; for, as St Peter tells us, *it is as a lamp in a dark place, that shineth until the day dawn, and until the day-star arise in our hearts.*²

There now seems to be a gleam of hope for the East, that has been, for so many long ages, a prey to error and slavery. Great changes are preparing for the unfortunate Byzantium, and politicians are studying how to profit by the crisis, and make her the prey of their respective Governments. Canst thou forget the city of which thou wast once the pastor, and where thy name is still held in veneration? Oh! help her

¹ St Matt. v 8.

² 2 St Pet. i 19.

to throw off the shackles of schism and heresy. Her being a slave to the infidel is the punishment of her having revolted against the Vicar of Christ ! this yoke seems about to be broken; pray, O Gregory, that the more dangerous and humiliating one of error and schism may also be broken. A movement of return to the truth has already begun to show itself. Whole provinces are awakening to a knowledge of their misery, and are casting a look of hope towards the common Mother of all Churches, who opens her arms to receive them. Aid this long-desired conversion by thy prayers. Both East and West honour thee as one of the sublimest preachers of divine Truth; obtain by thy powerful intercession that East and West may be once more united in the one fold, and under the one shepherd, before our Risen Jesus returns to our earth to separate the cockle from the good seed, and lead back to heaven the Church, his Spouse and our Mother, out of whose pale there is no salvation.

Help us, during this season, to contemplate the glories of our Risen Lord. Oh ! for something of the holy enthusiasm for this Pasch, which inebriated thee with its joys and inspired thee with such glowing eloquence ! Jesus, the Conqueror of Death, was the object of thy fervent affections even from thy childhood; and when old age came, thy heart still beat with love for him. Pray for us, that we too may persevere in his service; that his divine mysteries may ever be our grandest joy; that this year's Pasch may ever abide in our souls; that the renovation it has brought us may be visible throughout our lives; and that it may, each year as it returns, find us attentive and eager to receive its graces, until the eternal Easter comes with its endless joy !

MAY 10

SAINT ANTONINUS

BISHOP AND CONFESSOR

THE Order of St Dominic, which has already presented to our triumphant Jesus Peter the Martyr and Catharine the seraph of Siena, offers him to-day one of the many bishops trained and formed in its admirable school. It was in the fifteenth century, a period when sanctity was rare on the earth, that Antoninus realized in his own person the virtues of the greatest bishops of ancient times. His apostolic zeal, his deeds of charity, his mortified life, are the glory of the Church of Florence, which was confided to his care. Heaven blessed that illustrious city with temporal prosperity on account of its saintly archbishop. Cosmo de Medici was frequently heard to say that Florence owed more to Antoninus than to any other man. The holy prelate was also celebrated for his great learning. He defended the Papacy against the calumnies of certain seditious bishops in the Council of Basle: and, at the General Council of Florence, he eloquently asserted the truth of the Catholic faith, which was assailed by the abettors of the Greek schism. How beautiful is our holy Mother the Church, who produces such children as Antoninus, and has them in readiness to uphold what is true and withstand what is false!

She thus speaks the praises of the Saint of to-day:

Antoninus Florentiæ honestis parentibus natus, ab ipsa jam pueritia egregium futuræ sanctitatis specimen exhibuit. Annum agens sextum decimum, Religionem Prædicatorum amplexus, cœpit exinde maximis clarere

Antoninus was born at Florence, of respectable parents. He gave great promise, even when quite a child, of his future sanctity. At the age of sixteen he entered the Religious Order of Friars Preachers and at once became an object of admiration,

virtutibus. Otio perpetuum bellum indixit. Post nocturnum brevem somnum primus matutinis precibus aderat; quibus persolutis, reliquum tempus noctis orationibus, aut certe lectioni, et scriptiōni librorum tribuebat; et si quando importunior fessis membris somnus obreperet, ad parietem paululum declinato capite, ac tantisper discusso somno, sacras vigiliās avidius repetebat.

Disciplinæ regularis sui ipsius severissimus exactor, carnes, nisi in gravi ægritudine, nunquam edit. Humi aut in nudo tabulato cubabat: cilicio semper usus, et interdum zona ferrea ad vivam cutem incinctus, virginitatem integerrime semper coluit. In explicandis consiliis tantæ dexteritatis fuit, ut communi elogio Antoninus consiliorum diceretur. Adeo autem in eo humilitas enituit, ut etiam cœnobiis ac provinciis præfectus, abjectissima monasterii officia demississime obiret. Ab Eugenio Quarto Florentinus Archiepiscopus renuntiatus, ægerrime tandem, nec nisi Apostolicis minis perterritus, ut Episcopatum acciperet, acquievit.

In eo munere vix dici potest quantum prudentia, pietate, charitate, mansuetudine, et sacerdotali zelo excelluit. Istud mirandum, tantum ingenio valuisse, ut omnes ferme scientias per se, nullo adhibito præceptore, absolutissime didicerit. Tandem

by his practice of the highest virtues. He declared ceaseless war against idleness. After taking a short sleep at night, he was the first at the Office of Matins; after which he spent the remainder of the night in prayer, or reading, or writing. If at times, owing to fatigue, he felt himself oppressed with unwelcome sleep, he would lean his head for a while against the wall, and then, shaking off the drowsiness, resume his holy vigils with renewed earnestness.

He was a most rigid observer of Religious discipline, and never ate flesh-meat, save in the case of severe illness. His bed was the ground or a bare board. He always wore a hair shirt, and sometimes an iron girdle next to his skin. He observed the strictest chastity during his whole life. Such was his prudence in giving counsel, that he was called Antoninus the Counsellor. His humility was so great that, even when Prior and Provincial, he used to fulfil the lowest duties of the Monastery with the utmost self-abjection. He was made Archbishop of Florence by Pope Eugenius the Fourth. Great was his reluctance to accept such a dignity; nor would he have consented, but for fear of incurring the spiritual penalties wherewith he was threatened by the Pope.

It would be difficult to describe the prudence, piety, charity, meekness and apostolic zeal wherewith he discharged his episcopal office. He learned almost all the sciences to perfection, and, what is more surprising, he accomplished this by his own extraordinary talent

post multos labores, multis etiam editis insignis doctrinæ libris, sacra Eucharistia et Unctione percepta, complexus Crucifixi imaginem, mortem lætus ascepit, sexto Nonas Maii, anno millesimo quadringentesimo quinquagesimo nono. Miraculis vivens et post mortem conspicuus, Sanctorum numero adscriptus est ab Hadriano Sexto, anno Domini millesimo quingentesimo vigesimo tertio.

without having any master to teach him. Finally, after many labours, and after having published several learned books, he fell sick. He received the Holy Eucharist and Extreme Unction, and embracing the crucifix, joyfully welcomed death, on the sixth of the Nones of May (May 10), in the year 1459. He was illustrious for the miracles which he wrought during his life, as also for those which followed his death. He was canonized by Adrian the Sixth, in the year of our Lord 1523.

We give thanks to our Risen Jesus for the sublime gifts bestowed by him on thee, O Antoninus! When he confided a portion of his flock to thy care, he enriched thee with the qualities of a shepherd according to his own heart. He knew that he could trust to thy love; he therefore gave thee charge over his lambs. The age in which thou didst live was one of great disorder, which prepared the way for the scandals of the following century; and yet thou wast one of the brightest lights the Church has ever had. Florence still cherishes thy memory as the man of God and the father of thy country; aid her by thy prayers. The preachers of heresy have entered within her walls; watch over the fields whereon thine own hands sowed the good seed; let not the cockle take root there. Thou wast the defender of the Holy See; raise up in unhappy Italy imitators of thy zeal and learning. Thou hadst the happiness of witnessing, under the grand cupola of thy Cathedral, the reunion of the Greek Church with Rome; thou hadst a share in bringing about this solemn reconciliation, which, alas! was to be of short duration. Pray, O holy Pontiff, for the descendants of them that were faithless to the promise sealed on the very Altar whereon thy hands so often offered up the Sacrifice of unity and peace.

Disciple of the great Dominic, inheritor of his burning zeal, protect the holy order which he founded, and of which thou art so bright an ornament. Show that thou still lovest it. Give it increase, and procure for its children the holiness that once worked such loveliness and fruit in the Church. Holy Pontiff, be mindful of the faithful, who implore thine intercession at this period of the year.

Thy eloquent lips announced the Pasch, so many years, to the people of Florence, and urged them to share in the Resurrection of our divine Head. The same Pasch, the immortal Pasch, has shone once more upon *us*. We are still celebrating it; pray that its fruits may be lasting in us, and that our Risen Jesus, who has given us life, may, by his grace, preserve it in our souls for all eternity.

SAME DAY

SAINTS GORDIAN AND EPIMACHUS

MARTYRS

TWO more martyrs ascend from our earth on this day and are admitted to share in Jesus' glory. Again it is Rome that deutes them to bear her homage to the Conqueror of Death. Gordian was one of the magistrates who were commissioned, under Julian the Apostate, to persecute the Christians. One day, whilst exercising his office, he suddenly descended from the tribunal and took his place among the criminals. He was soon called upon to shed his blood for the faith. His martyrdom, together with that of the illustrious brothers, John and Paul, whose feast we shall keep in June, closes the period of the pagan persecutions in the West. The fact of his being buried in the crypts on the Latin Way awakened the memory of another martyr, whose relics, half consumed by fire, had long before been brought thither from Alexandria. His name was Epimachus; and on this day the two martyrs were inseparably united in the devotion of the faithful.

Neither the place nor the period of their combat was the same; but both of them fought for the one cause and won the same victory. The two conquerors are buried in peace in the Eternal City; but he, for whose name they delivered their bodies to death, is mindful of their precious remains. Yet a little while, and he will fulfil, in their regard, the promise he made when he said: *I am the Resurrection and the Life. He that believeth in me, although he be dead, shall live.*¹

Gordianus iudex, quum ad eum Januarius presbyter, ut condemnaretur, sub Juliano Apostata ductus esset, ab eodem in Christiana fide instructus, cum uxore et quinquaginta tribus aliis ex eadem familia, Romæ baptizatur. Quare Præfectus, relegato Januario, Gordianum a Clementiano vicario includi jubet in carcerem: qui postea eundem Gordianum vinctum catenis ad se accersitum, cum a fidei proposito detertere non posset, plumbatis diu cæsum capite plecti imperat. Cujus corpus ante Apollinis templum canibus objectum, noctu a Christianis via Latina sepelitur in eadem crypta, in quam reliquiæ beati Epimachi Martyris translatae fuerant ab Alexandria: ubi is diu propter Christi confessionem constrictus in carcere, postremo combustus, martyrio coronatus est.

During the reign of Julian the Apostate, Januarius, a priest, was brought before the judge, Gordian, that he might be condemned; but Gordian, after being instructed in the Christian faith by this same priest, was baptized by him at Rome, together with his wife and fifty-three other members of his house. Whereupon the Prefect, having sent Januarius into exile, ordered his deputy Clementianus to imprison Gordian. The deputy, after some time, had Gordian led in chains before his tribunal, and sought to induce him to deny the faith: but, failing in the attempt, he ordered him to be first scourged with whips laden with plumbets of lead, and then beheaded. His body was exposed before the temple of Apollo, that it might be devoured by dogs; but during the night the Christians took it, and buried it on the Latin Way, in the same crypt wherein had previously been laid the relics of the holy martyr Epimachus, brought from Alexandria, in which city he had endured a long imprisonment for the Christian faith, and was finally crowned with martyrdom by being burned to death.

¹ St John xi 25.

Sleep your sleep of peace, O holy martyrs! *Rest yet a little time, till your fellow-servants and brethren, who are to be slain even as you, shall be filled up.*¹ The number has been added to in every century; but the world is now near its end, and its last period is to be rich in martyrdom. When the reign of the man of sin² begins its course, and the final tempest rages against the bark of holy Church, then, O martyrs of Christ, protect the Christian people, in return for the yearly tribute of honour that it has paid to your venerable names. Pray also for those living during these sad times, whose miseries seem like the distant howling of the storm that is to precede the end of the world. Strengthen our hearts, O holy martyrs! and whatever may be the lot prepared for us by Providence, obtain for us that we may be faithful to him, who would be to *us* what he has been to *you*—*the Resurrection and the Life.*³

¹ Apoc. vi 11.² 2 Thess. ii 3.³ St John xi 25.

MAY 12

SAINTS NEREUS AND ACHILLEUS

MARTYRS

AND

SAINT FLAVIA DOMITILLA

VIRGIN AND MARTYR

SO far in our Paschal season, the choir of Virgin martyrs has not yet offered to Jesus its crown of roses and lilies. It does so to-day, by presenting to him the noble Flavia Domitilla, the fairest flower of Rome, that was cut down by the sword of martyrdom in the first age of the Christian faith. It was under the persecution of Domitian—during which John the Evangelist was condemned to be burned alive in the cauldron of boiling oil—that Flavia Domitilla was honoured with banishment and death for the sake of our Redeemer, whom she had chosen for her Spouse. She was of the imperial family, being a niece of Flavius Clemens, who adorned the consular dignity by martyrdom. She was one of the Christians belonging to the court of the Emperor Domitian, who show us how rapidly the religion of the poor and humble made its way to the highest classes of Roman life. A few years previous to this, St Paul sent to the Christians of Philippi the greetings of the Christians of Nero's palace.¹ There is still extant, not far from Rome, on the Ardeatine Way, the magnificent subterranean cemetery which Flavia Domitilla ordered to be dug on her prædium, and in which were buried the two martyrs, Nereus and Achilleus, whom the Church honours to-day together with the noble virgin who owes her crown to them.

¹ Phil. iv 22.

Nereus and Achilleus were in Domitilla's service.¹ Hearing them one day speaking of the merit of virginity, she there and then bade farewell to all worldly pleasures, and aspired to the honour of being the Spouse of Christ. She received the veil of consecrated virgins from the hands of Pope St Clement: Nereus and Achilleus had been baptized by St Peter himself. What glorious reminiscences for one day!

The bodies of these three Saints reposed, for several centuries, in the Basilica, called the *Fasciola*, on the Appian Way; and we have a Homily which St Gregory the Great preached in this Church on their feast. The holy Pontiff dwelt on the vanity of the earth's goods; he encouraged his audience to despise them by the example of the three martyrs whose relics lay under the very altar around which they were that day assembled. 'These Saints,' said he, 'before whose tomb we are now standing, trampled with contempt of soul on the world and its flowers. Life was then long, health was uninterrupted, riches were abundant, parents were blessed with many children; and yet, though the world was so flourishing in itself, it had long been a withered thing in *their* hearts.'²

Later on, in the thirteenth century, the *Fasciola* having been almost reduced to ruins by the disasters that had befallen Rome, the bodies of the three Saints were translated to the Church of St Adrian, in the Forum. There they remained till the close of the sixteenth century, when the great Baronius, who had been raised to the Cardinalate, with the title of Saints Nereus and Achilleus, resolved to repair the Church that was thus entrusted to his care. Through his munificence, the naves were restored; the history of the three martyrs was painted on the walls; the marble pulpit, from which St Gregory preached the Homily,

¹ The *Acts* of these two Saints—which were drawn up long after their martyrdom, and on which were formed the Lessons of to-day's Office—call them "eunuchs": but it is a mistake of the compiler, who belongs to the fifth or sixth century. The introduction of eunuchs into the Imperial Court, and into the Roman families, is of a later date than the reign of Domitian.

² *Homil. xxviii in Evang.*

was brought back, and the Homily itself was graven, from beginning to end, on the back; and the Confession was enriched with mosaics and precious marbles, preparatory to its receiving the sacred relics, of which it had been deprived for three hundred years.

Baronius felt that it was high time to put an end to the long exile of the holy martyrs, whose honour was now so specially dear to him. He organized a formal triumph for their return. Christian Rome excels in the art of blending together the forms of classic antiquity and the sentiments inspired by faith. The chariot, bearing a superb canopy, under which lay the relics of the three martyrs, was first led to the Capitol. On reaching the top of the *clivus Capitolinus*, the eye met two inscriptions, placed parallel with each other. On one were these words: 'To Saint Flavia Domitilla, Virgin and Martyr of Rome, the Capitol, purified from the wicked worship of demons, and restored more perfectly than by Flavius Vespasian and Domitian, Emperors, kinsmen of the Christian Virgin.' On the other: 'The Senate and People of Rome to Saint Flavia Domitilla, Virgin and Martyr of Rome, who, by allowing herself to be put to death by fire for the faith of Christ, brought greater glory to Rome than did her kinsmen, the Emperors Flavius Vespasian and Domitian, when, at their own expense, they restored the Capitol, that had twice suffered from fire.'

The reliquaries of the martyrs were then placed on an altar that had been erected near the equestrian statue of Marcus Aurelius. After being venerated by the faithful, they were replaced on the chariot, which descended by the opposite side of the Capitol. The procession soon reached the triumphal arch of Septimius Severus, on which were hung these two inscriptions:

'To the holy Martyrs Flavia Domitilla, Nereus and Achilleus, the best of citizens, the Senate and People of Rome, for their having honoured the Roman name by their glorious death, and won peace for the Roman commonwealth by shedding their blood.'

'To Flavia Domitilla, Nereus and Achilleus, the invincible Martyrs of Christ Jesus, the Senate and People of Rome, for their having honoured the City by the noble testimony they bore to the Christian Faith.'

Following the *Via Sacra*, the procession was soon in front of the triumphal arch of Titus, the monument of God's victory over the deicide nation. On one side were inscribed these words: 'This triumphal arch, formerly dedicated and raised to the Emperor Titus Flavius Vespasian, for having brought the rebellious Judea under the yoke of the Roman people, is now, by the Senate and People of Rome, more auspiciously dedicated and consecrated to Flavia Domitilla, kinswoman of the same Titus, for having, by her death, increased and furthered the Christian Religion.'

On the other side of the arch was the following inscription: 'To Flavia Domitilla, Virgin and Martyr of Rome, kinswoman of the Emperor Titus Flavius Vespasian, the Senate and People of Rome, for her having, by shedding her blood and laying down her life for the Faith, rendered a more glorious homage to the death of Christ than did the said Titus, when by divine inspiration he destroyed Jerusalem, to avenge that same death.'

Leaving on the left the Coliseum, the hallowed ground whereon so many martyrs had fought the battle of faith, they passed under the triumphal arch of Constantine, which so eloquently speaks of the victory of Christianity, both in Rome and the Empire, and which still bears on it the name of the Gens Flavia, of which the first Christian Emperor was a member. The two following inscriptions were attached to the arch:

'To Flavia Domitilla, Nereus and Achilleus, the Senate and People of Rome. On this sacred way, whereon so many Roman Emperors received triumphal honours for having brought various provinces into subjection to the Roman People, these martyrs receive to-day a more glorious triumph, for that they con-

quered, by a greater courage, the conquerors themselves.'

'To Flavia Domitilla, the Senate and People of Rome. Twelve Emperors, her kinsmen, conferred honour on the Gens Flavia and on Rome herself by their deeds of fame; but she, by sacrificing all human honours and life itself for Christ's sake, rendered greater service to both family and City than they.'

The procession then continued its route along the Appian Way, and at length reached the Basilica. Baronius, assisted by a great number of Cardinals, received the precious relics, and took them with great respect to the Confession of the High Altar. Meanwhile the choir sang this Antiphon of the *Pontifical*: 'Enter, ye Saints of God! for a dwelling hath been prepared for you by the Lord. The faithful people have followed you on your way, that ye may intercede for them with the majesty of the Lord. Alleluia!'

The following is the account of our three martyrs as given in the Liturgy:

Nereus et Achilleus fratres, eunuchi Flaviæ Domitillæ, a beato Petro una cum ipsa ejusque matre Plautilla baptizati, quum Domitillæ persuasissent ut virginitatem suam Deo consecraret, ab ejus sponso Aureliano tamquam Christiani accusati, ob præclaram fidei confessionem in Pontiam insulam relegantur: ubi ad quæstionem iterum vocati, et verberibus cæsi, mox Tarracinam perducti, a Minutio Rufo, equiteo et flammis cruciati, quum constanter negarent, se a sancto Petro Apostolo baptizatos, ullis tormentis cogi posse ut idolis immolarent, securi percussi sunt: quorum corpora ab Auspicio eorum discipulo, et Domitillæ edu-

The brothers Nereus and Achilleus were in the service of Flavia Domitilla, and were baptized, together with her and her mother Plautilla, by St Peter. They persuaded Domitilla to consecrate her virginity to God: in consequence of which they were accused of being Christians by Aurelian, to whom she was betrothed. They made an admirable confession of their faith, and were banished to the isle of Pontia. There they were again examined and were condemned to be flogged. They were shortly afterwards taken to Terracina; and, by order of Minucius Rufus, were placed on the rack and tormented with burning torches. On their resolutely declaring that they had been baptized by blessed Peter

catore, Romam delata, Via Ardeatina sepulta sunt.

Flavia Domitilla, virgo Romana, Titi et Domitiani Imperatorum neptis, quum sacrum virginitatis velamen a beato Clemente Papa accepisset, ab Aureliano sponso Titi Aurelii consulis filio delata quod Christiana esset, a Domitiano Imperatore in insulam Pontiam est deportata, ubi in carcere longum martyrium duxit. Demum Tarracinam deducta, iterum Christum confessa: quum semper constantior apparet, sub Trajano imperatore, iudicis jussu incenso ejus cubiculo una cum Theodora et Euphrosyna virginibus, et collectaneis suis, gloriosi martyrii cursum confecit nonis Maii: quarum corpora integra inventa, a Cæsario diacono sepulta sunt. Hac vero die duorum fratrum ac Domitillæ corpora ex Diaconia sancti Adriani simul translata in ipsorum Martyrum basilicam, tituli Fasciolæ, restituta sunt.

the Apostle, and no tortures should ever induce them to offer sacrifice to idols, they were beheaded. Their bodies were taken to Rome by their disciple Auspicius, Domitilla's tutor, and were buried on the Ardeatine Way.

Flavia Domitilla, a Roman lady, and niece of the Emperors Titus and Domitian, received the holy veil of virginity from the blessed Pope Clement. She was accused of being a Christian by Aurelianus, son of the Consul Titus Aurelius, to whom she had been promised in marriage. The Emperor Domitian banished her to the isle of Pontia, where she suffered a long martyrdom in prison. She was finally taken to Terracina, where she again confessed Christ. Finding that her constancy was not to be shaken, the judge ordered the house where she lodged to be set on fire; and thus, together with two virgins, her foster-sisters Theodora and Euphrosyna, she completed her glorious martyrdom on the ninth of the Nones of May (May 7), during the reign of the Emperor Trajan. Their bodies were found entire, and were buried by a deacon named Cæsarius. On this day the bodies of the two brothers and that of Domitilla were translated from the Church of Saint Adrian to the Basilica called Fasciola.

How grand was the triumph which Rome gave to you, O holy martyrs, so many centuries after your glorious deaths! How true it is that there is no glory here on earth which can bear comparison with that of the saints! Where are now those twelve Emperors, thy kinsmen, O Domitilla? Who cares for their remains? Who

even cherishes their memory? One of them was surnamed 'the delight of mankind'; and now how many there are who have never heard of his existence! Another, the last of the twelve, had the glory of proclaiming the victory won by the Cross over the Roman Empire; Christian Rome honours and loves his name; but the homage of religious devotion is not given to him, but to thee, O Domitilla, and to the two martyrs whose names are now associated with thine.

Who does not recognize the power of Jesus' Resurrection in the love and enthusiasm wherewith a whole people welcome your holy relics, O martyrs of the living God? Fifteen hundred years had elapsed; and yet your lifeless remains were greeted with a transport of joy, as though you yourselves were there, and living. It was because we Christians know that Jesus, who is the *first-born of the dead*,¹ has risen from the grave; and that you, like him, are one day to rise in glory. Therefore do the faithful honour by anticipation the immortality which, at a future period, is to be given to your bodies, once slain for Jesus' sake; they already see by faith the future brightness which is to be imparted to your flesh; and thus they proclaim the dignity which the Redemption has given to man, to whom death is now but a transition to true life, and the tomb but a resting-place where the body is consigned, as seed to the earth, to be restored in a hundredfold of richer beauty.

Happy they who, as the prophecy says, *have washed their robes and have made them white in the Blood of the Lamb!*² But happier they, says Holy Church, who, after being thus purified, have mingled their own blood with that of the divine Victim! for by so doing *they have filled up in their flesh those things that are wanting of the sufferings of Christ.*³ Hence, their intercession is powerful, and we should address our prayers to them with love and confidence. Befriend us, then, O holy martyrs Nereus, Achilleus, and Domitilla! Obtain for us an ardent love for our Risen Jesus; perseverance in the

¹ Apoc. i 5.² *Ibid.* vii 14.³ Coloss. i 24

new life which he has conferred upon us; detachment from the things of this world, and a determined resolution to trample them beneath our feet, should they become a danger to our eternal salvation. Pray for us, that we may be courageous in resisting our spiritual enemies, ever ready to defend our holy faith, and earnest in our endeavours to gain that kingdom which is to be *borne away by violence*.¹ Be the defenders of the holy Roman Church, which fervently celebrates your memory each year. You, Nereus and Achilleus, were converts of Peter; and thou, Domitilla, wast the spiritual daughter of Clement, Peter's successor; protect the Pontiff who now governs the Church—the Pontiff, in whom Peter still lives—the Pontiff, the successor of Clement. Dispel the storms which are threatening the Cross on the Capitol, and pray for the inhabitants of Rome, that they may be staunch to the faith.

SAME DAY

SAINT PANCRAS

MARTYR

A FOURTH martyr claims our veneration on this twelfth day of May. Like the three others, he culled his palm at Rome. But whilst they died for the faith at the very commencement of the Christian era, Pancras was not called to the glorious combat till the persecution under Diocletian—the last and greatest effort of pagan Rome against the Church. Our young hero was only fourteen years of age; but he was old enough to be a brave martyr, and he has been honoured by a commemoration in Paschal Time. The venerable Church in the Holy City which is dedicated to him, and which gives a title to one of the Cardinals, was built on the site of the cemetery where his body was buried. The following commemoration is made of him in the Matins of this feast:

¹ St Matt. xi 12.

Pancratius in Phrygia nobili genere natus, puer quatuordecim annorum Romam venit, Diocletiano et Maximiano imperatoribus: ubi a Pontifice Romano baptizatus, et in fide Christiana eruditus, ob eandem paulo post comprehensus, quam diis sacrificare constanter renuisset, virili fortitudine datis cervicibus, illustrem martyrii coronam consecutus est: cujus corpus Octavilla matrona noctu sustulit, et unguentis delibutum via Aurelia sepelivit.

Pancras was born in Phrygia, of a noble family. When but a boy of fourteen, he went to Rome, in the reign of the Emperors Diocletian and Maximian. He there received baptism from the Roman Pontiff, and was instructed in the Christian faith. Shortly afterwards he was seized, as being a Christian; but upon his firmly refusing to offer sacrifice to the gods, he was condemned to be beheaded. He suffered death with manly courage, and obtained the glorious crown of martyrdom. During the night a matron, by name Octavilla, took away his body, and had it buried, after embalming it, on the Aurelian Way.

Divine grace, which called thee to the crown of martyrdom, selected thee, O Pancras, from the distant land of Phrygia, and led thee to the capital of the empire—the centre of every vice and every error of paganism. Thy name, like those of millions of others who were better known to the world, had else been quite forgotten. But now, though thy earthly career was soon ended, the name of Pancras is loved and venerated throughout the whole earth: it is breathed at the altar, in the prayers which accompany the sacrifice of the Lamb. How camest thou, dear youthful martyr, by this celebrity, which will last to the end of the world? It was because, having imitated Jesus' Death by suffering and shedding thy blood for his name, thou hast been made a sharer in the glory of his immortality. In return for the honour we pay thee, deign to aid us by thy protection. Speak of us to Jesus, who is our divine Master, as he was thine. In this vale of our exile, we sing our *Alleluia* for his Resurrection, which has filled us with hope; obtain for us, by thy prayers, that we may sing *Alleluia* with thee in heaven, where it will be eternal, and be prompted, not by the gladness of hope, but by the bliss of possession.

MAY 14

SAINT BONIFACE

MARTYR

THE Apostle of the Gentiles, explaining the mystery of the Pasch, tells us that baptism is the sepulchre of our sins, and that we *rise* from it together with our Redeemer, having our souls radiant with the *life* of grace.¹ Our holy faith teaches us that he who gives his life for Christ or his Church washes away in his own blood every stain from his soul, and rises to life everlasting: it is as though he received a second baptism, which reproduces all the effects belonging to the great sacrament of regeneration. We have to-day a sinner, who being purified by martyrdom and rebaptized in his own blood, is numbered among the privileged ones who share in the glory of our Risen Jesus. Boniface, by his immoralities, had scandalized the city where he lived; but his repentance was most complete. He longed to suffer the most cruel tortures for the love of the God he had offended, and thus make atonement for the sinful pleasures in which he had indulged. His wish was granted; suffering transformed him into the Saint whose feast is kept on this day, and whose virtues are a homage to the divine conqueror of sin and death.

Holy Church thus commemorates, in her Office, the bravery of this generous-hearted martyr:

Bonifacius, civis romanus, quod cum Aglae nobili matrona impudice versatus esset, tanto illius intemperantiæ dolore captus est, ut penitentiæ causa se ad conquirenda et sepelienda mar-

Boniface was a citizen of Rome, and had held criminal intercourse with a rich lady, by name Aglaë. He was filled with such shame on account of this immoral conduct, that by way of penance he devoted him-

¹ Rom. vi.

tyrum corpora contulerit. Itaque relictis peregrinationis sociis, quum Tarsi multos propter Christianæ fidei professionem variis tormentis cruciatos vidisset, illorum vincula osculatus, eos vehementer hortabatur ut constanter supplicia perferrent, quod brevem laborem sempiterna requies consecutura sit. Comprehensus igitur, ferreis unguibus excarnificatus est: cui etiam inter manuum unguis et carnem acuti calami sunt infixi, plumbumque liquefactum in os ejus infusum. Quibus in cruciatibus ea vox tantum Bonifacii audiebatur: Gratias tibi ago, Domine Jesu Christe, Fili Dei. Mox in ollam ferventis picis demisso capite coniectus est: unde quum inviolatus exisset, ira incensus iudex eum securi percuti jubet. Quo tempore magnus terræ motus factus est, ita ut multi infideles ad Christi Domini fidem converterentur. Eum sequenti die quærentes socii, quum martyrio affectum cognovissent, quingentis solidis ejus corpus redemerunt, et conditum unguentis, linteisque involutum, Romam portandum curarunt. Quod factum quum ab angelo Aglae matrona, quæ et ipsa pœnitens se piis operibus adixerat, cognovisset; prodiens obviam sancto corpori, Ecclesiam ejus nomine ædificavit, in qua corpus sepultum est nonis Junii, quum ejus anima pridie Idus Maii apud Tarsum Ciliciæ urbem migrasset in cœlum, Diocle-

self to searching out and burying the bodies of martyrs. In one of his travels he left his companions; and finding, on arriving at Tarsus, that many were being put to divers tortures for the Christian faith, he approached them, kissed their chains and did all in his power to urge them to bear patiently the short labour of sufferings which were to be followed by eternal rest. For this he was seized, and his flesh was torn by iron hooks. Sharp reeds were also thrust up his finger-nails, and melted lead was poured into his mouth. His only exclamation, in the midst of these tortures, was: 'I give thee thanks, Lord Jesus Christ, the Son of God!' He was then put, head foremost, into a cauldron of boiling pitch; and when he was taken out, and found to be unhurt, the judge, in a fit of anger, ordered him to be beheaded. During his execution a great earthquake was felt; whereupon many of the pagans were converted to the faith of Christ our Lord. On the day following, his companions, who were in search of him, were told that he had suffered martyrdom. They bought his body for five hundred pieces of silver; and having embalmed and shrouded it, they had it taken to Rome. All this was made known by an angel to Aglaë, who had also devoted herself to penance and good works. She, therefore, went to meet the martyr's relics. She built a church, which was named after the Saint, and in which he was buried on the Nones of June (June 5). The martyr's soul passed into heaven on the day before the Ides of

tiano et Maximiano Imperatoribus.

May (May 14) at Tarsus, a city of Cilicia, under the Emperors Diocletian and Maximian.

The angels rejoiced more at thy conversion, O Boniface, than at the fidelity of the ninety-nine just; but their joy was redoubled when they found that heaven gained in thee not only a penitent, but a martyr too. Receive also the congratulations of holy Church, which celebrates the memory of thy victory. Rome is still in possession of thy holy relics, which repose in the Church on Mount Aventine, where once stood the house of her that imitated thy repentance. In both her and thee, we have a proof of the infinite mercy of our Risen Jesus, who called the two sinners from spiritual death to the life of grace. Have compassion, O holy martyr, on those poor sinners whom this Easter has not yet brought back to their Redeemer. The *Alleluia* has resounded through the whole universe, and yet it has failed to rouse them from their sleep of sin. Pray for their resurrection. Their days are numbered; and perhaps they are not to see another Easter. Yet do we hope in the divine mercy, which has shown us its power by making thee and Aglaë to be vessels of election. We therefore unite our prayers with thine, O Boniface, that our Lord may grant a resurrection to our brethren. Hope is our armour in this peaceful contest with divine justice, which delights in being vanquished by prayer. Present our prayer before the throne of God; and many of those that are now spiritually dead will rise again, and their conversion will cause joy to the angels, as thine did.

MAY 15

SAINT JOHN BAPTIST DE LA SALLE

CONFESSOR

JOHN Baptist de la Salle, the teacher of the humble, takes his place to-day beside Leo the Great, Athanasius, and Gregory of Nazianzum. He has no fear. The victor of Paschal Time is the same Jesus who said during his mortal life: 'Suffer the little children to come unto me,'¹ and 'unless you be converted and become as little children, you shall not enter into the kingdom of heaven,'² that kingdom of heaven which, after entering into his glory, he manifests so fully upon earth. On the other hand, the Lion of Juda is never more terrible in his anger than when he beholds evil men conspiring to keep from him the little ones of whom he forms his court.³

The promise made in Holy Scripture that 'they that instruct many to justice shall shine as stars for all eternity'⁴ is addressed not only to the great doctors of the science of salvation, but also to the humblest Christian teacher, and the supreme Pontiff, when inscribing the name of the saint of to-day among those of the blessed, declared that the inspired words 'apply in an especial manner to those who, like him, have left all things and devoted themselves to the instruction of the baptized from earliest infancy in the teaching of the Gospel and the precepts which lead to life eternal.'⁵

John Baptist de la Salle was a true disciple of our blessed Lord, and entered so fully into the thought of his Master that no sacrifice was too great for him if only he might carry it out, and no suffering, humiliation, or persecution could hinder him from persevering in the accomplishment of his works of love. He suffered from misunderstanding and lack of support all through

¹ St Mark x 14.
⁴ Dan. xii 3.

² St Matt. xviii 3.

³ *Ibid.* xviii 6.

⁵ Decree of Beatification..

his life, but is he less great in heaven to-day on that account ?

The following account of him is given in the Breviary :

Joannes Baptista de la Salle, Rhemis claro genere ortus, puer adhuc moribus et factis in sortem Domini se vocandum et sanctimoniam laude honestandum portendit. Adolevens in Rhemensi Academia litteras ac philosophicas disciplinas didicit; quo tempore etsi ob animi virtutes et alacre ingenium ac suave omnibus carus esset, ab æqualium tamen societate abhorrebat, ut solitudini addictus facilius Deo vacaret. In clericalem militiam jam pridem cooptatus, sextodecimo ætatis anno inter Rhemenses Canonicos adscriptus est. Lutetiam Parisiorum, theologiæ in Sorbonica universitate daturus operam, contendit atque in Sulpitanum seminarium adscitus est. At brevi parentibus orbatus, domum regredi coactus, fratres educandos suscepit: quod scientiarum interim sacrarum studia non intermittens, optimo cum fructu præstitit, uti exitus comprobavit.

Sacerdotio demum auctus, qua præstanti fide animique ardore primum ad aram fecit, eisdem toto vitæ tempore sacris est operatus. Interea salutis animarum studio incensus, totum in earumdem utilitatem sese impendit. Sororum a Jesu Infante, puellis educandis institutum regimen suscepit, easque non modo prudentissime est

John Baptist de la Salle was born of a noble family at Rheims. When quite a child he showed by his ways and actions that he would be called to follow our Lord and attain great sanctity. He studied literature and philosophy at Rheims, and though his virtues and quick intelligence endeared him to all, he avoided the company of his fellows that he might be free to contemplate God in solitude. He was made a cleric when very young, and was only sixteen when given the rank of a Canon at Rheims. He went to Paris to study theology at the Sorbonne, and was received at the Seminary of St Sulpice. He was soon forced to return home by the death of his parents, whereupon he undertook the education of his brothers, which he carried on, without interrupting his own studies, to the great advantage of his pupils, as soon became evident.

He was ordained priest, and said his first Mass with the intense faith and love which, throughout his life, he brought to the holy Mysteries; but his zeal for the salvation of souls made him devote himself wholly to the service of his neighbour. He was made superior of the Sisters of the Holy Child, founded for the education of girls, and by his prudent government saved

moderatus, sed ab excidio vindicavit. Hinc porro animum advertit ad pueros de plebe religione bonisque moribus informandos. Atque in hoc quidem illum suscitaverat Deus, ut scilicet nova in Ecclesia sua religiosorum hominum familia condita puerorum, præsertim pauperum, scholis perenni efficacique ratione consuleret. Demandatum vero a Dei providentia munus, per contradictiones plurimas magnasque ærumnas feliciter implevit, fundata Fratrum sodalitate, quam a scholis christianis nuncupavit.

Adjunctos igitur sibi homines in gravi opere et arduo, apud se primum suscepit; tum aptiori in sede constitutos disciplina sua optime imbuit iis legibus sapientibusque institutis, quæ postea a Benedicto decimo tertio sunt confirmata. Ex demissione animi ac paupertatis amore primum canonicatu se abdicavit, omniaque sua bona in pauperes erogavit; quin etiam serius, quod frustra sæpius tentaverat, fundati a se instituti regimen sponte deposuit. Nihil tamen interim de Fratrum sollicitudine remittens, deque scholis ab eo, pluribus jam locis, apertis, impensius Deo vacare cœpit. Assidue jejuniis, flagellis, aliisque asperitatibus in se ipsum sæviens, noctes orando ducebat. Donec virtutibus omnibus conspicuus, præsertim obedientia, studio divinæ voluntatis implendæ, amore ac devotione in Apostolicam Sedem, meritis onus-

their institute from dissolution. From this he turned his attention to the education of poor boys. God had raised him up for this very end, namely that he should found in the Church a new family of religious men devoted to the training of children, particularly the poor. This work, which had been entrusted to him by divine Providence, was successfully accomplished in spite of many trials and contradictions by the establishment of the Institute of the Brothers of the Christian Schools.

His first helpers in this great and arduous work he received into his own house, and then, establishing them in a more suitable dwelling, gave them a careful training in those wise laws and regulations which were afterwards confirmed by Pope Benedict XIII. His humility and love of poverty caused him first of all to resign his canonry and to distribute all his property among the poor; and, finally, after many unsuccessful attempts to do so, he spontaneously resigned the government of the Institute which he had founded. His solicitude for the Brethren and for the schools which he had opened in various places suffered no diminution, though he began to give himself more assiduously to the direct service of God in fasting, watching, and other austerities. He spent his nights in prayer. His virtues were conspicuous, especially his obedience, conformity to the will of God, and love of the Holy See. At length, full

tus, sacramentis rite susceptis, obdormivit in Domino, annos natus duo de septuaginta. Eum Leo decimus tertius Pontifex Maximus Beatorum catalogo inseruit; novisque fulgentem signis, anno jubilæi millesimo non-gentesimo Sanctorum honoribus decoravit.

of merits, and fortified with the Sacraments of the Church, he fell asleep in the Lord in the sixty-eighth year of his age. Pope Leo XIII beatified him and, after fresh miracles had been worked through his intercession, proceeded to his canonization in the year of Jubilee, 1900.

O God, who hast raised up the holy Confessor John Baptist to promote the Christian education of the poor and to confirm the young in the way of truth, and, through him, hast gathered together a new family within thy Church: mercifully grant through his intercession and example that we may burn with zeal for thy glory in saving souls, and may share his crown in heaven. Through Christ our Lord.

Thus, O father of Christian schools, does Holy Church pray to-day in thy honour. She is as full of confidence as though the trials of thy mortal life had been sufficient to guard thy sons against similar sufferings; as serene as though the future of thy work were assured. And yet, might we not say that the culminating point of thy glorification on earth seems to have given the signal for the triumph of hell over thy labours? But the Church is strong in her experience of twenty centuries, and she fears no persecution. She knows that if the tree be planted by God, the hurricane will but strengthen its roots, and that a house built upon a rock can brave the wind and the floods. We too, like the Church, are full of hope, trusting in thy merits and thy intercession. Even if ruin seem complete, the divine Head of all who suffer persecution assures us that the tomb itself, though sealed by the powers of this world, cannot guarantee to Death the secure possession of his victim.

MAY 16

SAINT UBALDUS

BISHOP AND CONFESSOR

IN order to honour her eternal High Priest, the Church presents to him this day the merits of a pontiff who, after his mortal career, was admitted into a happy immortality. Ubaldus, here on earth, was the image of our Lord Jesus Christ. Like his divine Master, he received the holy anointing of priesthood; he was a mediator between God and man; he was the shepherd of a flock; and now he is united with our Risen Jesus, the great Anointed, the Mediator, the Shepherd. In proof of his influence in heaven, Ubaldus has had given to him a special power against the wicked spirits who lay snares for our perdition. It has frequently happened that the simple invocation of his name has sufficed to foil their machinations. The Church has fixed this day as his feast with the view of encouraging the faithful to have recourse to his protection.

Let us now read the account she gives of the virtues of the saintly bishop:

Ubaldus, Eugubii in Umbria nobili genere natus, a primis annis pietate et litteris egregie est institutus. Jamque adolescens, ut uxorem duceret sæpe tentatus, nunquam tamen a proposito servandæ virginitatis recessit. Sacerdos effectus, patrimonium suum pauperibus et Ecclesiis distribuit, et Canonorum Regularium Ordinis sancti Augustini institutum

Ubaldus was born at Gubbio in Umbria, of a noble family. He was from childhood formed in the most admirable way to piety and learning. When grown up, he was frequently urged to marry; but nothing could shake his resolution of leading a life of celibacy. On being ordained priest, he divided his fortune between the poor and the Churches, and entered among the Canons Regular of

suscipiens, illud in patriam transtulit, atque in eo aliquandiu sanctissime vixit. Cujus sanctitatis opinione evulgata, ab Honorio Secundo summo Pontifice Ecclesiæ Eugubinae invitatus præficitur, et Episcopalis consecrationis munere decoratur.

Ad suam itaque revertens Ecclesiam, quum de consueta vivendi ratione nihil admodum immutasset, in omni tamen virtutum genere eo magis eminere cœpit, quo efficacius aliorum etiam salutem verbo et exemplo procuraret, factus forma gregis ex animo. Nam victu parco, vestitu moderato, lectulo aspero et pauperrimo, crucis mortificationem jugiter in suo corpore circumferebat, dum inexplebili orationis studio spiritum quotidie recrearet. Hinc admirabilem illam mansuetudinem est adeptus, qua gravissimas injurias et contumelias non modo æquanimiter tulit, verum etiam mirifico dilectionis affectu persecutores suos omni benignitatis testimonio complectebatur.

Biennio antequam ex hac vita migraret, quum diutinis affligeretur infirmitatibus, inter acerbissimos corporis cruciatus, velut aurum in fornace purgatum, Deo gratias indesinenter agebat. Adveniente autem sacro Pentecostes die, quum multis annis Ecclesiam sibi commissam summa cum laude gubernasset, sanctis operibus ac miraculis clarus, quievit

the Order of St Augustine. He established that Institute in his own country, and was for some time a most fervent observer of all its regulations. The fame of his virtue spread far and wide. Pope Honorius the Second compelled him to accept the charge of the Church of Gubbio; and, accordingly, he was consecrated bishop.

When he took possession of his see, he changed little or nothing of his mode of life; but he began to apply himself more than ever to the practice of every virtue, in order that he might the more effectually, both by word and example, procure the salvation of souls, for he was a *pattern of the flock in all earnestness*. His food was scanty, his dress unpretending, his bed hard and most poor. Whilst *always bearing about in his body the mortification of the Cross*, he refreshed his spirit every day with prayer, in which he seemed insatiable. The result of such a life was a meekness so admirable that he not only bore the worst injuries and insults with patience, but even treated his persecutors with surprising affection and showed them all possible kindness.

During the last two years of his life he suffered much from sickness. In the midst of the most acute pains, whereby he was made pure as gold that is cleansed in the furnace, he ceased not to give thanks to God. Finally, on the holy feast of Pentecost, after governing for many years and in a most laudable manner the diocese that had been entrusted to him, he slept in peace, venerated

in pace: quem Cœlestinus Papa Tertius in Sanctorum numerum retulit. Ejus virtus præcipue in effugandis spiritibus immundis elucet. Corpus vero per tot sæcula incorruptum magna fidelium veneratione in patria colitur, quam non semel a præsentis discrimine liberavit.

for his holy life and miracles. He was canonized by Pope Celestine the Third. God has given him a special power for driving away unclean spirits. His body, which has remained incorrupt for several centuries, is honoured with much devotion by the faithful of the city of Gubbio, which he has more than once rescued from the calamities that threatened it.

O blessed Pontiff! be thou our protector against the spirits of hell. They are devoured by envy at seeing how man, that lowly and feeble creature, has become the object of God's predilection. The incarnation of the Son of God, his death on the cross, his glorious resurrection, the sacraments which give us the life of Grace—all these sublime means, whereby the infinite goodness of God has restored us to our lost dignity, have excited the rage of the old enemy, and he seeks revenge by insulting, in us, the image of our Creator. At times he attacks man with all the frenzy of angry jealousy. To mimic the operations of sanctifying grace, which, so to speak, makes us the instruments of God's good pleasure, Satan sometimes takes possession of our fellow-creatures, and makes them his slaves. Thy power, O Ubaldus, has often manifested itself by rescuing these unhappy victims of the devil's jealousy; and Holy Church, on this day, celebrates the special prerogative conferred on thee by our heavenly Father. Relent not in the exercise of thy charitable office. And yet, O holy Pontiff, thou knowest that the snares of the wicked spirits are more injurious to the souls than to the bodies of men. Have pity, then, on the unhappy slaves of sin, who, though the divine Sun of the Pasch has risen upon them, are still in the darkness of guilt. Pray for them, that they may become once more children of the light, and share in the Easter Resurrection which Jesus offers to all.

SAME DAY

SAINT JOHN NEPOMUCEN

MARTYR

TO the martyrs who were slain because they refused to adore false gods—to the martyrs whose blood was shed by heretics—there is added to-day another brave soldier of Christ, who won his crown in a very different sort of combat. The sacrament of Penance whereby sinners regain the heaven they had lost claims John Nepomucen as its glorious defender.

A holy secrecy shrouds the reconciliation made between God and the penitent. This sacramental secrecy deserved to have its martyr. When Jesus instituted the sacrament of Penance—that second baptism, wherein the Blood of our Redeemer washes away the sins of the Christian soul—he willed that man should not be deterred from confessing his humiliations to his spiritual physician by the fear of their ever being revealed. How many hidden martyrdoms have there not been, during these eighteen hundred years, for the maintenance of this secret, which, whilst it gives security to the penitent, exposes the confessor to obloquy, injustice, and even death! But the martyr we honour to-day was not one of these hidden sufferers. His testimony to the inviolability of the sacramental seal was public; he gave it amidst cruel tortures; it cost him his life.

All praise, then, to the brave and faithful priest! Right worthy was he to hold in his hands the keys that open or shut the gate of heaven! In this great fact of the observance of the seal of confession, on which depends the salvation of millions of souls, we have a permanent miracle. But there was one thing wanting to it—the glory of martyrdom. The holy priest of

Prague gave it that glory; and he offers the fair palm to our Risen Jesus, whom we have seen, during these days between his Resurrection and Ascension, mercifully instituting the sacrament of Penance, wherein he communicates to men his own power of forgiving sin.

We subjoin the Lessons approved by the Holy See for the feast of this great martyr:

Joannes Nepomuci Bohemiæ oppido, unde Nepomuceni cognomen duxit, a parentibus ætate provectis, non sine futuræ sanctitatis præ-sagio, flammis supra nascentis domum mirabiliter collucentibus, ortus est. Quum infans in gravem morbum incidisset, beatæ Virginis ope, cui natum parentes referebant acceptum, e vitæ periculo evasit incolumis. Egregia indole, piaque institutione cœlestibus indicis obsequente, inter sanctas religiosasque exercitationes pueritiam egit: nam ecclesiam frequenter adire, ac sacerdotibus ad aras operantibus ministrare in deliciis habebat. Zatecii politionibus litteris ad humanitatem informatus, Pragæ vero gravioribus disciplinis excultus, philosophiæ, theologiæ, sacrarumque canonum magisterium et lauream emeruit. Sacerdotio initiatus atque a scientia sanctorum ad lucra animarum rite comparatus, ministerio verbi Dei se penitus addixit. Quum igitur in vitiis exstirpandis, et revocandis in viam salutis errantibus, eloquentia et pietate uberes ederet fructus, inter canonicos metropolitanæ Ecclesiæ Pragensis cooptatus, mox sibi demanda-

John was born of parents who were advanced in years, at Nepomuk, a town in Bohemia, from which he took the name of Nepomucen. His future sanctity was foretold by the appearance of bright rays miraculously shining over the house wherein he was born. When an infant, he was seized with a dangerous illness; but was delivered from death by the protection of the blessed Virgin, to whom his parents considered themselves indebted for his birth. He was blessed with an excellent disposition, and received a pious training, in keeping with the indications given from heaven. He spent his boyhood in the practice of religious exercises; it was his delight to be frequently in church and serve the priests at Mass. He went through his humanities at Zatek, and the higher studies at Prague, where he took his degrees in Philosophy, Theology, and Canon law. He was ordained priest; and being, by his proficiency in the science of the Saints, well fitted for gaining souls, he devoted himself entirely to preaching the word of God. In consideration of the great fruits produced by his eloquence and piety, which extirpated vice and brought sinners back to the way of salvation, he was made

tam Evangelii coram rege Wenceslao Quarto prædicandi provinciam suscepit, eo successu ut Joannis suasu multa rex faceret, magnoque in honore ejus virtutes haberet. Conspicuas tamen, quas ille obtulit, dignitates Dei servus, ne a divini verbi præconio avocaretur, constantissime recusavit.

Regiis illum eleemosynis in pauperes erogandis præfectum, Joanna regina conscientiæ sibi moderatorem adscivit. Quum autem Wenceslaus ab officio institutoque decessisset, atque in vitia præceps abriperetur, piæ vero conjugis obstationes et monita gravate ferret, contendere ausus est ut in sacramentali judicio sacerdoti credita reginæ arcana sibi a Joanne panderentur. At Dei minister, blanditiis primum, tormentis deinde et carceris squalore tentatus, nefariæ regis cupiditati fortiter obstitit. Furentem tamen Wenceslai animum quum ab execrando proposito nec humana nec divina jura deterrerent, supremum agonem, quem instare sibi athleta Christi noverat, populo in concione de impendentibus etiam regni calamitatibus admonito, non obscure prænuntiavit. Mox Boleslaviam profectus, ad beatæ Virginis imaginem antiquo cultu celebrem, cœleste præsidium ad certandum bonum certamen effusus precibus imploravit. Inde vespere revertentem in pervigilio

a Canon of the Metropolitan Church of Prague. Being afterwards chosen as preacher to King Wenceslaus the Fourth, he so far succeeded, that the king had a great regard for his virtue, and often followed his advice. He offered him several high dignities; but the saint always refused to accept them, fearing that they would interfere with his preaching the divine word.

He was entrusted with the distribution of the royal alms to the poor, and Queen Jane chose him as her own spiritual director. Wenceslaus, who had given himself up to vices, which disgraced his character both as a king and a Christian, was displeased at the entreaties and counsels of his wife, and even dared to insist on John's revealing to him the secrets, told to him as priest, by the queen in the sacrament of Penance. The minister of God courageously resisted the king's impious request, and neither bribes, nor tortures, nor imprisonment, could make him yield. Seeing that the king had reached such a pitch of rage that the laws of neither man nor God made him relent, the soldier of Christ plainly foretold in one of his sermons his own approaching death, and the calamities that were to befall the kingdom. He then set out for Buntzel, where is kept an image of the blessed Virgin that has been venerated for centuries: he there implored heaven in fervent prayer, to grant him the assistance he needed, in order to fight the good fight. As he was returning home, on the evening before the

Dominicæ Ascensionis, rex e fenestra conspicatus arcessit; quumque vehementius urget, et proximam in aquis, si obluctari pergeret, submersionem intentaret, Joannes invicta constantia terrores minasque refutavit. Itaque, regis imperio, in Moldavam, flumen Pragam interfluens, noctu dejectus, illustrem martyrii coronam est consecutus.

Sacrilegum facinus clam patratum et martyris gloriam insigne prodigium divinitus patefecit. Ubi enim examine corpus secundo flumine vehi cœpit, ardentes faces aquis supernatantes et discurrentes apparuerunt. Quamobrem ex arena postridie mane corpus elatum canonici deinde, regis iram nihil timentes, in metropolitanam ecclesiam solemniter intulerunt, et sepulture mandarunt. Quum autem in dies invicti sacerdotis memoria miraculis et maxima fidelium, eorum præcipue qui fama periclitantur, veneratione cresceret, post annos demum amplius trecentos, in juridica recognitione corporis, quod sub humo tamdiu jacuerat, lingua ejus incorrupta et vivida reperta est: quæ, sexto post anno iudicibus a Sede Apostolica delegatis exhibita, novo prodigio repente intumuit, et subobscurum ruborem in purpureum commutavit. His

Vigil of the Ascension, the king, who was standing at the palace window, saw him, and sent word that he was to repair to him. The king was more than ever urgent in his demand, and threatened John with immediate drowning, if he continued to refuse compliance. The saint was not to be conquered, and showed the king that he was not afraid of his threats. Wherefore, by the king's orders, he was thrown that same night into the river Moldau, which flows through Prague; and thus obtained the glorious crown of martyrdom.

The sacrilegious crime thus privately committed was miraculously revealed, as was also the great glory of the martyr. For as soon as life was extinct, and the corpse began to float down the stream, flaming torches were seen following it on the surface of the water. The next morning, the Canons went and took the body from the sand on which it lay, and heedless of the king's displeasure, had it carried with much solemnity to the metropolitan Church, and gave it burial. The memory of this courageous priest became most venerable in course of time both through the miracles that were wrought, and through the devotion of the faithful—of those especially whose good name is injured by evil report. After upwards of three hundred years, a juridical examination was made of his body (which, during all the time, had lain under the ground), and his tongue was found to be incorrupt and like that of a living man. Six years later the tongue

itaque aliisque signis rite probatis, Benedictus Decimus tertius, Pontifex Maximus, die decima nona mensis Martii, anno salutis millesimo septingentesimo vigesimo nono, primum hunc sacramentalis sigilli assertorem, arcani fidem sanguine obsignantem, sanctorum martyrum catalogo adscripsit.

was shown to judges delegated by the Apostolic See; when, by a fresh miracle, it immediately resumed the fulness of life, and, from being of a brownish colour, became perfectly red. These and other miracles having been authentically proved, he was canonized by Pope Benedict the Thirteenth, on the nineteenth day of March, in the year of our Lord 1729, as the defender of the seal of confession, and the first martyr to shed his blood for the maintenance of its holy secrecy.

How great, O glorious martyr, was the honour reserved for thee by the Son of God, when he chose thee to be the one who was to attest, by laying down his life, the sacredness of the secret which protects the sacrament of Penance! Other priests, as well as thyself, have bravely suffered persecution for the sake of the secrecy of the mystery of reconciliation: but thou wast the one chosen by heaven to give a solemn testimony of priestly discretion. Thy sufferings were known to more than angels: thy martyrdom was a public one, and the faithful honour thy courage as an eloquent proof of how truly our good Shepherd, Jesus, removes every difficulty that could deter the strayed sheep from returning to the fold.

We address ourselves to thee, O holy martyr, on this day of thy triumph and beseech thee to intercede for sinners. Admirable minister of the sacrament of Penance! thou seest how many Christians there are who neglect to avail themselves of the means of salvation prepared for them by our risen Saviour. Instead of laying hold of this 'second plank after shipwreck,' they let themselves be carried on to the deep abyss by the tide of their sinful habits. There are thousands who have turned a deaf ear, even this Easter, to the call of Holy Church, who invited them, as an affectionate Mother, to approach the tribunal of mercy and recon-

ciliation. We beseech thee, intercede for these blind, unwary, ungrateful men. Procure for them the grace which will lead them to the feet of the God of mercy, who is ever ready to grant pardon.

There are others, again, who go to Confession, but who have not the dispositions requisite for receiving the grace of the Sacrament—the justification of their souls. Pray also for these, that they may see the danger they thus incur of profaning the Blood of Christ. Obtain for all them who approach the holy tribunal an honest avowal of their sins, and contrition of heart; that thus the life of our Risen Jesus may be imparted to them and that they may never again lose it. By thy powerful intercession, raise up zealous and faithful ministers of this great sacrament of which thou wast the martyr. Draw down the blessing of heaven on their arduous labour: then will the number of the children of God be increased, and the grace of the Holy Ghost triumph in souls that have long been dead in sin.

Cast, too, an eye of compassion on thy fatherland of Bohemia, where there are so many faithful hearts that love and honour thee. Alas! there are tares which disfigure that portion of the Church. The enemy came, not many years after thy glorious martyrdom, and sowed the baneful weeds of heresy in thy native land. The *good seed* claims thy protection; but take pity also on the *cockle*, for even it may be turned, by the true faith, into wheat, and be garnered into the house of our heavenly Father. Secure peace to thy Bohemia and save her from the snares that are laid for her.

MAY 17

SAINT PASCHAL BAYLON

CONFESSOR

THE Seraph of Assisi was sure to depute some of his children to pay their court to his Risen Master. The one he sends to-day is the humblest and most obscure of men; another will follow, three days hence, powerful in word and work, and holding a palm in his hands, as a most devoted preacher of the Gospel. Paschal Baylon was a simple peasant. He was a shepherd-boy; and it was in tending his flock that he found the Lord Jesus. He had a great love for contemplation. Forests and fields spoke to him of their great Creator; and, in order that he might be the more closely united with him, he resolved to seek him in the highest paths of perfection. He was ambitious to imitate the humble, poor and suffering life of the Man-God; the Franciscan Cloister offered him the opportunity of satisfying this desire and he flew to it. On that blessed soil, he grew to be one of heaven's choicest plants, and the whole earth has now heard the name of the humble lay-brother of a little convent in Spain. Holy Church brings him before us to-day enraptured in the contemplation of Jesus' Resurrection. He had trod the path of humiliation and the cross; it was but just that he should share in his Master's triumph. It was of him, and of such as he, that this divine Saviour spoke, when he said: *Ye are they that have continued with me in my temptations; and I dispose to you, as my Father hath disposed to me, a kingdom; that ye may eat and drink at my table in my kingdom, and may sit upon thrones, judging the twelve tribes of Israel.*¹

¹ St Luke xxii 28, 29, 30.

The account given by the Liturgy of the angelic life of this illustrious son of St Francis is as follows:

Paschalis Baylon, pauperibus piisque parentibus in oppido Turris Formosæ Seguntinæ Diocesis in Aragonia natus, a teneris annis plura dedit futuræ sanctitatis indicia. Sortitus animam bonam, ac rerum cœlestium apprime studiosam, pueritiam atque adolescentiam in gregis custodia transegit; quam ille vivendi rationem ideo præcipue diligebat, quod humilitati fovendæ, ac innocentia conservandæ imprimis utilem atque opportunam judicaret. Erat in victu modicus, in oratione assiduus, tantaque apud cœvos et socios florebat auctoritate et gratia, ut eorum lites componens, errores corrigens, ignorantiam erudiens, ac desidiâ excitans, velut omnium parens, et magister maximo studio coleretur ac amaretur: Beatus etiam tum a plerisque appellatus.

Qui vero in sæculo, terra nempe deserta et inaquosa, adeo feliciter adoleverat, flos convallium, plantatus in domo Domini, mirum ubique sparsit sanctitatis odorem. Igitur Paschalis arrepto vitæ severioris instituto, atque in ordine Minorum strictioris observantiæ disalceatorum cooptatus, exsultavit ut gigas ad currendam viam suam, totumque se Domino excolendum tradens, dies noctesque cogitabat, qua se ratione magis ei magisque conformaret. Ita factum est

Paschal Baylon was born of poor and pious parents, at Torre-Hermosa, a small town of the diocese of Sigüenza, in Aragon. Even from his infancy he gave many signs of future sanctity. He was endowed with a good disposition, and had a great love for the contemplation of heavenly things. He passed the years of boyhood and youth in tending flocks. He loved this kind of life more than any other, because it seemed to him the best for fostering humility and preserving innocence. He was temperate in his food, and assiduous in prayer. He had such influence over his acquaintance and companions, and was so dear to them, that he used to settle their disputes, correct their faults, instruct their ignorance and keep them out of idleness. He was honoured and loved by them as their father and master; and even then was often called the blessed Paschal.

Thus did this flower of the valley bloom in the world, that desert and parched land; but once planted in the house of the Lord, he shed everywhere around him a wondrous odour of sanctity. Having embraced the severest sort of life by entering the Order of the Discalced Friars Minor of strict observance, Paschal rejoiced as a giant to run his way. Devoting himself wholly to the service of his God, his one thought both day and night was how he could further imitate his divine Master. His brethren, even they that were

brevi, ut eum tanquam seraphicæ perfectionis exemplar, ipsi quoque proveciores imitandum sibi proponerent. Ipse autem in humili servientium gradu constitutus, se velut omnium peripsema reputans, ardua quæque et abjecta domus ministeria veluti jure quodam peculiari sibi debita summa cum hilaritate suscipiebat et exercebat, humilitate ac patientia pari. Carnem spiritui quandoque reluctari nitentem jugi maceratione afflicta, atque in servitutem redegit; spiritum vero assidua sui abnegatione ferventiorum in dies ad anteriora extendebat.

Deiparam Virginem, cujus clientelæ se ab ineunte ætate dicaverat, tanquam matrem quotidianis colebat obsequiis, atque filiali exorabat fiducia. Porro erga sanctissimum Eucharistiæ Sacramentum difficile dictu est quam ardenti teneretur devotionis affectu: quem defunctus etiam in cadavere retinere visus est, dum jacens in feretro, ad sacræ Hostiæ elevationem bis oculos reseravit et clausit, magna omnium qui aderant admiratione. Ejusdem veritatem inter hæreticos publice palamque professus, multa et gravia ob eam causam perpessus est; crebro etiam ad necem petitus, sed singulari Dei providentia impiorum manibus ereptus. Sæpe inter orandum omnibus destituebatur sensibus, dulcique languebat amoris deliquio; quo tempore celestem illam scientiam hausisse creditus est, qua homo rudis et illit-

most advanced, soon began to look upon him as a model of seraphic perfection. As for him, he put himself in the grade of the lay-brothers. Looking on himself as the off-scouring of all, he cheerfully took on himself with humility and patience the most tiring and menial work of the house, which work he used to say belonged to him by a special right. He mortified and subdued his flesh, which at times would strive to rebel against the spirit. He maintained the fervour of his spirit by assiduous self-denial, and daily stretched himself forward to the things that were more perfect.

He had consecrated himself from his earliest years to the Blessed Virgin; he honoured her as his Mother by daily devotions, and prayed to her with filial confidence. It would be difficult to describe the ardour of his devotion to the most holy Sacrament of the Eucharist. Even after his death, this devotion seemed to linger in his body; for when laid in his coffin, his eyes were seen to open and shut twice during the elevation of the sacred Host, to the astonishment of all that were present. He publicly and openly professed before heretics his faith in the dogma of the Real Presence, and had much to suffer on that account. His life was frequently attempted; but, by a special providence of God, he was rescued from the hands of the wicked men who sought to kill him. Frequently, when at prayer, he was rapt in ecstasy, and swooned away with the sweetness of love. It was on

teratus, de mysteriis Fidei difficillimis respondere, atque aliquot etiam libros conscribere potuit. Denique meritis plenus, eadem qua prædixerat hora, feliciter migravit ad Dominum, anno salutis millesimo quingentesimo nonagesimo secundo, sexto decimo kalendas Junii, eodem quo natus fuerat, Festo Pentecostes recurrente, annum agens secundum supra quinquagesimum. Quibus, aliisque virtutibus insignem, ac miraculis tam in vita quam post mortem clarum, Paulus Quintus Pontifex Maximus illum Beatum appellavit: Alexander autem Octavus Sanctorum catalogo adscripsit. Tandem Leo decimus tertius peculiarem cœtuum eucharisticorum, item societatum omnium a sanctissima Eucharistia, sive quæ hactenus institutæ, sive quæ in posterum futuræ sunt, Patronum cœlestem declaravit et constituit.

these occasions that he was supposed to receive the heavenly wisdom whereby he, though uneducated and illiterate, was enabled to give answers upon the profoundest mysteries of faith, and even write several books. Finally, rich in merit, he happily took his flight to heaven, at the hour which he had foretold, in the year of our Lord 1592, on the sixteenth of the Kalends of June (May 17), and on the Feast of Pentecost, the same on which he was born, being in his fifty-second year. These and other virtues procured him a great reputation, and as he was celebrated for miracles both before and after his death, he was beatified by Pope Paul the Fifth, and canonized by Alexander the Eighth. Lastly, Leo XIII declared and appointed him the special patron in heaven of Eucharistic conferences, and of all sodalities of the Holy Eucharist now existing or to be instituted in the future.

Heaven opened to receive thee, O Paschal! Even when here below, the fervour of thy contemplation often gave thee a foretaste of the delights of eternal bliss; but now every veil is drawn aside, and thou art face to face with him whom thou didst so ardently desire to possess. Thou hast no further need to unite thyself with him by humiliation and suffering; thou enjoyest his own glory, his own happiness, his own triumph, and he will have thee enjoy it for all eternity. Deign to cast an eye of pity on us, who have not thy eagerness to walk in our Redeemer's footsteps, and who, as yet, have but the *hope* of being united to him for eternity. Gain for us courage. Gain for us that love which leads straight to Jesus, which surmounts every obstacle of

flesh and blood, and gives to man an admirable resemblance to his divine Model. The pledge of this happy transformation has been given to us by our being permitted to partake of the Paschal Mystery; may it be perfected by our fidelity in keeping close to our divine conqueror and Lord! Though he leave us some time further in this vale of tears, his eye is ever upon us, he longs to see us persevere in our loyalty to him. Yet a little while, and we shall see him! *Behold!* says he, *I come quickly; hold fast that which thou hast. Behold! I stand at the gate and knock. If any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he with me.*¹ Thus will the Pasch of time be changed into the Pasch of eternity. Pray for us, O Paschal, that like thee, we may hold fast that which, by the grace of our Risen Jesus, we already possess.

¹ Apoc. iii 11, 20.

MAY 18

SAINT VENANTIUS

MARTYR

THE martyr of to-day carries us back to the persecutions under the Roman Emperors. It was at Camerino, in Italy, that he bore his testimony to the true faith; and the devotion wherewith he is honoured by the people of those parts has caused his feast to be kept throughout the Church. Let us, therefore, joyfully welcome this new champion, who fought so bravely for our Emmanuel. Let us congratulate him upon his having the privilege of suffering martyrdom during the Paschal season, all radiant as it is with the grand victory won by life over death.

The account given by the Liturgy of St Venantius is a tissue of miracles. The omnipotence of God seemed, on this and many other like occasions, to resist the cruelty of the executioners in order to glorify the martyr. It served also as a means of converting the bystanders, who, on witnessing these almost lavish miracles, were frequently heard to exclaim, that they too wished to be Christians, and embrace a religion which was not only honoured by the superhuman patience of its martyrs, but was so visibly protected and favoured by heaven.

Venantius Camers, quindecim annos natus quum Christianæ religionis accusaretur apud Antiochum, qui sub Decio Imperatore Camerino præerat, in porta civitatis præsidii se obtulit, quem ille pollicitationibus ac terroribus diu tentatum flagris cædi et vinculis adstringi jussit. Sed iis mirabiliter ab angelo solutus lampadibus

Venantius, who was born at Camerino, was but fifteen years of age when he was accused of being a Christian, and arraigned before Antiochus, the governor of the city, in the reign of the Emperor Decius. He presented himself to the governor at the city gate, where, after being long and uselessly coaxed and threatened, he was scourged and condemned to be chained. But

postea aduritur, atque inverso ore fumo supposito suspenditur. Ejus constantiam in tormentis demiratus Anastasius cornicularius, et quod eum ab angelo iterum solutum candida veste supra fumum ambulantem vidisset, in Christum credidit, et a beato Porphyrio presbytero cum familia baptizatus, paulo post martyrii palmam cum eodem promeruit.

At Venantius præsi dicitur, et ab eo iterum frustratentatus ut Christi fidem desereret, in carcerem conjicitur, quo Attalus præco mittitur, qui ei dicat se quoque christianum fuisse, et ei nomen propterea renuntiasset, quod cognovisset inane esse fidei commentum, quo Christiani præsentibus se abdicant ob vanam futurorum spem. Verum nobilis Christi athleta callidi hostis insidias non ignorans, diaboli ministrum a se penitus rejecit: quare ad Præsidentem iterum adducto omnes contusi sunt dentes, maxillæque confractæ, atque ita cæsus in sterquilinum dejicitur. Sed inde ab angelo quoque ereptus rursus stetit ante judicem, qui Venantio adhuc loquente, e tribunali cecidit, et in ea voce: Verus est Venantii Deus, nostros deos destruite, exclamans exspiravit.

he was miraculously released by an angel, and was then burned with torches, and hung, with his head downwards, over a fire, that he might be suffocated by the smoke. One of the officials, Anastasius by name, having noticed the courage wherewith he suffered his torments, and having also seen an angel in a white robe walking above the smoke, and again liberating Venantius, believed in Christ, and together with his family was baptized by the priest Porphyrius, with whom he afterwards merited to receive the palm of martyrdom.

Venantius was again brought before the governor; and being solicited, though to no purpose, to give up his faith, was thrown into prison. A herald named Attalus was sent hither, to tell him that he also had once been a Christian, but had renounced his religion on discovering that it was false, and that Christians were duped into giving up the good things of the present by the vain hope of what was to follow in the next life. But the high-minded soldier of Christ, knowing well the snares of our crafty enemy the devil, utterly spurned his minister from his presence. Whereupon he was again led before the governor, and all his teeth were beaten out and his jaws broken; after which, he was thrown into a dung-pit. But, being delivered thence also by an angel, he again stood before the judge, who, whilst Venantius was addressing him, fell from the judgement-seat, and died exclaiming: 'The God of Venantius is the true one! destroy our gods!'

Quod quum præsi duntium esset, extemplo Venantium leonibus objici jussit, qui naturali feritate omisa, ad ejus se pedes abjece- rant; interim ille populum Christi fidem edocebat: quare inde amotus iterum in carcerem truditur. Quumque postridie præsi duntium referret Porphyrius, se per visum noctu populos quos Venantius aqua tingebat clarissima luce fulgentes, ipsum vero præsidem obscurissima caligine opertum vidisset, præses ira incensus eum illico capite plecti imperat; deinde Venantium per loca vepribus et carduis consita trahi usque ad vesperam. Is cum semianimis relictus esset, mane se iterum præsi duntium præsentavit, cujus jussu statim e rupe præcipitatur; sed inde etiam divinitus ereptus, denuo per loca aspera ad mille passus trahitur, ubi militibus siti æstantibus, in proxima convalle ex lapide, in quo et genuum formam reliquit, sicut etiam nunc in ejus ecclesia videre licet, crucis signo a Venantio facto, aquæ manarunt. Eo miraculo plures permoti in Christum crediderunt, quos omnes præses eo loco una cum Venantio capite feriri jussit. Fulgura et terræmotus eo tempore ita magni fuere, ut præses aufugeret; qui paucis tamen post diebus divinam haud valens effugere justitiam, turpissimam mortem oppetiit. Christiani interim Venantii et aliorum corpora honorifico loco sepelierunt, quæ Camerini in ecclesia

When this was made known to the governor, he immediately ordered Venantius to be exposed to the lions: but those animals, forgetting their own savage nature, threw themselves at his feet. The Saint, meanwhile, instructed the people in the Christian faith, and was therefore removed and again thrown into prison. On the following day Porphyrius told the governor that he had had a vision during the night, and that he saw that those who were bathed with water by Venantius were brilliant with a splendid light, but that the governor was covered with a thick darkness. This so irritated the governor, that he immediately ordered Porphyrius to be beheaded, and Venantius to be dragged, until evening, over land covered with thorns and thistles. He was left there half dead; but he again presented himself in the morning to the governor, who at once condemned him to be cast headlong from a rock. Again, however, he was miraculously preserved in his fall, and was once more dragged for a mile over rough places. Seeing that the soldiers were tormented with thirst, Venantius made the sign of the cross, and water flowed from a rock in a neighbouring dell; on which rock Venantius left the impress of his knees, as may still be seen in the church which is dedicated to him. Many were moved by that miracle to believe in Christ, and were all beheaded, together with Venantius, on that very spot, by the governor's orders. So awful were the lightnings and

Venantio dicata condita ad-
huc sunt.

earthquakes which followed the execution, that the governor took to flight. But he was not able to escape divine justice; and, a few days after, met with a most humiliating death. Meanwhile the Christians gave honourable burial to the bodies of all these martyrs, and they now repose in the church which was dedicated to Venantius in the town of Camerino.

Dear youthful martyr, loved of the angels, and aided by them in thy combat! pray for us. Like thyself, we too are soldiers of the Risen Jesus, and must give testimony before the world to the divinity and the rights of our King. The world has not always in its hands those material instruments of torture, such as it made *thee* feel; but it is always fearful in its power of seducing souls. It would rob *us* also of that new life which Jesus has imparted to us and to all them that are his members: holy martyr, protect us under these attacks! Thou hadst partaken, during the days of thy last Easter, of the divine Flesh of the Paschal Lamb, and thy courage in martyrdom redounded to the glory of this heavenly nourishment. We also have been guests at the same holy Table; we also have partaken of the Paschal banquet. Like thee, we have known of our Lord *in the breaking of BREAD*:¹ obtain for us the appreciation of the divine mystery, of which we received the first fruits at Bethlehem, and which has been gradually developed within our souls, as well as before our eyes, by the merits of the Passion and Resurrection of our Emmanuel. We are now, at this very time, preparing to receive the plenitude of the divine gift of the Incarnation. Pray for us, O holy martyr, that our hearts may more than ever fervently welcome and faithfully preserve the rich treasures which are about to be offered us by the sublime mysteries of the Ascension and Pentecost.

¹ St Luke xxiv 35.

MAY 19

SAINT PETER CELESTINE

POPE

OUR Paschal season, which has already given us the admirable Doctor St Leo, brings before us to-day the humble Peter Celestine. He was, like Leo, sovereign pontiff, but no sooner was he throned on the chair of Peter than he left it and returned to solitude. Among the long list of sainted men who compose the venerable series of Roman Pontiffs, our Lord would have one in whose person was to be represented the virtue of *humility*; that honour was conferred on Peter Celestine. He was dragged from the quiet of his solitude, compelled to ascend the throne of St Peter, and made to hold in his trembling hand the keys of the kingdom of heaven. The holy hermit, whose eyes had been ever fixed on his own weakness, had then to provide for the necessities of the whole Church. In his humility, he judged himself to be unequal to so heavy a responsibility. He resigned the tiara, and begged to be permitted to return to his dear hermitage. His divine Master, Christ, had, in like manner, concealed his glory, first in thirty years of hidden life, and then, later on, under the cloud of his Passion and Sepulchre. The sunshine of the Pasch came; the gloom was dispersed, and the Conqueror of Death arose in all his splendour. He would have his servants share in his triumph and glory; but their share is to be greater or less, according to the measure in which they have, here on earth, imitated his humility. Who, then, could describe the glory which Peter Celestine receives in heaven, as a recompense for the profound humility which made him more eager to be unknown than the most ambitious of men could be for honour and fame? He was great on

the pontifical throne, and still greater in his solitude; but his greatness, now that he is in heaven, surpasses all human thought.

Holy Church speaks his praise in these few lines; their simplicity admirably harmonizes with the hermit Pope, whose life they narrate:

Petrus, a nomine quo Pontifex est appellatus, Cœlestinus dictus, honestis; catholicisque parentibus Æserniæ in Samnitibus natus, adolescentiam vix ingressus, ut animum a mundi illecebris custodiret, in solitudinem secessit. Ibi contemplationibus mentem nutriens, corpus in servitutem redigens, ferream catenam ad nudam carnem adhibebat. Congregationem, quæ postea Cœlestinorum dicta est, sub Regula sancti Benedicti instituit. Hinc quasi lucerna supra candelabrum posita, quum abscondi nequiret (Romana Ecclesia diu viduata Pastore) in Petri cathedram ignorans, et absens, ascitus, magna novitatis admiratione non minus quam repentino gaudio cunctos affecit. Cum autem in Pontificatus sublimitate collocatus, variis distentus curis, assuetis incumbere meditationibus vix posse cognosceret; oneri pariter et honori voluntarie cessit; indeque priscam vitæ rationem repetens, obdormivit in Domino, ejusque pretiosam mortem crux præfulgens in aere ante cubiculi ostium reddidit amplius gloriosam. Miraculis multis tam vivens quam post obitum claruit, quibus rite examinatis, Clemens Quin-

Peter, who from the name he took as Pope was called Celestine, was born at Isernia, in the Abruzzi, of respectable and Catholic parents. When quite a boy, he retired into solitude, that he might be out of the reach of the world's vanities. There he nourished his soul with holy contemplations, bringing his body into subjection, and wearing an iron chain next to his skin. He founded, under the Rule of St Benedict, the congregation which was afterwards called the congregation of Celestines. The Roman Church having been for a long time widowed of its Pastor, Celestine was chosen, unknown to himself, to occupy the Chair of Peter, and was therefore compelled to quit his solitude, for he was a lamp that was set upon a candlestick, and could not be hid. All men were filled with joy as well as with surprise at this unexpected choice. But when thus exalted to the Pontificate, he found that the multiplicity of cares rendered it almost impossible for him to continue his wonted contemplations, and resigned, of his own accord, the onerous honours of the Papal throne. He therefore resumed his former mode of life, and slept in the Lord by a precious death, which was rendered still more glorious by

tus, anno postquam decessit undecimo, Sanctorum numero adscripsit.

the apparition of an exceedingly bright cross, which hovered over the door of his cell. He was celebrated for many miracles both before and after his death; which being authentically proved, he was canonized, eleven years after his departure from this world, by Pope Clement the Fifth.

Thou didst obtain, O Celestine, the object of thy ambition. Thou wast permitted to descend from the Apostolic Throne, and return to the quiet of that hidden life, which for so many years had been thy delight. Enjoy to thy heart's content the holy charm of being unknown to the world, and the treasures of contemplation *in the secret of the face of God*.¹ But this life of obscurity must have an end; and then the Cross—the Cross which thou hast loved above all earthly possessions—will rise up in brightness before thy cell door, and summon thee to share in the Paschal triumph of him who came down from heaven to teach us this great truth, that *he that humbleth himself shall be exalted*.² Thy name, O Celestine, will for ever shine on the list of Roman Pontiffs; thou art one of the links of that glorious chain which unites Holy Church with Jesus, her Founder and her Spouse; but a still greater glory is reserved for thee—the glory of being for ever with this same Risen Jesus. Holy Church, which during the short period of thy holding the keys of Peter, was obedient to thee, has now for centuries paid, and will continue to the end of the world to pay thee the tribute of her devotion, because she recognizes in thee one of God's elect, one of the princes of the heavenly court. And we, O Celestine, we also are invited to ascend where thou art, and contemplate, together with thee, *the most beautiful among the children of men*,³ the Conqueror of sin and hell. But there is only one path that can lead us thither; it is the path thou didst tread—the

¹ Ps. xxx 21.

² St Matt. xxiii 12.

³ Ps. xlv 3.

path of humility. Pray for us that we may be solidly grounded in this virtue, and desire it with all our hearts; that we may change our miserable self-esteem into an honest self-contempt; that we may despise all human glory, and be courageous, yea, cheerful under humiliation; and that thus having *drunk of the torrent*, as did our divine Master, we may one day, like him, *lift up our heads*,¹ and cluster round his throne for all eternity.

SAME DAY

SAINT PUDENTIANA

VIRGIN

THIS same nineteenth of May has another glory attached to it; it is the day on which died the noble virgin Pudentiana. That name carries us back to the very first age of the Christian Church. She was a daughter of a wealthy Roman, called Pudens, a kinsman of the Pudens spoken of by St Paul, in his second Epistle to Timothy.² She and her sister Praxedes had the honour of being numbered among the earliest members of the Church, and both of them consecrated their virginity to Jesus Christ. Upon their father's death, the two sisters distributed their fortune to the poor, and devoted their whole time to good works. It was the eve of the persecution under Antoninus. Pudentiana, though scarcely sixteen years of age, was ripe for heaven, and winged her flight to her divine Spouse when the storm was at its height. Her sister survived her many years: we shall commemorate her saintly memory on July 21.

Pudentiana's house, which in her grandfather's time had been honoured by St Peter's presence, was made over by the holy virgin herself to Pope Pius I, and the divine mysteries were celebrated in it. It is now one of the most venerable churches of Rome, and is the Station for the Tuesday of the third week of Lent.

¹ Ps. cix 7.² 2 Tim. iv 21.

Pudentiana is a tender floweret offered to our Risen Jesus by the Roman Church. Time has diminished nought of the fair lily's fragrance; and pure as her very name, her memory will live in the hearts of the Christian people even to the end of the world.

The eulogy passed upon her by the holy Liturgy is but a commemoration; and yet says so much, and will say it each year, as long as time itself shall last.

Pudentiana virgo, Pudentis Romani filia, parentibus orbata, cum admirabili pietate Christianam religionem coleret, una cum sorore Praxede pecuniam ex vendito patrimonio redactam pauperibus distribuit, seque juniis et orationibus dedit. Cujus etiam opera tota ejus familia, in qua erant nonaginta sex homines, a Pio Pontifice baptizata est. Quod autem ab Antonino Imperatore sancitum erat, ne Christiani publice sacrificia facerent, Pius Pontifex in ædibus Pudentianæ cum Christianis sacra celebrabat. Quibus illa benigne acceptis, quæ ad vitam necessaria essent suppeditabat. Itaque in his Christianæ pietatis officiis migravit e vita, et in sepulchro patris, ad cœmeterium Priscillæ via Salaria sepulta est, decimo quarto kalendas Junii.

The virgin Pudentiana was daughter of the Roman (senator) Pudens. Having lost her parents, and being most exemplary in her practice of the Christian Religion, she sold her possessions with the consent of her sister Praxedes, gave the money to the poor, and devoted herself to fasting and prayer. It was through her influence that her whole household, which consisted of ninety-six persons, was baptized by Pope Pius. In consequence of the decree issued by the emperor Antoninus, which forbade the Christians to offer sacrifice publicly, Pope Pius celebrated the holy mysteries in Pudentiana's house, and the Christians assembled there to assist at the celebration. She received them with much charity, and provided them with all the necessaries of life. She died in the practice of these pious and Christian duties, and on the fourteenth of the Kalends of June (May 19), was buried in her father's tomb, in the Cemetery of Priscilla, which is on the Salarian Way.

Like the dove of Noë's Ark, that found not where to rest her feet on the guilty earth, thou didst take thy flight, O Pudentiana, and rest in the bosom of Jesus, thy Spouse. Thus will it be at the end of the world, when

the souls of the elect shall have been reunited to their bodies: they will fly like eagles to their King, and will cluster around him as the object of all their desires.¹ They will flee from this sinful earth, as thou didst from the abominations of pagan Rome, that was *drunk with the blood of the martyrs*.² We celebrate thy departure, dear youthful Saint, with a feeling of hope for our own future deliverance; we honour thy entrance into thy eternal home, and we long to be there, together with thee. Oh! gain for us detachment from all transitory things, intenser love of the new life which came to us with Easter, and indifference as to what concerns that other lower life, which is not that of our Risen Lord. Thou wast a daughter of the holy Church of Rome; pray, then, for thy mother. She is suffering now as she did during the pontificate of Pius I. After having reigned over Christian nations for centuries, she is now abandoned and disowned by the very people that owe all they have to her, and yet are now turning her own blessings against her. Use thine influence, O Pudentiana! assist and protect thine and our dearest mother.

¹ St Matt. xxiv 28.

² Apoc. xvii 6.

MAY 20

SAINT BERNARDINE OF SIENA

CONFESSOR

IN that season of the liturgical year when we were kneeling in love and prayer around the crib of the Infant Jesus, one day was devoted to the celebration of the glory and sweetness of his Name. Holy Church was full of joy when she pronounced the dear Name chosen from all eternity by her heavenly Spouse; and mankind found consolation in the thought that the great God who might so justly have bid us call him the Just and the Avenger, willed us henceforth to call him the *Saviour*. The devout Bernardine of Siena, whose feast we keep to-day, stood then before us, holding in his hands this ever blessed Name, surrounded with rays. He urged the whole earth to venerate with love and confidence the sacred name which expresses the whole economy of our salvation. The Church, ever attentive to what is for the good of her children, adopted the beautiful device. She encouraged them to receive it from the Saint, as a shield that would protect them against the darts of the evil spirit, and as an additional means of reminding ourselves of the exceeding charity wherewith God has loved this world of ours. And finally, when the loveliness of the holy Name of Jesus had won all Christian hearts, she instituted in its honour one of the most beautiful solemnities of Christmastide.

Bernardine, the worthy son of St Francis of Assisi, returns to us on this twentieth day of May, and the sweet flower of the holy Name is, of course, in his hand. But it is not now the prophetic appellation of the newborn Babe; it is not the endearing Name, respectfully and lovingly whispered by the Virgin-Mother over the crib; it is the Name whose sound has gone through the

whole creation, it is the trophy of the grandest of victories, it is the fulfilment of all that was prophesied. The Name of Jesus was a promise to mankind of a Saviour; Jesus has saved mankind, by dying and rising again; he is now *Jesus* in the full sense of the word. Go where you will, and you hear this Name—the Name that has united men into the one great family of the Church.

The chief priests of the Synagogue strove to stifle the Name of Jesus, for it was even then winning men's hearts. They forbade the Apostles *to teach in this Name*; and it was on this occasion that Peter uttered the words which embody the whole energy of the Church: *We ought to obey God rather than men.*¹ The Synagogue might as well have tried to stay the course of the sun. So too, when the mighty power of the Roman Empire set itself against the triumphant progress of this Name, and would annul the decree that *every knee should bow at its sound,*² its attempt was a complete failure, and at the end of three centuries the Name of Jesus was heard and loved in every city and hamlet of the Empire.

Armed with this sacred motto, Bernardine traversed the towns of Italy, which at that period (the fifteenth century) were at enmity with each other, and not unfrequently torn with domestic strifes. The Name of Jesus, which he carried in his hand, became as a rainbow of reconciliation; and wheresoever he set it up, there every knee bowed down, every vindictive heart was appeased, and sinners hastened to the sacrament of pardon. The three letters (I H S) which represent this Name, became familiar to the faithful; they were everywhere to be seen carved, or engraven, or painted; and the Catholic world thus gained a new form whereby to express its adoration and love of its Saviour.

Bernardine was a preacher of inspired eloquence. He was also a distinguished master in the science of sacred things; as is proved by the writings he has left us. We regret not being able, from want of space, to give our readers his words on the greatness of the

¹ Acts v 28, 29.

² Phil. ii 10.

Paschal mystery; but we cannot withhold from them what he says regarding the apparition of Jesus to his Blessed Mother after the Resurrection. They will be rejoiced at finding unity of doctrine on this interesting subject existing between the Franciscan school, represented by St Bernardine, and the school of St Dominic, whose testimony we have already given on the Feast of St Vincent Ferrer.

‘From the fact of there being no mention made in the Gospel of the visit wherewith Christ consoled his Mother after his Resurrection, we are not to conclude that this most merciful Jesus, the source of all grace and consolation, who was so anxious to gladden his disciples by his presence, forgot his Mother, who he knew had drunk so deeply of the bitterness of his Passion. But it has pleased divine Providence that the Gospel should be silent on this subject; and this for three reasons.

‘In the first place, because of the firmness of Mary’s faith.’ The confidence which the Virgin-Mother had of her Son’s rising again had never faltered, not even by the slightest doubt. This we can readily believe, if we reflect on the special grace wherewith she was filled, she the Mother of the Man-God, the Queen of angels, and the Mistress of the world. To a truly enlightened mind, the silence of the Scripture on this subject says more than any affirmation could have done. We have learned to know something of Mary by the visit she received from the angel, when the Holy Ghost overshadowed her. We met her again at the foot of the Cross, where she, the Mother of Sorrows, stood nigh her dying Son. If then the Apostle could say: *As ye are partakers of the sufferings, so shall ye be also of the consolation:*¹ what share must not the Virgin-Mother have had in the joys of the Resurrection? We should hold it as a certain truth that her most sweet Jesus, after his Resurrection, consoled her first of all. The holy Roman Church would seem to express this, by

¹ 2 Cor. i 7.

celebrating at Saint Mary Major's the Station of Easter Sunday. Moreover, if from the silence of the Evangelists you would conclude that our Risen Lord did not appear to her first, you must go farther, and say that he did not appear to her at all, inasmuch as these same Evangelists, when relating the several apparitions, do not mention a single one as made to her. Now, such a conclusion as this would savour of impiety.

'In the second place, the silence of the Gospel is explained by the incredulity of men. The object of the Holy Spirit, when dictating the Gospels, was to describe such apparitions as would remove all doubt from carnal-minded men with regard to the Resurrection of Christ. The fact of Mary's being his Mother would have weakened her testimony, at least in their eyes. For this reason she was not brought forward as a witness, though most assuredly there never was or will be any creature (the humanity of her Son alone excepted) whose assertion better deserved the confidence of every truly pious soul. But the text of the Gospel was not to adduce any testimonies, save such as might be offered to the whole world. As to Jesus' apparition to his Mother, the Holy Ghost has left it to be believed by those that are enlightened by his light.

'In the third place, this silence is explained by the sublime nature of the apparition itself. The Gospel says nothing regarding the Mother of Christ after the Resurrection; and the reason is, that her interviews with her Son were so sublime and ineffable that no words could have described them. There are two sorts of visions: one is merely corporal, and feeble in proportion; the other is mainly in the soul, and is granted only to such as have been transformed. Say, if you will, that Magdalen was the first to have the merely corporal vision, provided that you admit that the Blessed Virgin saw, previously to Magdalen, and in a far sublimer way, her Risen Jesus, that she recognized him, and enjoyed his sweet embraces in her soul, more even than in her body.'¹

¹ Sermo lii. *Dominica in Resurrectione*, art. iii.

Let us now read the Life of our Saint, as given, though too briefly, in the Lessons of to-day's Office:

Bernardinus Albizesca, nobili Senensi familia ortus, ab ineunte ætate non obscura sanctitatis dedit indicia; nam a piis parentibus honeste educatus, neglectis puerilibus ludis, inter prima grammaticæ studia, pietatis operibus animum intendit, jejuniis, orationi, et beatissimæ Virginis cultui præcipue addictus. Misericordia vero in pauperes fuit insignis; quæ quidem omnia procedente tempore quo melius posset excolere, eorum numero adscribi voluit qui Senis in hospitali domo beatæ Mariæ de Scala Deo inserviunt; unde complures sanctitate celebres viri prodierunt. Ibi corporis afflictatione et ægro-tantium curâ, dum atrox pestilentia grassaretur, incredibili charitate sese exercuit. Inter cæteras autem virtutes, castitatem, egregia forma repugnante, sanctissime custodivit, adeo ut eo præsentem, nemo umquam, ne impudentissimus quidem, verbum minus honestum proferre auderet.

Gravi morbo tentatus eoque ad quatuor menses patientissime tolerato, demum incolumis de religiosæ vitæ instituto capessendo deliberare cœpit: quo ut sibi viam muniret, ædiculam in extrema urbe conduxit, in quam quum sese abdidisset, asperimam omni ex parte vitam trahebat, Deum assidue orans,

Bernardine Albizeschi, whose parents were of a noble family of Siena, gave evident marks of sanctity from his earliest years. He was well brought up by his pious parents. When studying the first rudiments of grammar, he despised the favourite pastimes of children, and applied himself to works of piety, especially fasting, prayer, and devotion to the blessed Virgin. His charity to the poor was extraordinary. In order the better to practise these virtues, he later on entered the Confraternity which gave to the Church so many saintly men, and was attached to the hospital of our Lady of Scala, in Siena. It was there that, whilst leading a most mortified life himself, he took care of the sick with incredible charity during the time when a terrible pestilence was raging in the city. Amongst his other virtues, he was pre-eminent for chastity, although he had many dangers to encounter, owing to the beauty of his person. Such was the respect he inspired that no one, however lost to shame, ever dared to say an improper word in his presence.

After a serious illness of four months, which he bore with the greatest patience, he began to think of entering the Religious life. As a preparation for such a step, he hired, in the farthest outskirts of the city, a little hut, in which he hid himself, leading a most austere life, and assiduously beseeching God to make known to him the path he was

ut quid sibi sequendum esset, ostenderet. Quare divinitus factum est, ut beati Francisci Ordinem præ cæteris optaret, in quo humilitate, patientia, alisque religiosi hominis virtutibus excelluit. Id quum cœnobii rector animadverteret, jamque antea Bernardini doctrinam et sacrarum litterarum peritiam perspectam haberet, prædicandi onus eidem imposuit, quo humilime suscepto, quum se minus idoneum agnosceret, ob vocis exilitatem ac raucitatem, Dei ope implorata, non sine miraculo ejusmodi impedimento liberatus est.

Quumque ea tempora vitii criminibusque redundarent, et cruentis factionibus in Italia, divina humanaque omnia permixta essent, Bernardinus urbes atque oppida concursans in nomine Jesu, quem semper in ore et in pectore gerebat, collapsam pietatem moresque verbo et exemplo magna ex parte restituit; quo factum est, ut præclaræ civitates eum sibi Episcopum a Summo Pontifice postularent: quod ille munus invicta humilitate constantissime rejectit. Denique vir Dei immensis laboribus exhaustis, multis magnisque editis miraculis, libris etiam pie docteque conscriptis, cum vixisset annos sex ac sexaginta, in urbe Aquila in Vestinis beato fine quievit: quem novis in dies coruscantem signis, anno post obitum sexto, Nicolaus Quintus Pontifex Maximus in Sanctorum numerum retulit.

to follow. A divine inspiration led him to prefer to all other Orders that of St Francis. Accordingly he entered, and soon began to excel in humility, patience, and the other virtues of a Religious man. The Guardian of the Convent perceived this, and knowing already that Bernardine was well versed in the sacred sciences, he imposed upon him the duty of preaching. The Saint most humbly accepted the office, though he was aware that the weakness and hoarseness of his voice made him unfit for it: but he sought God's help, and was miraculously freed from these impediments.

Italy was at that time overrun with vice and crime; and in consequence of deadly factions, all laws, both divine and human, were disregarded. It was then that Bernardine went through the towns and villages, preaching the Name of Jesus, which was ever on his lips and heart. Such was the effect of his words and example, that piety and morals were in great measure restored. Several important cities, that had witnessed his zeal, petitioned the Pope to allow them to have Bernardine for their bishop; but the Saint's humility was not to be overcome, and he rejected every offer. At length, after going through countless labours in God's service, after many and great miracles, after writing several pious and learned books, he died a happy death, at the age of sixty-six, in a town of the Abruzzi, called Aquila. New miracles were daily being wrought, through his intercession; and, at length, in the sixth year after his death, he was canonized by Pope Nicholas V.

How beautiful, O Bernardine, are the rays that form the aureole round the Name of Jesus! How soft their light on that eighth day after his birth, when he received this Name! But how dazzling, now that this Jesus achieves our salvation, not only by humiliation and suffering, but by the triumph of his Resurrection! Thou comest to us, O Bernardine, in the midst of the Paschal glory of the Name of Jesus. This Name, for which thou didst so lovingly and zealously labour, gives thee to share in its immortal victory. Now therefore, pour forth upon us, even more abundantly than when thou wast here on earth, the treasures of love, admiration and hope, of which this divine Name is the source, and cleanse the eyes of our soul, that we may one day be enabled to join thee in contemplating its beauty and magnificence.

Apostle of peace! Italy, whose factions were so often quelled by thee, may well number thee among her protectors. Behold her now a prey to the enemies of Jesus, rebellious against the Church of God, and abandoned to her fate. Oh! forget not that she is thy native land, that she was obedient to thy preaching, and that thy memory was long most dear to her. Intercede in her favour; deliver her from her oppressors; and show that when earthly armies fail, the host of heaven can always save both cities and countries.

Illustrious son of the great patriarch of Assisi! the seraphic Order venerates thee as one of its main supports. Thou didst reanimate it to its primitive observance; continue now from heaven to protect the work thou didst commence here on earth. The Order of St Francis is one of the grandest consolations of holy Mother Church; make this Order for ever flourish, protect it in its trials, give it increase in proportion to the necessities of the faithful; for thou art the second Father of this venerable family, and thy prayers are powerful with the Redeemer, whose glorious Name thou didst confess upon earth.

MAY 24

*FEAST OF OUR LADY, HELP OF
CHRISTIANS*

EVER since our entrance upon the joys of the Paschal season, scarcely a day has passed without offering us some grand mystery or Saint to honour; and all these have been radiant with the Easter sun. But there has not been a single feast of our blessed Lady to gladden our hearts by telling us of some mystery or glory of this august Queen. The feast of her Seven Dolours is sometimes kept in April—that is, when Easter Sunday falls on or after the 10th of that month; but May and June pass without any special solemnity in honour of the Mother of God. It would seem as though Holy Church wished to honour, by a respectful silence, the forty days during which Mary enjoyed the company of her Jesus, after his Resurrection. We, therefore, should never separate the Mother and the Son, if we would have our Easter meditations be in strict accordance with truth—and that we surely must wish. During these forty days, Jesus frequently visits his disciples, weak men and sinners as they are: can he, then, keep away from his Mother, now that he is so soon to ascend into heaven, and leave her for several long years here on earth? Our hearts forbid us to entertain the thought. We feel sure that he frequently visits her, and that when not visibly present with her, she has him in her soul, in a way more intimate and real and delicious than any other creature could have.

No feast could have given expression to such a mystery; and yet the Holy Ghost, who guides the spirit of the Church, has gradually led the faithful to devote in an especial manner to the honour of Mary the entire month

of May, the whole of which comes, almost every year, under the glad season of Easter. No doubt, the loveliness of the month would, some time or other, suggest the idea of consecrating it to the holy Mother of God; but if we reflect on the divine and mysterious influence which guides the Church in all that she does, we shall recognize, in this present instance, a heavenly inspiration, which prompted the faithful to unite their own happiness to that of Mary, and spend this beautiful month, which is radiant with their Easter joy, in commemorating the maternal delight experienced, during that same period, by the immaculate Mother when on earth.

To-day, however, we have a feast in honour of Mary. True, it is not one of those feasts which are entered on the general Calendar of the Church; yet is it so widely spread, with the consent of the Holy See, that our *Liturgical Year* would have been incomplete without it. Its object is to honour the Mother of God as the *Help of Christians*—a title she has justly merited by the innumerable favours she has conferred upon Christendom. Dating from that day whose anniversary we are soon to celebrate, when the Holy Ghost descended upon Mary in the Cenacle, in order that she might begin to exercise over the Church Militant her power as Queen—who could tell the number of times that she has aided, by her protection, the kingdom of her Son on earth?

Heresies have risen up, one after the other; they were violent; they were frequently supported by the great ones of this world; each of them was resolved on the destruction of the true faith; and yet, one after the other, they have dwindled away, or fallen into impotency; those of the present day are gradually sinking by internal discord; and Holy Church tells us that it is Mary who 'alone destroys all heresies throughout the whole world.'¹ If public scandals or persecutions, or the tyranny of secular interference, have at times

¹ Gaude, Maria Virgo! cunctas hæreses sola interemisti in universo mundo (*Office of the Blessed Virgin's Matins vii Antiphon*).

threatened to stay the progress of the Church, Mary has stretched forth her arm, the obstacles were removed, and the Spouse of Jesus continued her onward march, leaving her foes and her fetters behind her. All this was vividly brought before the mind of the saintly Pontiff, Pius V, by the victory of Lepanto, gained by Mary's intercession, over the Turkish fleet, and he resolved to add one more title to the glorious list given to our Lady in the Litany: it was *Auxilium Christianorum, Help of Christians*.

The nineteenth century had the happiness of seeing another Pontiff, also named Pius, institute a feast under this same title—a feast which is intended to commemorate the help bestowed on Christendom in all ages by the Mother of God. Nothing could be happier than the choice of the day on which this feast was to be kept. On May 24, in the year 1814, there was witnessed in Rome the most magnificent triumph that has yet been recorded in the annals of the Church. That was a grand day, whereon Constantine marked out the foundations for the Vatican Basilica in honour of the Prince of the Apostles; Sylvester stood by, and blessed the Emperor, who had just been converted to the true faith: but important as was this event, it was but a sign of the last and decisive victory won by the Church in the then recent persecution of Diocletian. That was a grand day whereon Leo III, Vicar of the King of kings, crowned Charlemagne with the imperial diadem, and by his apostolic power gave continuance to the long interrupted line of Emperors: but Leo III, by this, did but give an official and solemn expression to the power which the Church had already frequently exercised in the newly constituted nations, which received from her the idea of Christian government, the consecration of their rights, and the grace that was to enable them to fulfil their duties. That was a grand day, whereon Gregory IX restored to the city of Peter the Papal Throne, which had been transferred to Avignon for seventy sad years: but Gregory IX, in

this, did but fulfil a duty, and his predecessors, had they willed it, might have effected this return to Rome for which the necessities of Christendom so imperatively called.

Yes, all these were glorious days; but May 24 of 1814 surpasses them all. Pius VII re-entered Rome amidst the acclamations of the holy City, whose entire population went forth to meet him, holding palm branches in their hands, and greeting him with their hosannas of enthusiastic joy. He had been a captive for five years, during which the spiritual government of the Christian world had suffered a total suspension. It was not the Powers allied against his oppressor who broke the Pontiff's fetters; the very tyrant who kept him from Rome had given him permission to return at the close of the preceding year; but the Pontiff chose his own time, and did not leave Fontainebleau till January 25. Rome, whither he was about to return, had been made a part of the French Empire, five years previously, by a decree in which was cited the name of Charlemagne! The city of Peter had been made the head town of a Department, with a prefect for its administrator; and, with a view to making men forget that it was the city of the Vicars of Christ, the tyrant gave its name as a title to the heir-presumptive of the Imperial crown of France.

What a day was that 24th of May, which witnessed the triumphant return of the Pontiff into the holy City, whence he had been dragged during the night by the soldiers of an ambitious tyrant! He made the journey in short stages, meeting, on his way, the allied armies of Europe, who recognized his right as King. This right is superior, both in antiquity and dignity, to that of all other monarchs; and all, no matter whether they be heretics, schismatics, or Catholics, must admit it, were it only on the strength of its being an historical fact.

But what we have said so far is not sufficient to give an adequate idea of the greatness of the prodigy thus

achieved by our Lady Help of Christians. In order to have a just appreciation of it, we must remember that the miracle was not wrought in the age of Sylvester and Constantine, or of St Leo III and Charlemagne, or of the great prophetess Catharine of Siena, who made known the commands of God to the people of Italy and to the Popes of Avignon. The century that witnessed this wondrous event was the nineteenth. Europe was under the degrading influence of Voltairism, and there were still living the authors and abettors of the crimes and impieties that resulted from the principles taught in the eighteenth century. Everything was adverse to such a glorious and unexpected triumph; Catholic feeling was far from being roused as it now is; the action of God's providence had to show itself in a direct and visible manner; and to let the Christian world know that such was the case, Rome instituted the annual feast of May 24, as an offering of acknowledgement to Mary, *Help of Christians*.

Let us now weigh the importance of the twofold restoration which was wrought on this day by the intercession of the holy Mother of God. Pius VII had been forcibly taken from Rome and dethroned; on this May 24 he was reinstated in Rome, both as Pope and as temporal sovereign. On the Feasts of St Peter's Chair at Rome and at Antioch, we gave our readers the doctrine of the Church, which teaches us that the succession to the rights conferred by Christ upon St Peter belongs to the Bishop of Rome. From this it follows that residence in the city of Rome is both the right and the duty of the successor of St Peter, save in the case of his deeming a temporary absence to be demanded by circumstances. Whosoever, therefore, by means of physical force, keeps the Sovereign Pontiff out of Rome, or prevents him from residing there, is acting in opposition to the Divine Will; for the pastor ought to be in the midst of his flock: and Rome having been made by Christ the head of all Churches, these have a right to find in Rome him who

is both the infallible doctor of faith and the source of all spiritual jurisdiction. The first blessing, therefore, for which we are indebted to Mary on this day, is that she brought back the pastor to his flock, and restored the supreme government of Holy Church to its normal state.

The second is her having reinstated the Pontiff in possession of his temporal power, the surest guarantee of his being independent in the exercise of his spiritual power. We have but to consult history, and we shall learn what miseries and dangers have followed from the Popes being the subjects of any earthly monarch. The experience of the past shows us that the city of Rome, if under any other government than that of the papacy, excites the mistrust of Christendom as to the liberty necessary for the due election of the supreme Pontiff. God, in his all-seeing wisdom, provided against what would have been a perpetual source of anarchy in the Church. From the earliest commencement of the Christian era, he prepared the foundation of the temporal dominion of the papacy over Rome and its territory, even before the sword of the Franks was drawn for the defence, the establishing and increasing this precious domain, which is the property of Christendom. Whosoever dares to invade it, attacks the liberty of the entire Church; and we know, as St Anselm says, that 'there is nothing in this world more loved by God than the liberty of his Church': hence the severe punishments that have ever followed such as offered violence to it.

The pontifical sovereignty over Rome and the States belonging to the Church has arisen from necessity—but that necessity belongs to the supernatural order of things. It follows that this sovereignty surpasses all others in dignity, and that, in consequence of its being consecrated to God's service on earth, it is to be considered as a sacred thing. He that dares to lay hands upon it, is guilty not only of spoliation, but of sacrilege; and the anathemas of the Church lie heavily upon him.

Here again history tells us how terrible has been the lot of all those who, despising the anathema, refused to make restitution to the Church, and dared to defy the justice of him who conferred on Peter the power of binding and loosing.

Finally, authority being the basis of every society, and its maintenance being of the utmost importance to the preservation of order and justice, it should be respected and upheld first and foremost in the Roman Pontiff, for he is the highest representative of authority on earth, his temporal power is by far the oldest in existence, and his kingly character is enhanced by the union of supreme spiritual power. He, therefore, who attacks or overthrows the temporal sovereignty of the Pope is an enemy to every Government; for there is no other that can bear comparison with this in merit and rightful possession; and if *it* be not spared, no other is safe.

Let us then give thanks to the blessed Mother of God, on this feast of the twenty-fourth day of May, which has been instituted in commemoration of the twofold blessing she thus brought upon the world—the preservation of the Church, and the preservation of society. Let us unite in the fervent acclamations of the then loyal citizens of Rome, and like them sing with all the glad joy of our Easter *Alleluia*, our greetings of *Hosanna* to the Vicar of Christ, the father of that dear land, our common country. The remembrance of St Peter's deliverance from prison, and his restoration to liberty, must have been vividly on the minds of that immense concourse of people, whose love for their Pontiff was redoubled by the sufferings he had gone through. As the triumphal chariot on which he had been placed came near the Flaminian Gate, the horses were unyoked, and the Pontiff was conveyed by the people to the Vatican Basilica, where a solemn thanksgiving was made, over the tomb of the Prince of the Apostles.

But let us not close the day without admiring the merciful intervention of our *Lady, Help of Christians*.

If the protection she gives to the faithful sometimes necessitates her showing severity to tyrants, her maternal heart is full of compassion for the vanquished, and she extends her *Help* even to them. Thus it was with the haughty Emperor, over whom she triumphed on May 24; she would then bring him back to humble repentance and to the practice of his religious duties. A messenger from the island of Saint Helena was one day ushered into the presence of Pius VII. The exiled Napoleon, whom he had consecrated Emperor in the Cathedral of Notre Dame, and whose conduct in later years brought him under the ban of excommunication, now besought the Pontiff, the true and only King of Rome, to allow him to be readmitted to those spiritual blessings of which he had been justly deprived. Our Lady was preparing a second victory.

Pius VII, whose name the fallen Emperor could never pronounce without emotion, and whom he called 'a lamb'¹—Pius VII, who had so courageously braved public opinion by giving hospitality at Rome to the members of Napoleon's unfortunate family—readily complied with the request thus made to him; and the holy Sacrifice of the Mass was shortly afterwards offered up in the presence of the illustrious exile of Saint Helena. Our Lady of Help was advancing her conquest.

But before granting pardon, the justice of God had required a full and public expiation. He who had been the instrument of salvation to millions of souls by restoring religion to France, was not to be lost; but he had impiously imprisoned the sovereign Pontiff in the castle of Fontainebleau; and it was in that very castle that he had afterwards to sign the deed of his own abdication. For five years he had held captive the Vicar of Christ; for five years he himself had to endure the sufferings and humiliation of captivity. Heaven accepted the retribution and left Mary to complete her victory. Reconciled with the Church, and fortified by the holy sacraments which prepare the

¹ Las-Casès, *Memorial de Sainte-Helena*.

Christian for eternity, Napoleon yielded up his soul into the hands of his Maker, on May 5, the month that is sacred to Mary, and gives us the feast we are keeping to-day. The day chosen by God from all eternity for Napoleon's death was the Feast of St *Pius V*; on which same feast, *Pius VII* was receiving the congratulations of his faithful Romans. The name *Pius* signifies compassion and mercy. It is one of the names given to God in the sacred Scripture: *PIUS et misericors est Deus: God is compassionate and merciful.*¹ Mary, too, is *compassionate*; it is the title we give her in one of our favourite prayers: *O clemens, O PIA, O dulcis Virgo Maria!* She is ever ready with her aid, be the danger one that affects the Church at large, or a single individual soul; she is the *Help of Christians*, and as such we honour her on this feast. God has willed her to be so; and we are but complying with his wishes, when we have an unreserved confidence in the protection of this powerful Queen, this loving Mother.

Let us now read the account, as given in to-day's Liturgy, of the great event that prompted the institution of our feast:

Præsentissimum Deiparæ auxilium ad religionis hostes profligandos, sæpe populus Christianus mirum in modum expertus est; ex quo factum, ut sanctissimus Pontifex Pius Quintus, post insignem victoriam, intercedente beatissima Virgine, a christianis de Turcarum tyranno apud Echinadas insulas reportatam, in Litaniis Lauretanis eandem reginam cælorum, inter alia præconia, *Auxilium Christianorum* appellari constituerit. Sed illud in primis memorabile est, atque explorati miraculi loco habendum, quod quum Ro-

The faithful have frequently witnessed miraculous interventions which prove that the Mother of God is ever ready with her help to repel the enemies of religion. It was on this account that, after the signal victory gained by the Christians over the Turks in the Gulf of Lepanto, through the intercession of the most blessed Virgin, the holy Pope Pius the Fifth ordered that to the other titles given to the Queen of Heaven in the Litany of Loreto, there should be added this of *Help of Christians*. But one of the most memorable proofs of this her protection, and one

¹ Ecclus. ii 13.

manus Pontifex Pius Septimus impiorum consiliis et armis ex Apostolica Petri sede exturbatus, et arcta custodia, præsertim Savonæ per annos quinque eoque amplius fuisset detentus, viis omnibus penitus interclusis, ne Dei Ecclesiam regere posset, nullo similis persecutionis in priscis annalibus exemplo, inopinato et præter omnium expectationem contigit, ut ingenti plausu ac veluti universi orbis manibus Pontificio solio restitueretur. Quod et secundo accidit, dum iterum commoto turbine, ab Urbe discedens, sacro comitante cardinalium Collegio, Liguriam contendit. Verum præsentissimo Dei beneficio, cessante procella, quæ grave minabatur excidium, Romam, plaudentibus præ novo gaudio populis, reversus est. Antea tamen quod in votis habuerat, et captivitate detentus exsequi nequiverat, aurea corona insignem Savonæ imaginem Deiparæ Virginis sub titulo Matris Misericordiæ, solemniter, propriisque manibus decoravit. Quam mirabilem rerum vicissitudinem idem Pontifex maximus Pius Septimus, totius eventus intime conscius, quum intercessionem sanctissimæ Dei Genitricis, cujus potentem opem et ipse impense imploraverat, et ab omnibus Christifidelibus implorari curaverat, acceptam merito referret, in ejusdem Virginis Matris honorem sub appellatione Auxilii Christianorum solemniter festum in dicit perpetuo celebrandum

which may be regarded as an incontestable miracle, is that which happened during the Pontificate of Pius the Seventh. By the intrigues and armed violence of certain impious men, the Pontiff had been driven from the Apostolic See of Peter, and was kept in close confinement, mainly at Savona, for upwards of five years. During this period, by a persecution unheard of in any previous age, every possible means was resorted to in order to prevent his governing the Church of God. When lo! suddenly and to the surprise of men, he was restored to the Pontifical Throne, to the great joy, and it might be almost said with the concurrence, of the whole world. The same thing happened also a second time, when a fresh disturbance arose and compelled him to leave Rome, and go, with the Sacred College of Cardinals, into Liguria. Here again, the storm that threatened great destruction was appeased by a most prompt interference of God's providence, and the Pontiff's return to Rome filled Christendom with new joy. Before returning, however, he would carry out an intention which his captivity had hitherto prevented him from doing: with his own hand he solemnly placed a golden crown on the celebrated statue of the Mother of God that was venerated at Savona under the title of *Mother of Mercy*. The same Sovereign Pontiff, Pius the Seventh, who was so thoroughly acquainted with every circumstance of these events, rightly attributed their happy issue to the intercession

die mensis Maii vigesimo quarto, faustissimi sui in Urbem reditus anniversario, adprobato etiam Officio proprio, ut tanti beneficii distincta et perennis exstet memoria, et gratiarum actio.

of the most holy Mother of God, whose powerful help he himself had earnestly besought, besides urging all the faithful to obtain it by their prayers. He therefore instituted a solemn feast in honour of the same Virgin-Mother, under the title of *Help of Christians*. It was to be kept every year on the twenty-fourth of May, the anniversary of his own most happy return to Rome. He also sanctioned a proper Office for this feast, in order that the remembrance of so great a favour might ever be vividly on the minds of the faithful, and secure the thanksgiving it deserved.

The two beautiful hymns which follow are from the Office of this feast. They admirably express the gratitude we should feel towards the blessed Mother whose intercession has so often wrought the Church's deliverance.

FIRST HYMN

Sæpe dum Christi populus
 cruentis
 Hostis infensi premeretur ar-
 mis,
 Venit adjutrix pia Virgo
 cælo

Ofttimes, when the faithful of
 Christ have been threatened by
 the blood-stained sword of a
 ruthless foe, the compassionate
 Virgin came down from bright
 heaven as their Help.

Lapsa sereno.
 Prisca sic patrum monu-
 menta narrant,
 Templâ testantur spoliis
 opimis
 Clara, votivo repetita cultu
 Festa quotannis.

We know it from the vener-
 able documents of our fathers:
 it is attested by the sacred
 edifices which are enriched with
 the trophies taken from our
 enemies, and by the yearly
 recurrence of our solemn feasts.

En novi grates liceat Mariæ
 Cantici lætis modulis referre
 Pro novis donis, resonante
 plausu
 Urbis et Orbis.

Lo! a new favour demands
 of us to-day a new canticle of
 grateful and glad thanks to
 Mary: it is the favour that made
 both Rome and the world
 resound with joy.

O dies felix, memoranda
fastis,
Qua Petri sedes fidei ma-
gistrum
Triste post lustrum redu-
cem beata

Sorte recepit !

Virgines castæ, puerique
puri,
Gestiens clerus, populusque
grato

Corde Reginæ celebrare cœli
Munera certent.

Virginum Virgo, benedicta
Jesu

Mater, hæc auge bona; fac,
precamur,

Ut gregem pastor pius ad
salutis

Pascua ducat.

Te per æternos veneremur
annos,

Trinitas, summo celebra-
nda plausu;

Te fide mentes, resonoque
linguæ

Carmine laudent.

Amen.

O happy and ever memorable
day! whereon the See of Peter
was blessed with the return of
the teacher of faith, after a sad
exile of five years.

Let chaste maidens, and in-
nocent youths, and the glad
clergy, and the people, vie with
each other in celebrating with
grateful hearts the favours
granted by the Queen of heaven.

O thou Virgin of virgins!
blessed Mother of Jesus! add
favours still to these: pray, we
beseech thee, that the good
pastor may lead the flock to the
pastures of salvation.

O holy Trinity, to whom all
praise is due! grant that we
may praise thee through eternal
years. May our souls by their
faith, and our lips by their
hymns, laud thy holy name.
Amen.

SECOND HYMN

Te Redemptoris Domini-
que nostri

Dicimus Matrem, speciosa
Virgo,

Christianorum decus, et le-
vamen

Rebus in arctis.

Sæviant portæ licet infe-
rorum,

Hostis antiquus fremat, et
minaces,

Ut Deo sacrum populetur
agmen,

Suscitet iras.

Nil truces possunt furia
nocere

Mentibus castis, prece quas
vocata

O beautiful Virgin! we ac-
knowledge thee to be the Mother
of our Saviour and God; but
thou art, too, the solace and
Help of Christians in their ad-
versities.

The gates of hell may rage;
the old enemy may, in his wrath,
stir up anger which may threaten
to destroy the people of God;

But this wild passion can do
no hurt to those pure souls,
whose prayers have won pro-
tection and heavenly strength

Annuens Virgo fovet, et su- from the Virgin ever
perno blessed.

Robore firmat.

Tanta si nobis faveat pa- If *she* be our patroness and
trona, help us, the din of wicked war

Bellici cessat sceleris tu- must cease, and our enemies
multus, must fall by thousands, or be

Mille sternuntur, fugiuntve put to flight.
turmæ,

Mille cohortes.

Tollit ut sancta caput in As on the holy mount of Sion
Sione there was a tower and citadel

Turris, arx firmo fabricata with its well-built wall, and the
muro, city of David was safe with its

Civitas David, clypeis et acri shields and valiant men:
Milite tuta.

Virgo sic fortis Domini So the Virgin, made strong
potenti by the mighty hand of God, and

Dextera, cœli cumulata donis, laden with heaven's gifts, wards
A piis longe famulis repellit off from her devoted clients the

Dæmonis ictus. blows of Satan.

Te per æternos veneremur O holy Trinity, to whom all
annos, praise is due! grant that we

Trinitas, summo celebranda may praise thee through eternal
plausu; years. May our souls by their

Te fide mentes, resonoque faith, and our lips by their
linguæ hymns, laud thy holy name.

Carmine laudent. Amen.

Amen.

*I have lifted up mine eyes to the mountains, from whence help shall come to me: my help is from the Lord, who made heaven and earth.*¹ Thus prayed the Israelites of old: thus also prays the Church: though for her the help is nigher and comes more speedily. The Psalmist's petition has been granted: the heavens have bowed down, and the divine help is now close by our side. This help is Jesus, Son of God and Son of Mary. He is unceasingly fulfilling the promise made us by his Prophet: *In the day of thy salvation I have HELPED thee.*² But this King of kings has given us a Queen, and this Queen is Mary, his Mother. Out of love for her he has given her a throne on his right hand, as Solomon did for his mother Bethsabee;³ and he would have *her*

¹ Ps. cxx 1, 2.

² Isa. xlix 8.

³ 3 Kings ii 19.

also be the *Help of Christians*. The Church teaches us this, by inserting this beautiful title in the Litany; and Rome invites us, on this day, to unite with her in giving thanks and praise to our blessed Lady of Help for one of the most signal of her favours.

O Queen of heaven! our Paschal joy is increased on this the anniversary of thy giving back to Rome her pastor and her king. Yes, it was thy intercession that achieved the grand victory, and we offer thee the homage of our grateful rejoicings. This month is thine in an especial manner; but its twenty-fourth day makes us redouble our devotion. It encourages us to entreat thee, with all the earnestness of our souls, that thou wouldst protect Rome and its Pontiff, for new dangers have arisen. The Rock set by thy Jesus has again become *a sign of contradiction*, and the billows of impiety and violence are beating against it. We know the great promise: the Rock can never be swept away, and on it safely stands the Church; but we know, too, that this Church is one day to be taken up to heaven, and then the Judgement! Meanwhile, thou, Mary, art our Help: oh! stretch forth that arm of thine, which nothing can resist. Be mindful of Rome, where thou art so devoutly honoured, and where thy glory is proclaimed by so many sumptuous sanctuaries. The end of the world is not yet come; the holiest of causes requires thine aid. Never permit the holy City to be desecrated by her falling into the power of impious men; suffer her not to be deprived of the presence of her Pontiff; and restore the independence which the Vicar of Christ must possess, if the Church is to be rightly governed.

But Rome is not the only spot on earth that needs thy powerful help, O Mary! The vineyard of thy Son is everywhere being laid waste by the wild beast.¹ Vice and error and seduction are everywhere. There is not a country where the Church is not persecuted, and her liberty trampled upon. Society has lost its Christian traditions; it is at the mercy of revolutions

¹ Ps. lxxix.

against which it has no power. O thou that art the Help of Christians, aid the world in these its perils! Thou hast the power to save it from danger! Wilt thou permit the people to be lost who were redeemed by the blood of Jesus, and whom he from his Cross entrusted to thy care?

Thou, O Mary, art the Help of each Christian soul, as well as of the entire world. That same enemy, who is bent on the destruction of the whole human race, is seeking to drag each one of us into perdition. He hates the image of thy Son, which he sees reflected in our human nature. Oh! come to our assistance; save us from this roaring lion of hell. He knows thy power, and that thou canst procure our deliverance, so long as we are left in this present life. Thou hast gained the most stupendous victories for the salvation of thy clients; tire not, we beseech thee, in aiding poor sinners to return to their God. When Jesus spoke of them that were invited to the marriage feast, and told us how the king said to his servants: *Compel them to come in,*¹ it was thee that he had mainly in view. Lead us then to our King!

Our supplications to thee, O Help of Christians, are thus earnest, because our wants are great; but we are not on that account the less mindful of the special honour that we owe thee at this holy season of Easter, when the Church contemplates the joy thou hadst in the presence of thy Risen Jesus. She congratulates thee on the immense happiness that thus repaid thee for thine anguish on Calvary and at the Sepulchre. It is to the Mother consoled by and exulting in her Son's triumphant Resurrection that we offer this sweet month, whose loveliness is so in keeping with her own incomparable beauty. In return for this homage of our devotion, pray for us, dear Mother, that our souls may persevere in the beauty of grace given to them by this year's union with our Jesus! and that we may be so well prepared for the Feast of Pentecost as to merit to receive the gifts of the Holy Ghost, who comes that he may perfect the work of our Paschal regeneration.

¹ St Luke xiv 23.

MAY 25

SAINT GREGORY VII

POPE AND CONFESSOR

OUR Easter Calendar has already given us the two great Popes, Leo the Great and Pius V; it bids us, to-day, pay honour to the glorious memory of Gregory VII. These three names represent the action of the papacy, dating from the period of the persecutions. The mission divinely put upon the successors of St Peter is this: to maintain intact the truths of faith, and to defend the liberty of the Church. St Leo courageously and eloquently asserted the ancient faith, which was called in question by the heretics of those days; St Pius V stemmed the torrent of the so-called Reformation, and delivered Christendom from the yoke of Mahometanism; St Gregory VII came between these two, and saved society from the greatest danger it had so far incurred, and restored the purity of Christian morals by restoring the liberty of the Church.

The end of the tenth and the commencement of the eleventh century was a period that brought upon the Church of Christ one of the severest trials she has ever endured. The two great scourges of persecution and heresy had subsided; they were followed by that of barbarism. The impulse given to civilization by Charlemagne was checked early in the ninth century; the barbarian element had been but suppressed, and broke out again with renewed violence; faith was still vigorous among the people, but of itself it could not triumph over the depravity of morals. The feudal system had produced anarchy throughout the whole of Europe; anarchy created social disorder, and this, in its turn, occasioned the triumph of might and licentiousness over right. Kings and princes were no longer

kept in check by the power of the Church; for Rome herself being a prey to factions, unworthy or unfit men were but too frequently raised to the Papal Throne.

The eleventh century came; its years were rapidly advancing; and there seemed no remedy for the disorders it had inherited. Bishoprics had fallen a prey to the secular power, which set them up for sale, and the first requisite for a candidate to a prelacy was that he should be a vassal subservient to the ruler of the nation, ready to supply him with means for prosecuting war. The bishops being thus, for the most part, simoniacal, as St Peter Damian tells us they were, what could be expected from the inferior clergy but scandals? The climax of these miseries was that ignorance increased with each generation, and threatened to obliterate the very notion of duty. There was an end to both Church and society, had it not been for the promise of Christ that he would never abandon his own work.

In order to remedy these evils, in order to dispel all this mist of ignorance, Rome was to be raised from her state of degradation. She needed a holy and energetic Pontiff, whose consciousness of having God on his side would make him heedless of opposition and difficulties; a Pontiff whose reign should be long enough to make his influence felt, and encourage his successors to continue the work of reform. This was the mission of St Gregory VII.

This mission was prepared for by holiness of life; it is always so with those whom God destines to be the instruments of his greatest works. Gregory, or, as he was then called, Hildebrand, left the world, and became a monk of the celebrated monastery of Cluny, in France. It was there, and in the two thousand abbeys which were affiliated with it, that were alone to be found in those days zeal for the liberty of the Church, and the genuine traditions of the monastic life. It was there that for upwards of a hundred years, and under the four great Abbots, Odo, Maiolus, Odilo and Hugh, God had been

secretly providing for the regeneration of Christian morals. Yes, we may well say *secretly*, for no one would have thought that the instruments of the holiest of reforms were to be found in those monasteries, which existed in almost every part of Europe, and had affiliated with Cluny for no other motive than because Cluny was the sanctuary of every monastic virtue. It was to Cluny itself that Hildebrand fled, when he left the world; he felt sure that he would find there a shelter from the scandals that then prevailed.

The illustrious Abbot Hugh was not long in discovering the merits of his new disciple, and the young Italian was made Prior of the great French abbey. A stranger came one day to the gate of the monastery, and sought hospitality. It was Bruno, bishop of Toul, who had been nominated Pope by the Emperor Henry III. Hildebrand could not restrain himself on seeing this new candidate for the Apostolic See—this Pope whom Rome, which alone has the right to choose its own Bishop, had neither chosen nor heard of. He plainly told Bruno that he must not accept the keys of heaven from the hand of an Emperor who was bound in conscience to submit to the canonical election of the holy City. Bruno, who was afterwards St Leo IX, humbly acquiesced in the advice given him by the Prior of Cluny, and both set out for Rome. The elect of the Emperor became the elect of the Roman Church, and Hildebrand prepared to return to Cluny; but the new Pontiff would not hear of his departure, and obliged him to accept the title and duties of Archdeacon of the Roman Church.

This high post would soon have raised him to the Papal Throne, had he wished it; but Hildebrand's only ambition was to break the fetters that kept the Church from being free, and prepare the reform of Christendom. He used his influence in procuring the election, canonical and independent of imperial favour, of Pontiffs who were willing and determined to exercise their authority for the extirpation of scandals. After St Leo IX came

Victor II, Stephen IX, Nicholas II, and Alexander II—all of whom were worthy of their exalted position. But he who had thus been the very soul of the Pontificate under five Popes was at length obliged to accept the Tiara himself. His noble heart was afflicted at the presentiment of the terrible contests that awaited him; but his refusals, his endeavours to evade the heavy burthen of solicitude for all the Churches, were unavailing; and the new Vicar of Christ was made known to the world under the name of Gregory VII. "Gregory" means *vigilance*; and never did man better realize the name.

He had to contend with brute force personified in a daring and crafty Emperor, whose life was stained with every sort of crime, and who held the Church in his grasp, as a vulture does its prey. In no part of the Empire would a bishop be allowed to hold his see, unless he had received *investiture* from the Emperor, by the ring and crosier. Such was Henry IV of Germany; and his example encouraged the other Princes of the Empire to infringe on the liberty of canonical elections by the same iniquitous measures. The twofold scandal of simony and incontinence was still frequent among the clergy. Gregory's immediate predecessors had, by courageous zeal, checked the evil; but not one of them had ventured to confront the fomentor of all these abuses, the Emperor himself. The great contest, with its perils and anxieties, was left to Gregory; and history tells us how fearlessly he accepted it.

The first three years of his pontificate were, however, comparatively tranquil. Gregory treated the youthful Emperor with great kindness, out of regard for his father, who had deserved well of the Church. He wrote him several letters, in which he gave him good advice, or affectionately expressed his confidence in the future. Henry did not allow that confidence to last long. Aware that he had to deal with a Pope whom no intimidation could induce to swerve from duty, he thought it prudent to wait a while and watch the course

of events. But the restraint was unbearable; the self-imposed check had but swelled the torrent; the enemy of the spiritual power gave full vent to his passion. Bishoprics and abbeys were again sold for the benefit of the imperial revenue. Gregory excommunicated the simoniacal prelates; and Henry, imprudently defying the censures of the Church, persisted in keeping in their posts men who were resolved to follow him in all his crimes. Gregory addressed a solemn warning to the Emperor, enjoining him to withdraw his support from the excommunicated prelates, under penalty of himself incurring the ban of the Church. Henry, who had thrown off the mask, and thought he might afford to despise the Pontiff, was unexpectedly made to tremble for the security of his throne by the revolt of Saxony, in which several of the Electors of the Empire joined. He felt that a rupture with the Church at such a critical time might be fatal. He turned suppliant, besought Gregory to absolve him, and made an abjuration of his past conduct in the presence of two Legates, sent by the Pontiff into Germany. But scarcely had the perjured monarch gained a temporary triumph over the Saxons than he recommenced hostilities with the Church. In an assembly of bishops, worthy of their imperial master, he presumed to pronounce sentence of deposition against Gregory. Shortly afterwards he entered Italy with his army; and this gave to scores of prelates an opportunity for openly declaring rebellion against the Pope, who would not tolerate their scandalous lives.

Then did Gregory, in whose hands were placed those keys which signify the power of loosing and binding in heaven and on earth, pronounce against Henry the terrible sentence which declared him to be deprived of his crown and to have forfeited the allegiance of his subjects. To this the Pontiff added the still heavier anathema; he declared him to be cut off from the communion of the Church. By thus setting himself as a rampart of defence to Christendom, which was threat-

ened on all sides with tyranny and persecution. Gregory drew down upon himself the vengeance of every wicked passion; and even Italy was far from being as loyal to him as he had a right to expect her to be. More than one of the princes of the peninsula sided with Henry; and as to the simoniacal prelates, they looked on him as their defender against the sword of Peter. It seemed as though Gregory would soon not have a spot in Italy whereon he could set his foot in safety; but God, who never abandons his Church, raised up an avenger of his cause. Tuscany, and part of Lombardy, were, at that time, governed by the young and brave countess Matilda. This noble-hearted woman stood up in defence of the Vicar of Christ. She offered her wealth and her army to the Pope, that he might make use of them as he thought best, as long as she lived; and as to her possessions, she willed them to St Peter and his successors.

Matilda, then, became a check to the Emperor's prosperity in crime. Her influence in Italy was still strong enough to procure for the heroic Pontiff a refuge where he could be safe from the Emperor's power. He was enabled by her management to reach Canossa, a strong fortress near Reggio. At the same time, Henry was alarmed by news of a fresh revolt in Saxony, in which more than one feudal lord of the Empire took part, with a view to dethrone the haughty and excommunicated tyrant. Fear again took possession of his mind, and prompted him to recur to perjury. The spiritual power marred his sacrilegious plans; and he flattered himself that by offering a temporary atonement he could soon renew the attack. He went barefooted and unattended to Canossa, garbed as a penitent, shedding hypocrite tears, and suing for pardon. Gregory had compassion on his enemy, and readily yielded to the intercession made for him by Hugh of Cluny and Matilda. He took off the excommunication, and restored Henry to the pale of Holy Church; but thought it would be premature to revoke the sentence whereby he had deprived him of his rights as Emperor. The

Pontiff contented himself with announcing his intention of assisting at the Diet which was to be held in Germany; there he would take cognizance of the grievances brought against Henry by the Princes of the Empire, and then decide what was just.

Henry accepted every condition, took his oath on the Gospel, and returned to his army. He felt his hopes rekindle within him at every step he took from the dreaded fortress, within whose walls he had been compelled to sacrifice his pride to his ambition. He reckoned on finding support from the bad passions of others, and to a certain extent his calculation was verified. Such a man was sure to come to a miserable end; but Satan was too deeply interested in his success to refuse him his support.

Meanwhile, Henry met with a rival in Germany: it was Rodolph, duke of Suabia, who, in a Diet of the Electors of the Empire, was proclaimed Henry's successor. Faithful to his principles of justice, Gregory refused, at first, to recognize the newly elected, although his devotedness to the Church and his personal qualifications were such as to make him most worthy of the throne. The Pontiff persisted on hearing both sides, that is, the princes and representatives of the Empire, and Henry himself; this done, he would put an end to the dispute by an equitable judgement. Rodolph strongly urged his claims, and importuned the Pontiff to recognize them; but Gregory, though he loved the duke, courageously refused his demand, assuring him that his cause should be tried at the Diet by which Henry had bound himself, by his oath at Canossa, to stand, though he had good reasons to fear its results. Three years passed on, during which the Pontiff's patience and forbearance were continually and severely tried by Henry's systematic subterfuges, and refusal to give guarantees against his further molesting the Church. At length, after using every means in his power to put an end to the wars that ravaged Italy and Germany, and after Henry had given unmistakable

proofs of impenitence and perjury, the Pontiff renewed the excommunication, and in a Council held at Rome, confirmed the sentence whereby he had declared him deposed of his crown. At the same time, Gregory ratified Rodolph's election, and granted the Apostolic benediction to his adherents.

Henry's rage was at its height, and his vengeful temper threw off all restraint. Among the Italian prelates who had sided with the tyrant, the foremost in subserviency and ambition was Gilbert, Archbishop of Ravenna, and, of course, there was no bitterer enemy to the holy See. Henry made an anti-pope of this traitor, under the name of Clement III. He had his party; and thus schism was added to the other trials that afflicted the Church. It was one of those terrible periods when, according to the expression of the Apocalypse, *it was given unto the Beast to make war with the Saints, and to overcome them.*¹ The Emperor suddenly became victorious: Rodolph was slain fighting in Germany, and Matilda's army was defeated in Italy. Henry had then but one wish, and he determined to realize it: to enter Rome, banish Gregory, and set his anti-pope on the Chair of St Peter.

What were the feelings of our Saint in the midst of this deluge of iniquity, from which, however, the Church was to rise purified and free? Let us listen to him, describing them in a letter written to his former Abbot, St Hugh of Cluny: 'The troubles which have come upon us are such, that even they that are living with us not only cannot endure them, but cannot even bear to look at them. The holy king David said: *According to the multitude of my sorrows in my heart, thy consolations have given joy to my soul.*'² whereas to us, life is often a burthen, and death a happiness for which we sigh. When Jesus, that loving Consoler, true God and true Man, deigns to stretch out his hand to me, his goodness brings back joy to my afflicted heart; but when he leaves me, immediately my trouble is extreme.

¹ Apoc. xiii 7.

² Ps. xciii 19.

Of myself, I am for ever dying; but in so far as *he* is with me, there are times when I live. When my strength wholly leaves me, I cry out to him, saying with a mournful voice: "If thou hadst put a burthen as heavy as this on Moses or Peter, they would, methinks, have sunk beneath it. What then can be expected of me, who, compared to them, am nothing? Thou hast then, O Lord, but one thing to do: thou thyself, with thine Apostle Peter, must govern the pontificate thou hast imposed on me; else thou wilt find me sink beneath the load, and the pontificate, in my person, be disgraced."¹

These words of heartfelt grief depict the whole character of the sainted Pontiff. The one great object of his life was the reformation of society by the liberty of the Church. It was nothing but his zeal in such a cause that could have made him face this terrible situation, from which he had nothing to look for in this life but heart-rending vexations. And yet, Gregory was that Father of the Christian world who, from the very commencement of his pontificate, was full of the thought of driving the Mahometans out of Europe, and of delivering the Christians from the yoke of the Saracens. It was the inspiration taken up by his successors, and carried out under the name of the Crusades. In a letter addressed to all the faithful, our Saint thus speaks of the enemy of the Christian name, whom he describes as being at the very gates of Constantinople, committing every kind of outrage and cruelty:

'If we love God, if we call ourselves Christians, we must grieve over such evils; but we should do more than grieve over them. Our Saviour's example and the duty of fraternal charity impose upon us the obligation of giving our lives for the deliverance of our fellow-Christians. Know, then, that trusting in the mercy of God and in the might of his arm, we are doing and preparing everything in our power in order to give immediate help to the Christian Empire.'² He shortly

¹ *Data Romæ, nonis Maii, Indictione 1* (1078).

² *Ibid., Kalendis Martii, Indictione 12* (1074).

afterwards wrote to Henry, who at that time had not shown his hostile intentions against the Church: 'My admonition to the Christians of Italy and the countries beyond the Alps has been favourably received. At this moment, fifty thousand men are preparing; and, if they can have me to head the expedition as leader and Pontiff, they are willing to march to battle against the enemies of God, and, with the divine assistance, to go even to our Lord's Sepulchre.' Thus, despite his advanced age, the noble-minded Pontiff was willing to put himself at the head of the Christian army. 'There is,' says he, 'one thing which urges me to do this: it is the state of the Church of Constantinople, which is separated from us in what regards the dogma of the Holy Ghost, and which must be brought back to union with the Apostolic See. . . Almost the whole of Armenia has abandoned the Catholic faith. In a word, the greater portion of the Orientals require to know what is the faith of Peter, on the various questions which are being mooted among them. The time is come for using the grace bestowed, by our merciful Redeemer, on Peter, when he thus spoke to him: *I have prayed for thee, Peter, that thy faith may not fail: do thou confirm thy brethren.*¹ Our Fathers in whose footsteps we would walk, though we be unworthy to be their successors, have more than once visited those countries, that they might confirm the Catholic faith. We, then, also feel urged, if Christ open to us a way, to undertake this expedition for the interests of the faith, and in order to give aid to the Christians.'

With his characteristic good faith, Gregory went so far as to reckon on Henry's protecting the Church during his absence. 'This design,' says he, in the same letter to the Emperor, 'requires much counsel and powerful co-operation, in case God permits us to attempt it: I therefore come to you, asking you for this counsel and co-operation, and hope you will grant me them. If, by divine favour, I go, it is to you, after God, that

¹ St Luke xxii 32.

I leave the Roman Church, that you may watch over her as a holy mother, and protect her from insult. Let me know, as soon as may be, what in your prudence, aided by God's counsel, you decide. If I had not greater confidence in you than people suppose, I should not have written this to you; but as you may not fully believe that I have the affection for you that I profess, I appeal to the Holy Spirit who can do all things. I beseech him to make you understand, in his own way, how attached I am to you; and so to guide your soul as to disappoint the desires of the wicked and strengthen the hopes of the good.¹

The interview at Canossa took place in less than three years from the date of the above letter; but at the time he wrote it, Gregory's hopes for carrying out the expedition were so well grounded, that he acquainted the Countess Matilda with his intention. He wrote to her as follows: 'The matter which engrossed my thoughts, and the desire I have to cross the seas in order to give succour to the Christians, who are being slain as brute beasts by the pagans, makes me seem strange to many people, and fear they think me guilty of a sort of levity. But it costs me nothing to confide it to you, my dearly beloved daughter, whose prudence I esteem more than words could express. After you have perused the letters which I am sending to the countries beyond the Alps, if you have any advice to offer, or, what is better, any aid to give to the cause of God your Creator, exert yourself to the utmost; for if, as men say, it be a grand thing to die for one's country, it is grander and nobler to sacrifice this mortal flesh of ours for Christ, who is Eternal Life. I feel convinced that many soldiers will aid us in this expedition. I have grounds for believing that our Empress (Agnes, the saintly mother of Henry) intends going with us, and would fain take you with her. Your mother (the Countess Beatrice) will remain here in Italy, to protect our common interests; and all things thus arranged, we shall, with Christ's help,

¹ *Data Romæ, 7 Idus Decembris, Indictione 13 (1074).*

be enabled to set out. By coming hither to satisfy her devotion, the Empress, especially if she have you to help her, will doubtless encourage many to join in this enterprise. As for me, honoured with the company of such noble sisters, I will willingly cross the seas, ready to lay down my life for Christ with you, from whom I would not be separated in our eternal country. Send me a speedy answer upon this project, as also regarding your coming to Rome. And may the Almighty God bless you, and give you to advance from virtue to virtue, that thus the common Mother may rejoice in you for many long years to come !¹

The project on which Gregory set his heart with so much earnestness was not a mere scheme suggested by his own greatness of soul; it was a presentiment infused into his mind by God. The troubles he had nearer home, and which he so heroically combated, left him no time for a long expedition; he had to engage with an enemy who was not a Turk, but a Christian. Still, the Crusade so dear to his heart was not far off. Urban II—his second successor, and, like himself, a monk of Cluny—was soon to arouse Christian Europe and give battle to the infidels. But as this subject has led us to mention Matilda's name, we take the opportunity thus afforded us of entering more fully into the character of our great Pontiff. We shall find that this illustrious champion of the Church's liberty, with all his elevation of purpose, and all his untiring zeal in what concerned the interests of Christendom, was as solicitous about the spiritual advancement of a single soul as any director could be. Writing to the Countess Matilda, he says: 'He who fathoms the secrets of the human heart, he alone knows, and knows better than I do myself, how interested I am in what concerns your salvation. I think you understand that I feel myself bound to take care of you for the sake of so many people, in whose interest I have been compelled by charity to deter you, when you were thinking of leaving

¹ December 16, 1074, JAFFE, *Monumenta Gregoriana*, p. 532.

them in order to provide for the salvation of your own soul. As I have often told you, and will keep on telling you in the words of heaven's herald, *Charity seeketh not her own.*¹ But as the principal armour wherewith I have provided you in your battle against the prince of this world is the frequent receiving of our Lord's Body, and a firm confidence in the protection of his blessed Mother, I will now add what St Ambrose says on the subject of holy Communion.'

The Pontiff then gives her two quotations from the writings of this holy Father, to which he also adds others from St Gregory the Great and St John Chrysostom on the blessings we derive from receiving the sacrament of the Eucharist. He then continues: 'Therefore, my daughter, we should have recourse to this greatest of the sacraments, this greatest of all remedies. I have written all this to you, beloved daughter of blessed Peter, with a view to increase your faith and confidence when you approach to Communion. This is the treasure, and this the gift, more precious than gold and gems, which your soul, out of love for the King of heaven, your Father, expects from me, although you would have received the same in a far better way, and one more worthy of your acceptance, had you applied to some other of God's ministers. With regard to the Mother of God, to whose care I have confided you, for the past, the present, and the future, until we are permitted to see her in heaven, as we desire—what can I say? How can I say anything worthy of her whom heaven and earth are ever praising, and yet never so much as she deserves? Yes, hold this as a most certain truth: that as she is grander and better and holier than all mothers, so is she more merciful and loving to all sinners who are sorry for their sins. Be, then, determined never to commit sin; prostrate yourself and weep before her, with a contrite and humble heart; and I unhesitatingly promise you this—you will find her more ready to assist you, and more affec-

¹ 1 Cor. xiii 5.

tionate, than any mother on earth ever was to her child.¹

A Pontiff like this, who amidst all his occupations could devote himself with such paternal zeal to the advancement of one single soul, was sure to be on the watch for men whose piety and learning promised well for the interests of the Church. It is true, there were very few such men in those times; but Gregory would find them out, wheresoever they might be. The great St Anselm, who was living in the peaceful retirement of his monastery at Bec, had not escaped the watchful eye of the Pontiff, who wrote him these touching words amidst the troubles of the year 1079: 'The good odour of your fruits has spread even to us. We give thanks to God, and we embrace you with affection in the love of Christ; for we are well assured of the benefits which the Church of God will derive from your studies and of the succour which, through God's mercy, she will receive from your prayers, united as they are with those who are of a like spirit. You know, my Brother, of how much avail with God is the prayer of one just man; how much more then must not avail the prayer of many just ones? No, we cannot doubt it; it obtains what it asks. The authority of Truth himself obliges us to believe it. It is he who said: *Knock, and it shall be opened to you!* Knock with simplicity of heart—ask with simplicity of heart—for those things which are pleasing to him; then shall it be *opened* to you, then shall you *receive*; and it is thus that the prayer of the just is graciously heard. We therefore beg of you, Brother, of you and your monks, that you beseech God in assiduous prayer, that he may vouchsafe to deliver from the tyranny of heretics his Church and us, who, though unworthy, are placed over it; and that, dispelling the error which blinds our enemies, he may lead them back to the path of truth.'²

But Gregory's attention was not confined to persons

¹ *Data Roma, 14 Kalendas Martii (1074).*

² St Anselmus, *Epist.*, lib. ii. 31.

of such eminence and learning as a Matilda or an Anselm. His quick eye discerned every Christian, how humble soever his station, who had suffered persecution for the cause of Holy Church; he honoured and loved him far more than he would the bravest soldier who fought for earthly glory, and won it at the risk of his life. Let us read the following letter, which he wrote to a poor priest of Milan, named Liprand, who had been cruelly maimed by the simoniacs: 'If we venerate the memory of those Saints who died after their limbs had been severed by the sword; if we celebrate the sufferings of those whom neither the sword nor torture could separate from the faith of Christ; you, who have had your nose and ears cut off for his Name, you deserve still greater praise, for that you have merited a grace which, if it be accompanied by your perseverance, gives you a perfect resemblance to the Saints. Your body is no longer perfect in all its parts; but the interior man, who is renewed from day to day, is now grander than ever. Your outward face is maimed, and therefore disfigured; but the image of God, which consists in the brightness of virtue, has become more graceful by your wounds, and its beauty heightened by the deformity which men have brought on your features. Does not the Church, speaking of herself, say: *I am black, O ye daughters of Jerusalem* ²¹ If, then, your interior beauty has not been impaired by these cruel mutilations, neither has your priestly character, which manifests itself rather by the perfection of virtue than by that of the body. Did not the Emperor Constantine show his veneration for a bishop who had had one of his eyes pulled out? was he not seen to kiss the wound? Have we not the examples of the Fathers, and the early history of the Church, telling us that the martyrs were allowed to continue the exercise of the sacred ministry, even after their limbs had been mutilated? You, then, martyr of Christ! must confide in the Lord without reserve. You must congratulate yourself on having

²¹ Cant. i. 4.

made an advance in your priesthood. It was conferred upon you by the holy oil; but now you have sealed it with your own blood. The more your body has lost, the more must you preach what is good, and sow that word which produces a hundredfold. We know that the enemies of holy Church are *your* enemies and persecutors; fear them not, and tremble not in their presence; for we lovingly hold both yourself and everything that belongs to you under our own protection and that of the Apostolic See. And if you should at any time find it necessary to have recourse to us, we now at once admit your appeal, and will receive you with joy and every mark of honour, when you visit us and this Holy See.¹

Such was Gregory, who preserved the simplicity of the monk amidst all his occupations as Pope; and what engrossing occupations were these, even apart from that fearful contest with tyranny and crime which cost him his life! We have already mentioned his project of the Crusade, which, at a later period, was enough to immortalize the name of Urban II. As to his other labours for the good of religion in every part of Christendom, we may truly say that at no period of the Church's existence did the papacy exercise a wider, more active, or more telling influence, than during the twelve years of his pontificate. By his immense correspondence, he furthered the interests of the Church in Germany, Italy, France, England and Spain; he aided the rising Churches of Denmark, Sweden and Norway; he testified his vigilant and tender solicitude for the welfare of Hungary, Bohemia, Poland, Serbia, yea, even for Russia. Despite the rupture between Rome and Byzantium, the Pontiff withheld not his paternal intervention with a view to remove the schism which kept the Greek Church out of the centre of unity. On the coast of Africa, he, by great vigilance, succeeded in maintaining three bishoprics which had survived the Mussulman invasion. In order

¹ 1075, JAFFE, p. 533.

to knit the Latin Church into closer unity by greater uniformity in prayer, he abolished the Gothic Liturgy that was used in Spain, and forbade the introduction of the Greek Liturgy into Bohemia. What work was this for one man! And what a martyrdom he had to suffer! Let us resume our history of his trials. He was to save the Church and society; but like his divine Master, he had *to drink of the torrent in the way*,¹ as the condition of his mission being a successful one.

We have seen how its defenders were defeated in battle; how he was menaced by the conqueror, who had once stood trembling in his presence; and how there was set up in opposition an anti-pope, whose side was taken by unworthy prelates. Henry marched on towards Rome, taking with him the false vicar of Christ. He set fire to that part of the City which would expose the Vatican to danger; Gregory sent his blessing to his terrified people, and immediately the fire took the contrary direction and died out. Enthusiasm filled, for a while, the hearts of the Romans, who have so often been ungrateful to their Pontiff, without whom their Rome, with all its glory, sinks into a poor contemptible town. Henry was afraid to consummate the sacrilege. He therefore sent word to the Romans that he only asked one condition; it was that they should induce Gregory to consecrate him Emperor of Germany, and that he would for ever be a devoted son of the Church: as to the ignoble phantom he had set up in opposition to the true Pope, he (Henry) would see that he was soon forgotten. This petition was presented to Gregory by the whole City. The Pontiff made them this reply: 'Too well do I know the king's treachery. Let him first make atonement to God and to the Church which he tramples beneath his feet. Then will I absolve him, if penitent, and crown the convert with the imperial diadem.' The Romans were earnest in their entreaties, but this was the only answer they could elicit from the inflexible guardian of Christian

¹ Ps. cix 7.

justice. Henry was about to withdraw his troops, when the fickle Romans, bribed by money from Byzantium (for then, as ever, all schisms were in fellowship against the Papacy), abandoned their King and Father, and delivered up the keys of the City to him who enslaved their souls. Gregory was thus obliged to seek refuge in the Castle of Sant' Angelo, taking with him into that fortress-prison the liberty of Holy Church. Thence, or perhaps a few days previously to his retiring thither, he wrote this admirable letter, in the year 1084. It is addressed to all the faithful, and may be considered as the last Will and Testament of this glorious Pontiff.

*'The kings of the earth and the Princes of the priests have met together against Christ,'*¹ the Son of the Almighty God, and against his Apostle Peter, to the end that they may destroy the Christian religion and propagate the wickedness of heresy in every land. But by the mercy of God they have not been able with all their threats and cruelties and proffers of worldly glory to seduce those that put their confidence in the Lord. Wicked conspirators have raised up their hands against us, for no other reason than because we would not pass over in silence the perils of holy Church, nor tolerate them that blush not to make a slave of the very Spouse of God. In every country the poorest woman is allowed, yea, she is assisted by the law of the land, to choose her own husband; and yet nowadays Holy Church, the Spouse of God and our Mother, is not allowed to be united to her Spouse as the Divine Law commands, and as she herself wishes. It cannot be that we should suffer the children of this Church to be slaves to heretics, adulterers, and tyrants, as though these were their parents. Hence we have had to endure all manner of evil treatment, perils, and unheard-of cruelties, as you will learn from our Legates.

'You know, Brethren, that it was said to the prophet: Cry from the top of the mountain, cry, cease not! I,

¹ Ps. li 2.

then, urged irresistibly, laying human respect aside, and raising my mind above every earthly consideration, I preach the Gospel, I cry out, yea, I cry out unceasingly, and I make known to you that the Christian religion, the true faith which the Son of God, who came down on the earth, taught us by our Fathers, is in danger of being corrupted by the violence of secular power; that it is on the way to destruction, and to the loss of its primitive character, being thus exposed to be scoffed at, not only by Satan, but by Jews, and Turks, and pagans. The very pagans are observers of their laws, though these cannot profit the soul's salvation, neither have they been guaranteed by miracles, as ours have been, to which our Eternal King has borne testimony; they keep their laws, and believe them. We Christians, intoxicated with the love of the world, and led astray by vain ambition, make every principle of religion and justice give way to covetousness and pride; we seem as though we had neither law nor sense, for we have not the earnestness our Fathers had for our salvation, and for the glory of both the present and future life; we do not make even them the object of our hopes. If there be some still left who fear God, they only care for their own salvation, and the common good seems not to concern them. Where do we now find persons who labour and toil, or expose their lives by fatigue, out of the motive of the fear or love of the Omnipotent God? whereas we see soldiers of this world's armies braving all manner of dangers for their masters, their friends, and even their subjects! There are thousands of men to be found who face death for the sake of their liege lord; but when the King of heaven, our Redeemer, is in question, so far from being lavish of their lives, Christians dare not even incur the displeasure of a few scoffers. If there be some (and thanks to the mercy of God there are still a few such left among us)—if, we repeat, there be some who, for the love of the Christian Law, dare to resist the wicked to their face, not only are they unsupported by their

brethren, but they are accused of imprudence and indiscretion, and are treated as fools.

'We, therefore, who are bound, by our position, to destroy vice and implant virtue in the hearts of our brethren, we pray and beseech you, in the Lord Jesus who redeemed us, that you would consider within yourselves, and understand why it is that we have to suffer such anguish and tribulation from the enemies of the Christian religion. From the day when, by the Divine will, the Mother-Church, despite my great unworthiness, and (as God is my witness) despite my own wish, placed me on the Apostolic Throne, the one object of all my labours has been that the Spouse of God, our Mistress and Mother, should recover her just rights, in order that she may be free, chaste and Catholic. But such a line of conduct must have caused extreme displeasure to the old enemy; and therefore has he marshalled against us them that are his members, and has stirred up against us a world-wide opposition. Hence it is that there have been used against us, and against the Apostolic See, efforts of a more violent character than any that have ever been attempted since the days of Constantine the Great. But there is nothing surprising in all this: it is but natural that the nearer we approach to the time of Antichrist, the more furious will be the attempts to annihilate the Christian religion.'¹

These words vividly describe to us the holy indignation and grief of the great Pontiff, who, at this terrible crisis, stood almost alone against the enemies of God. He was weighed down, he was crushed, by adversity; but conquered, no! From the fortress, within whose walls he had withdrawn the majesty of the Vicar of Christ, he could hear the impious cheers of his people as they followed Henry to the Vatican Basilica, where, at St Peter's Confession, the mock pope was awaiting his arrival. It was the Palm Sunday of 1085. The sacrilege was committed. On the previous day, Gilbert

¹ 1084, JAFFE, p. 572.

had dared to ascend the Papal Throne in the Basilica of Saint John Lateran; and on the Sunday, whilst the people held in their hands the palms that glorify the Christ, whose Vicar was Gregory, the anti-pope took the crown of the Christian Empire and put it on the head of the excommunicated Henry. But God was preparing an avenger of his Church. The Pontiff was kept a close prisoner in the fort, and it seemed as though his enemy would soon make him a victim of his rage; when the report suddenly spread through Rome that Robert Guiscard, the valiant Norman chieftain, was marching on towards the City. He had come to fight for the captive Pontiff, and deliver Rome from the tyranny of the Germans. The false Cæsar and his false pope were panic-stricken; they fled, leaving the perjured City to expiate its odious treason in the horrors of a ruthless pillage.

Gregory's heart bled at seeing his people thus treated. It was not in his power to prevent the depredations of the barbarian troops; they had done their work of delivering him from his enemies, but they were not satisfied; they had come to Rome to chastise her, but now they wanted booty, and they were determined to have it. Not only was the Saint powerless to repress these marauders; he was in danger of again falling into Henry's hands, who was meditating a return to Rome, for he made sure that the people's angry humour would secure him a welcome back, and that the Normans would withdraw from the City as soon as it had no more to give them. Gregory therefore, overwhelmed with grief, left the capital; and, shaking off the dust from his feet, he repaired to Monte Cassino, where he sought shelter, and a few hours' repose, with the sons of the great Patriarch St Benedict. The contrast of the peaceful years he spent when a young monk at Cluny, with the storms that had so thickly beset his pontificate, was sure to present itself to his mind. A wanderer and fugitive, and abandoned by all save a few faithful and devoted souls, he was passing through

the several stations of his Passion; but his Calvary was not far off, and God was soon to admit him into rest eternal. Before descending the holy mount, he was honoured with the miraculous manifestation which had been witnessed on several previous occasions. Gregory was at the Altar, offering up the Holy Sacrifice; when suddenly a white dove was seen resting on his shoulder, with its beak turned towards his ear, as though it were speaking to him. It was not difficult to recognize, under this expressive symbol, the guidance which the saintly Pontiff received from the Holy Ghost.

It was the early part of the year 1085. Gregory repaired to Salerno, where his troubles and life were to be brought to a close. His bodily strength was gradually failing. He insisted, however, on going through the ceremony of the dedication of the Church of St Matthew the Evangelist, whose body was kept at Salerno. He addressed a few words in a feeble voice to the assembled people. He then received the Body and Blood of Christ. Fortified with this life-giving Viaticum, he returned to the house where he was staying, and threw himself upon the couch, whence he was never to rise again. There he lay, like Jesus on his Cross, robbed of everything, and abandoned by almost the whole world. His last thoughts were for Holy Church. He mentioned to the few Cardinals and Bishops who were with him, three from whom he would recommend his successor to be chosen: Desiderius, Abbot of Monte Cassino, who succeeded him under the title of Victor III; Otho of Chatillon, a monk of Cluny, who was afterwards Urban II, Victor's successor; and the faithful legate, Hugh of Die, whom Gregory had made Archbishop of Lyons.

The bystanders asked the dying Pontiff what were his wishes regarding those whom he had excommunicated. Here again he imitated our Saviour on his Cross—he exercised both mercy and justice. 'Excepting,' said he, 'Henry, and Gilbert the usurper of the Apostolic See, and them that connive at their injustice

and impiety, I absolve and bless all those who have faith in my power, as being that of the holy Apostles Peter and Paul.' The thought of the pious and heroic Matilda coming to his mind, he entrusted this devoted daughter of the Roman Church to the care of the courageous Anselm of Lucca; hereby imitating, as the biographer of this holy bishop remarks, our dying Jesus, who consigned Mary to his beloved disciple John. Gregory's last blessing to Matilda drew down upon her thirty years of success and victory.

Though so near his end, Gregory was yet as full of paternal solicitude for the Church as ever he had been. Calling to him, one by one, the faithful few who stood round his couch, he made them promise on oath that they would never acknowledge Henry as Emperor until he had made satisfaction to the Church. Summing up all his energy, he solemnly forbade them to recognize anyone as Pope unless he were elected canonically and in accordance with the rules laid down by the holy Fathers. Then, after a moment of devout recollection, he expressed his conformity to the divine Will, which had ordained that his pontificate should be one long martyrdom, and said: 'I have loved justice and hated iniquity: for which cause, I die in exile!' One of the bishops who were present, respectfully made him this reply: 'No, my lord, you cannot die in exile; for, holding the place of Christ and the holy Apostles, you have had given to you the nations for your inheritance, and the utmost parts of the earth for your possession.' Sublime words! but Gregory heard them not: his soul had winged its flight to heaven, and had received a martyr's immortal crown.

So that Gregory was conquered by death, as Christ himself had been; but as the Master *triumphed* over death, so too would he have his disciple triumph. Christianity, which had been insulted in so many forms, rose again in all its grandeur. Nay, on the very day that Gregory breathed his last at Salerno, heaven seemed to give a pledge of this Resurrection; for on

that day—May 25, 1085—Alphonsus VI entered, with his victorious troops, into the city of Toledo, and there, after four centuries of slavery under the Saracen yoke, he replanted the Cross of Christ.

But the Church had need of someone who would take Gregory's place in defending her against oppression. The need was supplied. The martyrdom of our saint was like a seed that produced Pontiffs imbued with his spirit. As he had prepared his own predecessors, he also prepared worthy successors. There are few names on the list of the Popes more glorious than those that begin with Victor III, Gregory's immediate successor, and continue to Boniface VIII inclusively, in whom was recommenced the struggle for which our great Pontiff so heroically lived and died. Scarcely had death put an end to his trials in this vale of tears, than victory came to the Church; for her enemies were defeated, her sacred law of celibacy was everywhere re-enforced, and the canonical election of her bishops was secured by the suppression of investitures and simony.

Gregory had been the instrument used by God for the reformation of the Christian world; and although his memory be held in benediction by all true children of the Church, yet his mission was too grand, and too grandly fulfilled, not to draw down upon him the hatred of Satan. The prince of this world,¹ then, took his revenge. Gregory was of course detested by heretics; but that could scarcely be called an insult; he must be rendered odious to Catholics; Catholics must be made ashamed of him. The devil succeeded, and it may be beyond his expectations. The Church had passed her judgement; but her judgement, her canonization, had no weight with these cowardly, temporizing, half Catholics; and they persisted in calling the Saint, simply and reproachfully, '*Gregory VII.*' Governments, styling themselves *Catholic*, forbade his being honoured as a Saint. There were even bishops who issued Pastorals to the same effect. The most eloquent of

¹ St John xii 31.

French preachers declared his pontificate and conduct to be unchristian. There was a time, and that not so very long ago, when these lines would have exposed the writer to a heavy penalty, as being contrary to the law of the land. The lessons of to-day's feast, which we give on the next page, were suppressed by the Parliament of Paris in the year 1729; and those who dared to recite them were to be punished by the forfeiture of their property. Thank God! all this is now passed; and the name of St Gregory VII is honoured in every country where the Roman Liturgy is in use. Yes, this glorious name will remain now to the end of the world, on the universal Calendar of Holy Church, as one of the brightest glories of Paschal time. May it produce the same enthusiastic admiration, and bring the same blessings, upon the faithful of these our times, as it did on our Catholic forefathers of the Middle Ages!

We will now read the lessons of to-day's feast wherein the Church speaks to us of the life and actions of our admirable Pontiff: we will read them with all the greater reverence, because they have been scoffed at by men who *knew not what they did*.¹

Gregorius papa Septimus, antea Hildebrandus, Suanæ in Etruria natus, doctrina, sanctitate, omnique virtutum genere cum primis nobilis, mirifice universam Dei illustravit Ecclesiam. Cum parvulus ad fabri ligna edolantis pedes, jam litterarum inscius, luderet, ex rejectis tamen segmentis illa Davidici elementa oraculi: Dominabitur a mari usque ad mare: casu formasse narratur, manum pueri ductante Numine, quo significaretur ejus fore amplissimam in mundo auctoritatem. Romam deinde profectus, sub

Pope Gregory the Seventh, whose baptismal name was Hildebrand, was born at Soana in Tuscany. He excelled in learning, sanctity, and every virtue, and rendered extraordinary service to the whole Church of God. It is related of him that when he was a little boy, he happened to be at play in a carpenter's shop; when, though he knew not his alphabet, gathering together the waste pieces of wood, he arranged them so that they formed these words of David's prophecy: *He shall rule from sea to sea*. It was God who guided the child's hand, and signified that at some

¹ St Luke xxiii 34.

protectione sancti Petri educatus est. Juvenis Ecclesiæ libertatem a laicis oppressam, ac depravatas Ecclesiasticorum mores vehementius dolens, in Cluniacensi monasterio, ubi sub regula sancti Patris Benedicti austerioris vitæ observantia eo tempore maxime vigeat, monachi habitum induens, tanto pietatis ardore divinæ Majestati deserviebat, ut a sanctis ejusdem cœnobii Patribus Prior sit electus. Sed divina Providentia majora de eo disponente in salutem plurimorum, Cluniaco eductus Hildebrandus, Abbas primum monasterii sancti Pauli extramuros Urbis electus, ac postmodum Romanæ Ecclesiæ Cardinalis creatus, sub summis pontificibus Leone Nono, Victore Secundo, Stephano Nono, Nicolao Secundo et Alexandro Secundo præcipuis muneribus et legationibus perfunctus est, sanctissimi et purissimi consilii vir a beato Petro Damiano nuncupatus. A Victore papa Secundo legatus a latere in Galliam missus, Lugduni episcopum simoniaca labe infectum ad sui criminis confessionem miraculo adegit. Berengarium in concilio Turonensi ad iteratam hæresis abjurationem compulit. Cadaloi quoque schisma sua virtute compressit.

future time Gregory was to exercise an authority that would extend over the whole world. He afterwards went to Rome, and was educated under the protection of St Peter. He was intensely grieved at finding the liberty of the Church crushed by lay interference, and at beholding the depraved lives of the clergy; he, therefore, whilst still young, retired to the monastery of Cluny, where strict monastic discipline was then in full vigour, under the Rule of the holy Father Benedict. He there received the habit. So fervent was he in the service of the divine majesty, that the holy Religious of that Monastery chose him as their Prior. But divine Providence having, for the general good, destined him to a higher work, Hildebrand was taken from Cluny, and was first made Abbot of the monastery of St Paul's *outside the walls* of Rome, and afterwards was created Cardinal of the Roman Church. He was entrusted with offices and missions of the highest importance under Popes Leo the Ninth, Victor the Second, Stephen the Ninth, Nicholas the Second, and Alexander the Second. St Peter Damian used to call him the most holy and upright counsellor. Having been sent into France, as *Legate à latere*, by Pope Victor the Second, he compelled the Archbishop of Lyons by a miracle to own that he had been guilty of simony. He also obliged Berengarius to repeat his abjuration of heresy at a Council held at Tours. The schism of Cadalous was also repressed by his energetic measures.

Mortuo Alexandro Secundo, invitus et mœrens unanimi omnium consensu, decimo kalendas Maii, anno Christi millesimo septuagesimo tertio, summus Pontifex electus, sicut sol effulsit in domo Dei: nam potens opere et sermone, ecclesiasticæ disciplinæ reparandæ, fidei propagandæ, libertati Ecclesiæ restituendæ, extirpandis erroribus et corruptelis tanto studio incubuit, ut ex Apostolorum ætate nullus Pontificum fuisse tradatur, qui majores pro Ecclesia Dei labores molestiasque pertulerit, aut qui pro ejus libertate acrius pugnaverit. Aliquot provincias a simoniaca labe expurgavit. Contra Henrici imperatoris impios conatus fortis per omnia athleta impavidus permansit, seque pro muro domui Israel ponere non timuit, ac eundem Henricum in profundum malorum prolapsum, fidelium communione regnoque privavit, atque subditos populos fide ei data liberavit.

Dum missarum solemnia perageret, visa est viris piis columba e cœlo delapsa humero ejus dextro insidens alis extensis caput ejus velare, quo significatum est Spiritus Sancti afflatu, non humanæ prudentiæ rationibus ipsum duci in Ecclesiæ regimine. Cum ab iniqui Henrici exercitu Roma gravi obsidione premeretur, excitatum ab hostibus incendium

At the death of Alexander the Second, in spite of his own repugnance, and to his great sorrow, he was chosen as Sovereign Pontiff, by unanimous vote on the tenth of the Kalends of May, in the year of our Lord 1073. He shone as the sun in the house of God; for being mighty in work and word, he applied himself to the renovation of ecclesiastical discipline, to the propagation of faith, to the restoration of the Church's liberty, and to the extirpation of false doctrines and scandals, but all this with so much zeal, that it may truly be said that no Pontiff, since the time of the Apostles, ever laboured or suffered more for God's Church, or fought more strenuously for liberty for that same Church. He drove simony out of several provinces. Like a dauntless soldier, he bravely withstood the impious designs of the Emperor Henry, and feared not to set himself as a wall for the defence of the house of Israel; and when Henry had plunged himself into the abyss of crime, Gregory deprived him of communion with the faithful and of his kingdom, and absolved his subjects from their oath of allegiance.

At times, when he was saying Mass, several holy persons saw a dove come down from heaven, rest upon his right shoulder, and cover his head with its wings. Hereby was signified that Gregory, in governing the Church, was guided by the inspirations of the Holy Ghost, and not by the suggestions of human prudence. When Rome was closely besieged by the wicked Henry's army, the Pontiff, by the sign of

signo crucis exstinxit. De ejus manu tandem a Roberto Guiscardo duce Northmanno ereptus, Cassinum se contulit; atque inde Salernum ad dedicandam Ecclesiam sancti Matthæi Apostoli contendit. Cum aliquando in ea civitate sermonem habuisset ad populum, ærumnis confectus in morbum incidit, quo se interiturum præscivit. Postrema morientis Gregorii verba fuere: Dilexi justitiam et odivi iniquitatem, propterea morior in exilio. Innumera-bilia sunt quæ vel fortiter sustinuit, vel multis coactis in Urbe synodis sapienter constituit vir vere sanctus, criminum vindex, et acerrimus Ecclesiæ defensor. Exactis itaque in pontificatu annis duodecim, migravit in cœlum, anno salutis millesimo octogesimo quinto, pluribus in vita et post mortem miraculis clarus, ejusque sacrum corpus in cathedrali basilica Salernitana est honorifice conditum.

the Cross, quenched a conflagration that had been raised by the besiegers. When, afterwards, he was delivered from his enemy by the Norman chieftain, Robert Guiscard, Gregory repaired to Monte Cassino, and thence to Salerno, that he might dedicate the Church of St Matthew the Apostle. After preaching a sermon to the people of that town, he fell ill, for he was worn out by care. He had the presentiment that this would be his last sickness. The last words of the dying Pontiff were these: 'I have loved justice, and hated iniquity: for which cause I die in exile!' Innumerable were the trials he courageously went through. He held several synods in the city of Rome, and enacted regulations full of wisdom. He was, in all truth, a saintly man, an avenger of crime, and a most vigorous defender of the Church. After a pontificate of twelve years, he left this earth for heaven in the year of our Redemption 1085. Many miracles were wrought by him, and through his merits, both before and after his death. His holy remains were buried, with all due honour, in the Cathedral Church of Salerno

The following Responsories, which we select from an Office for his feast, celebrate the struggles and triumphs of the holy Pontiff:

R. Gregorius primo tempore Hildebrandus, nomen ignis sortitus est, non sine grandi præsgio futurorum: * Qui divini eloquii jaculo ingruentes hostes a domo Dei propulsavit.

R. Gregory, who was previously known as Hildebrand, received the name that signifies fire, and it was a great presage of his future: * For by the dart of his divine word, he drove from the house of God the enemies that attacked it.

¶. Nomine prætulit incendium, quod exhibuit feruenti charitate. * Qui divini eloquii jaculo ingruentes hostes a domo Dei propulsavit.

R̄. Cernens juvenis sæculum peccatis inveteratum, nec inveniens ubi cor suum requiesceret, patrium solum reliquit: * Et ad partes Gallorum transiens, soli Deo sub Cluniacensi disciplina militare decrevit.

¶. Fide egressus est de terra sua, quærens civitatem cujus artifex et conditor Deus. * Et ad partes Gallorum transiens, soli Deo sub Cluniacensi disciplina militare decrevit.

R̄. Leo pontifex sanctus, cujus animum Hildebrandus accenderat, hunc in partem sollicitudinis vocavit: * Et amborum concordia Dominicus ager jam refolescere cœpit.

¶. Hildebrandus, sanctissimi et purissimi consilii, in adversis visus est fortis, in prosperis temperatus. * Et amborum concordia Dominicus ager jam refolescere cœpit.

R̄. Spiritualis agricola, Leo pontifex, tanti palmitis fecunditatem admiratus, in eo mansionem Christi per impositionem levitici ordinis dilatavit: * Et Apostolico mandato, Hildebrandus Romanæ Ecclesiæ Archidiaconus effulsit.

¶. Qui die noctuque salutem Ecclesiæ invigilans, minori considens loco, quinque Pon-

¶. His name meant *fire*, and he fulfilled it by his burning charity. * For by the dart of the divine word, he drove from the house of God the enemies that attacked it.

R̄. When young, seeing that the world had grown old in sin, and finding not where his heart could rest, he left his native land: * And passing into France, he resolved to serve no other master but God under the discipline of Cluny.

¶. By faith he went out from his own land, looking for the city that had God for builder and maker. * And passing into France, he resolved to serve no other master but God under the discipline of Cluny.

R̄. The holy Pontiff Leo called to share his own solicitude that Hildebrand who had inspired him with courage: * And by the united labours of the two, the garden of the Lord began to bloom afresh.

¶. Hildebrand, the most holy and upright counsellor, was courageous in adversity, and temperate in prosperity. * And by the united labours of the two, the garden of the Lord began to bloom afresh.

R̄. Pope Leo, the spiritual husbandman, was in admiration at the fruitfulness of so rich a branch, and gave him, by ordaining him a Levite, a fuller indwelling of Christ: * And by an order of the Apostolic See, Hildebrand was honoured with the dignity of Archdeacon of the Roman Church.

¶. Vigilant, day and night, for the welfare of the Church, he, though holding the last

tificibus mirum in modum profuit. * Et Apostolico mandato, Hildebrandus Romanæ Ecclesiæ Archidiaconus effulsit.

R̄. Invitum tandem Gregorium Romana Ecclesia ad sua gubernacula traxit: * Qui potius voluisset vitam in peregrinatione finire, quam Petri locum pro mundi gloria conscendere.

V̄. Nec sibi sumpsit honorem, sed a Deo vocatus est tanquam Aaron. * Qui potius voluisset vitam in peregrinatione finire, quam Petri locum pro mundi gloria conscendere.

R̄. Vineam Domini exercituum, quam plantavit dextera ejus, exterminavit aper de silva, et singularis ferus depastus est eam: * Accingere gladio tuo super femur tuum, fidelissime.

V̄. Si angelos judicaturus es, quanto magis sæcularia? * Accingere gladio tuo super femur tuum, fidelissime.

R̄. Rex castellum ingressus, deposito cultu regio, jejunos a mane usque ad vesperam perstabat; indutus laneis, et nudis pedibus, * Apostolicæ miserationis auxilium implorabat.

V̄. Qui dixerat in corde suo: Super altare Dei exaltabo solium meum, sedebo in monte testamenti. * Apostolicæ miserationis auxilium implorabat.

place himself, gave wonderful aid to five Pontiffs. * And by an order of the Apostolic See, Hildebrand was honoured with the dignity of Archdeacon of the Roman Church.

R̄. At length the Roman Church called him to govern her, though it was against his will: * For he would have preferred to end his days in banishment, rather than ascend Peter's throne from a motive of worldly glory.

V̄. Neither did he take the honour to himself, but, like Aaron, was called by God. * For he would have preferred to end his days in banishment, rather than ascend Peter's throne from a motive of worldly glory.

R̄. A boar from the wood hath laid waste the vineyard of the Lord of hosts, which his right hand hath planted; and a singular wild beast hath devoured it. * Gird thy sword upon thy thigh, O thou most faithful one!

V̄. If thou art to judge even angels, how much more the things of this world? * Gird thy sword upon thy thigh, O thou most faithful one!

R̄. The king having entered the fortress, laid aside his royal robes; and fasting from morn till evening, clad in a woollen vest, and barefooted, * He implored pardon and aid from the Apostolic See.

V̄. He that had said in his heart: I will exalt my throne above the altar of God, I will sit on the mountain of the covenant: * He implored pardon and aid from the Apostolic See.

R̄. Dixit Gregorius ad Henricum regem: Ecce Corpus Dominicum; fiat hodie experimentum innocentiae meae: * Fac ergo, fili, si placet, quod me facere vidisti.

∇. Nec ausus est rex manum extendere, ut acciperet Sancta sanctorum. * Fac ergo, fili, si placet, quod me facere vidisti.

R̄. Dum beatus Gregorius Missarum solemniam celebraret, nivei candoris columba sacro altari protinus astitit: quae inde leviter advolans, * Supra dextrum Pontificis humerum recubuit, alis expansis.

∇. Et tamdiu sic perstitit quousque sacri mysterii commixtio in calice fieret. * Supra dextrum Pontificis humerum recubuit, alis expansis.

R̄. Cum ultimi doloris luctam inchoasset beatus Gregorius, astantibus dixit: Nullos labores meos alicujus momenti facio: * In hoc solummodo confidens, quod semper dilexi justitiam et odivi iniquitatem.

∇. Et elevatis in caelum oculis, ait: Illuc ascendam, et obnixis precibus Deo propitio vos committam. * In hoc solummodo confidens, quod semper dilexi justitiam, et odivi iniquitatem.

R̄. Pontifex sanctissimus cum doleret se mori in exilio, quidam venerabilis episcopus ait: In exilio mori non potes, qui vice Christi et Apostolo-

R̄. Gregory said to King Henry: Lo! here is the Body of the Lord: let it be, this day, the test of my innocence: * Thou therefore, my son, if so it please thee, do what thou hast seen me do.

∇. But the king dared not to stretch out his hand, and take the Holy of holies. * Thou therefore, my son, if so it please thee, do what thou hast seen me do.

R̄. When the blessed Gregory was one day celebrating the sacrifice of the Mass, a snow-white dove suddenly lighted on the holy altar; and, nimbly flying thence, * It rested on the Pontiff's right shoulder, with its wings extended.

∇. And so it remained until the mingling of the sacred mystery in the chalice. * It rested on the Pontiff's right shoulder, with its wings extended.

R̄. When the blessed Gregory was suffering his last agony, he said to them that were present: I make no account of any of my trials: * In this alone have I confidence: that I have always loved justice, and hated iniquity.

∇. And raising his eyes to heaven, he said: Thither shall I ascend, and I will commend you, with earnest prayer, to the God of mercy. * In this alone have I confidence: that I have always loved justice and hated iniquity.

R̄. When the holy Pontiff grieved at his dying in exile, a venerable bishop said to him: Thou canst not die in exile, for, holding the place of Christ and

rum ejus, * Accepisti gentes in hæreditatem, et possessionem tuam terminos terræ.

Υ. Dominabitur a mari usque ad mare, et a flumine usque ad terminos orbis terrarum. * Accepisti gentes in hæreditatem, et possessionem tuam terminos terræ.

his Apostles, * Thou hast had given to thee the nations for thine inheritance, and the utmost parts of the earth for thy possession.

Υ. He shall rule from sea to sea, and from the river unto the ends of the earth. * Thou hast had given to thee the nations for thine inheritance and the utmost parts of the earth for thy possession.

We unite in one three hymns that celebrate the virtues and services of St Gregory VII:

HYMN

Te triumphanti celebramus
ore,
Inclytum Romæ jubar, o
Gregori;
Corde qui magno superans
procellas,
Littora tangis.

Gaudeat cœtus Benedicti
patris,
Qui tot et tantos generavit
orbi
Filiis: nullus simili refulsit
Laude verendus.

Nuntium latæ ditionis ad-
fert
Dextra ludentis pueri, do-
lantem
Dum secus fabrum, Domino
regente,
Segmine scribit.

Alta conscendas, Pater;
oriaris
Sol novus mundum radiis
serenans:
Pontifex Petri sedeas cathe-
dra,
Arbiter orbis.

In hymns of triumph we celebrate thy memory, O Gregory, thou bright ray of Rome's glory! With a brave heart thou didst master the storm and reach the shore.

Let the family of the Patriarch Benedict, that has given so many and such noble children to the world—yes, let it rejoice in this son, than whom there never lived one worthier of praise.

He, when playing as a boy, foretold his future sway; he wrote it with the fragments that lay beneath a carpenter's feet, and God guided his hand.

Arise, then, O Father! yea, rise as a new sun upon this world, and gladden it with thy beams. Thy throne, O Pontiff, judge of the world, is to be the Chair of Peter.

In latebrosos fugiant recessus,
 Quotquot hostili rabie furentes,
 In gregem Christi satagunt nefanda

Tela vibrare.

En adest pastor vigil et superno
 Spiritu plenus: gladioque verbi
 Conteret tetros zabuli minantis

Fortiter astus.

Jam Sicambrorum dominator audax
 Gestit Henricus, monitis supremi
 Patris abscedens, veterum furorum

Flare favillas.

Sed reluctantem cohibes, Gregori,
 Esacra fulmen jaculatus arce:
 Et potestatis tumidos caducæ
 Despicias ausus.

Mox ab indignis manibus revulsa
 Sceptræ regnantis regimenque transfers,
 A fide cives relevans tyranno
 Jure negata.

Pontifex magnus, populo stupente.
 Sub columbina specie, loquentis
 Spiritus Sancti documenta sensit,

Actibus implet.

Fortis occurrit mulier Matildis,
 Quæ, patri summo tribuens juvamen,
 Inclytæ Sedis, studio fidei,
 Jura tuetur.

Let them now hide themselves and flee, who, with hostile rage, were rushing 'gainst the flock of Christ, and had their sacrilegious weapons raised to dart them at his Church.

For lo! there is a shepherd come, vigilant and full of the Spirit from on high: he has the sword of the Word; and with its power he will crush the dark plots wherewith Satan threatens our peace.

Henry, the audacious ruler of the Germans, heedless of the counsels of the holy Father, strives to fan the flame of ancient persecution.

But thou, Gregory, didst from the holy citadel cast against the disobedient prince the thunderbolt that checked his pride. What was the haughty daring of mortal power to thee!

Then from his unworthy hands thou didst take the royal sceptre and command, and absolve his subjects from the fealty forfeited by the tyrant's crimes.

This great Pontiff was seen, by the wondering people, to receive from the Holy Ghost, who appeared under the shape of a dove, the inspirations that guided his acts.

The valiant woman, Matilda, came to the assistance of the Sovereign Pontiff, and, with faithful zeal, defended the rights of the Holy See.

Triticum cernens loliis,
scatere

Præsul, et messem manibus
profanis

Objici; zelo rapiente, sævit,
Alter Elias.

Ut viam currant patriæ
supernæ

Libero gressu populi fideles,
Anteit pastor, propriam pa-
ratus

Tradere vitam.

Murus Israel domui stetisti,
Criminum vindex, columen-
que Romæ,

Inter ærumnas placida, Gre-
gori,

Morte potiris.

Martyres pergis prope, lau-
reatus;

Firmus et constans, fidei
tenacem,

O Pater, præbes animum:
triumphi

Gaudia sumas.

Sis memor chari gregis, et
patronus

Sis ad æternam Triadem,
precamur:

Cuncta cui dignas resonent
per orbem

Sæcula laudes.

Amen.

Perceiving that the wheat
was choked with tares, and
that the harvest was in the hands
of worthless men, Gregory, like
another Elias, was impelled by
zeal to holy indignation.

That the faithful might, with
unfettered action, tread the path
to their heavenly country, the
shepherd led the way, ready to
give his life for his sheep.

Thou wast a wall unto the
house of Israel, the avenger of
crime and the pillar of Rome!
But, after all thy trials, thy
death, O Gregory, was peaceful.

Thou wearest on thy brow a
laurel-wreath like that of the
martyrs. Thy soul, O Father,
was firm and true and unflinch-
ing in the faith: well dost thou
deserve a conqueror's triumph-
ant joy.

Be mindful, we beseech thee,
of the much-loved flock, and
intercede for us to the Eternal
Three to whom may every age
give worthy praise throughout
the world's wide range. Amen.

Our Paschal joy is increased by thy triumph, O Gregory! for in thee we recognize an image of him who by the announcement of his glorious Resurrection, raised the world from its fallen state. Divine Providence had prepared thy pontificate, and made it an era of regeneration for society, which was then oppressed by the tyranny of barbarism. Thy courage was founded on confidence in Jesus' word; and nothing could daunt thee. Thy reign on the Apostolic See was one long combat; and because thou hatedst iniquity and lovedst justice, thou hadst to die an exile. But in thee

was fulfilled the prophecy which had been spoken of thy divine Master: *If he shall lay down his life for sin, he shall see a long-lived seed.*¹ A glorious succession of six and thirty Popes continued the work which thy heroism had begun: the Church had regained her liberty, and might was made subservient to right. It was a period of triumph: it passed, war was again declared, and has never since ceased. Kings and Emperors and Governments have rebelled against the spiritual power; they have thrown off obedience to the Vicar of Christ; they have refused to acknowledge the control of any authority on earth. The people, on *their* part, have revolted against their Governments, that is, against a power which has ceased to have any visible and sacred connection with God; and this twofold revolt is now hurrying society on to destruction.

This world belongs to Christ, for *he is the King of kings, and Lord of lords,*² and *to him hath been given all power in heaven and in earth.*³ It matters not who they may be that rebel against him—be they kings or be they people, they must inevitably be chastised, just as were the Jewish people who said in their pride: *We will not have this Man to reign over us!*⁴ Pray, O Gregory, for this world which thou didst rescue from barbarism, and which is now striving to relapse into degradation. The men of this generation are ever talking of liberty; it is in the name of this pretended liberty that they have unchristianized society; and the only means now left for maintaining order is outward violence and force. Thou didst triumph over brute force by making the laws of right acknowledged and loved; thou gavest the world what it had lost—the liberty of the sons of God, the liberty of doing one's duty—and it lasted for ages. O come, noble-hearted Pontiff! aid this Europe of ours a second time. Beseech our Lord Jesus Christ to forgive the wickedness of them that have driven him from the world, and scoff at his

¹ Isa. liii 10.

² St Matt. xxviii 18.

³ 1 Tim. vi 15.

⁴ St Luke xix 14.

threat of returning on the day of his triumph and his justice. Yes, pray him to have mercy on the thousands among us who call themselves Christians, and perhaps are so, yet who are led astray by the absurd sophistry of the times, by blind prejudice, by a godless education, by high-sounding and vague words, and who call by the name of *progress* the system of keeping men as far as possible from the end for which God created them.

From the abode of peace, where thou art now resting after thy labours, look with an eye of affectionate pity on Holy Church, whose path is beset by countless difficulties. Everything conspires against her: remnants of bygone laws that were made in times of persecution; the frenzy of pride, which chafes at everything that favours subordination of rank or authority; and the determination to secularize society by scouting every element of the supernatural. In the midst of this storm of irreligion, the Rock on which thou, O Gregory, didst once hold the place of Peter, is furiously beaten by the waves of persecution. Pray for our holy Father, the Vicar of Christ. Pray that the threatening scourge may be turned aside from Rome. The followers of Satan, as St John prophesies in the Apocalypse, *are come upon the breadth of the earth, and have encompassed the camp of the saints, and the beloved City.*¹ This *Holy City* was thy Spouse, when thou wast Pontiff here on earth; watch over her now. Disconcert the plots that are laid for her ruin. Rouse the zeal of the children of the Church, that by their courage and generous offerings they may labour for the noblest cause on earth.

Pray, too, for the episcopal Order, of which the Apostolic See is the source. The anointed of the Lord have never had greater need of thine intercession than now, when they have to contend with a world that has openly divorced itself from the laws of God and his Church. May they be endued with strength from on high; courageous in the confession of truth; and zealous

¹ Apoc. xx 8.

in warning the faithful against the errors that are now so rife against faith and morals. The power of the Church in these our days is confined to the sanctuary of the souls of her devoted children; *external* support is everywhere denied her. The Holy Ghost, whose mission is to maintain the Church of Christ, will indeed assist her even to the consummation of the world; but he does his work by instruments, and these must be men who are detached from the world, men who are not afraid to be *unpopular*, and men who are resolved at every risk to proclaim the teachings of the Sovereign Pontiff. Great, by the mercy of God, is now the number of pastors of the Church, who are all that *he* would have them be, who is *the Prince of Pastors*,¹ as St Peter calls him. Pray for all, that all may, like thee, love justice and hate iniquity, love truth and hate error; and fear neither exile, nor persecution, nor death: for *the disciple is not above the Master!*²

SAME DAY

SAINT URBAN

POPE AND MARTYR

THIS day is honoured by the triumph of two sainted Popes; and Gregory VII, when he quitted this earth, was introduced into the court of Heaven by one of his predecessors. Urban was a martyr by the shedding of his blood; Gregory was a martyr by the sufferings he had to endure during his whole pontificate. Both fought for the same glorious cause. Urban laid down his life rather than obey an earthly potentate, who bade him degrade himself by adoring an idol; Gregory preferred to endure every temporal suffering rather than allow the Church to be the slave of Cæsar. Both of them adorn the Paschal season with their beautiful palms. Our Risen Jesus said to Peter:

¹ 1 St Pet. v 4.² St Matt. x 24.

*Follow me!*¹—and Peter followed him, even to the cross. Urban and Gregory were Peter's successors, and like him, they were the devoted disciples of the same divine Master. We honour them both on this day; and, in their triumph, we have a proof of the invincible power which, in every age, the Conqueror of death has communicated to them whom he appointed to bear testimony to the truth of his Resurrection.

The labours and merits of the holy Pope Urban are thus commemorated in the Liturgy:

Urbanus Romanus, Alexandro Severo Imperatore, doctrina et vitæ sanctitate multos ad Christi fidem convertit: in illis Valerianum, beatæ Cæcilie sponsum, et Tiburtium Valeriani fratrem, qui postea martyrium forti animo subierunt. Hic de bonis Ecclesiæ attributis scripsit his verbis: Ipsæ res fidelium, quæ Domino offeruntur, non debent in alios usus quam ecclesiasticos, et Christianorum fratrum, vel indigentium, converti: quia vota sunt fidelium, et pretia peccatorum, ac patrimonia pauperum. Sedit annos sex, menses septem, dies quatuor: ac martyrio coronatus, sepultus est in cœmeterio Prætextati, octavo Kalendas junii. Ordinationibus quinque habitis mense decembri, creavit presbyteros novem, diaconos quinque, episcopos per diversa loca octo.

Urban, a Roman by birth, governed the Church during the reign of the Emperor Alexander Severus. By his learning and holy life, he converted many to the Christian faith. Among these were Valerian, the husband of St Cecily, and Tiburtius, Valerian's brother; both of whom, afterwards, courageously suffered martyrdom. Urban wrote these words regarding property that is given to the Church: 'Things that have been offered to the Lord by the faithful should not be put to any other use than such as is for the benefit of the Church, the Brethren in the Christian faith, or the poor: because they are the offerings of the faithful, the return made for sin, and the patrimony of the poor.' He reigned six years, seven months, and four days. He was crowned with martyrdom, and was buried in the cemetery of Prætextatus, on the eighth of the Calends of June (May 25). In five ordinations held in the Decembers of different years, he ordained nine priests, five deacons, and eight bishops for divers places.

¹ St John xxi 19.

Holy Pontiff ! the joy of this day of thy triumph is enhanced by its being the anniversary of the entrance into heaven of thy illustrious successor Gregory. Thou hadst watched his combats here on earth, and his courage delighted thee, as being equal to that of the martyrs. He, when dying at Salerno, thought of thy martyrdom, and the thought inspired him with energy for his last trial. How admirable is the union that exists between the Church triumphant and militant ! How sublime the brotherhood that exists between the Saints ! What a joy it is for us to know that *we* may share in it ! Our Risen Jesus invites us to be united with him for all eternity. Each generation is sending him its elect, and they cluster around him, for he is their Head, and they are the members that complete his mystical body. He is the *first-born of the dead* ;¹ and he will give us to share in his life, in proportion to our having imitated him in his sufferings and death. Pray, O Urban, that we may become more and more inflamed with the desire of being with *him* who is *the way, the truth, and the life* ;² that we may be detached from earthly things, and comport ourselves here below as men who believe themselves to be exiles, *absent from the Lord*.³

¹ Apoc. i 5.

² St John xiv 6.

³ 2 Cor. v 6.

MAY 26

SAINT PHILIP NERI

CONFESSOR

AS we have already said, joy is the leading feature of the Paschal season—a supernatural joy which springs from our delight at seeing the glorious triumph of our Emmanuel, and from the happiness we feel at our own being delivered from the bonds of death. This interior joy was the characteristic of the Saint whom we honour to-day. His heart was ever full of a jubilant enthusiasm for what regards God; so that we could truly apply to him those words of Scripture: *A secure mind is like a continual feast.*¹ One of his latest disciples, the illustrious Father Faber, tells us in his beautiful treatise, *Growth in Holiness*, that cheerfulness is one of the chief means for advancing in Christian perfection. We will therefore welcome with gladness and veneration the benevolent and light-hearted Philip Neri, the Apostle of Rome, and one of the greatest Saints produced by the Church in the sixteenth century.

Love of God—but a love of the most ardent kind, and one that communicated itself to all that came near him—was our Saint's characteristic virtue. *All* the Saints loved God; for the love of God is the first and greatest of the commandments: but Philip's whole life was, in an especial manner, the fulfilment of this divine precept. His entire existence seemed to be but one long transport of love for his Creator; and had it not been for a miracle of God's power and goodness, this burning love would have soon put an end to his mortal career. He was in his twenty-ninth year, when one day—it was within the octave of Pentecost—he was seized with such a vehemence of divine charity that two of his ribs

¹ Prov. xv 15.

broke, thus making room for the action of the heart to respond freely to the intensity of the love of the soul. The fracture was never healed; it caused a protrusion which was distinctly observable; and, owing to this miraculous enlargement of the region of the heart, Philip was enabled to live fifty years more, during which time he loved his God with a fervour and strength which would do honour to one already in heaven.

This seraph in human flesh was a living answer to the insults heaped upon the Catholic Church by the so-called Reformation. Luther and Calvin had called this Holy Church the *harlot of Babylon*; and yet she had, at that very time, such children as Teresa of Spain, and Philip Neri of Rome, to offer to the admiration of mankind. But Protestantism cared little or nothing for piety or charity; its great object was the throwing off the yoke of restraint. Under pretence of religious liberty, it persecuted them that adhered to the true faith; it forced itself by violence where it could not enter by seduction; but it never aimed at or thought of leading men to love their God. The result was that wheresoever it imposed its errors, devotedness was at an end—we mean that devotedness which leads man to make sacrifices for God or for his neighbour. A very long period of time elapsed after the Reformation before Protestantism ever gave a thought to the infidels who abounded in various parts of the globe: and if, later on, it organized what it calls its missions, it chose a strange set of men to be the apostles of its Bible Societies. It has made a recent discovery; it has found out that the Catholic Church is prolific in Orders and Congregations devoted to works of charity. The discovery has excited it to emulation; and among its other imitations, it can now boast of having *Protestant Sisters of Charity*. To a certain point, success may encourage it to persevere in these tardy efforts; but anything like the devotedness of Catholic institutions is an impossibility for Protestantism, were it only for this reason, that its principles are opposed to the Evangelical Counsels,

which are the great sources of the spirit of sacrifice, and are prompted by a motive of the love of God.

Glory, then, to Philip Neri, one of the worthiest representatives of charity in the sixteenth century! It was owing to his zeal that Rome and Christendom at large were replenished with a new life by the frequentation of the sacraments and by the exercises of Catholic piety. His word, his very look, used to excite people to devotion. His memory is still held in deep veneration, especially in Rome, where his feast is kept with the greatest solemnity on this twenty-sixth day of May. He shares with Saints Peter and Paul the honour of being patron of the Holy City. Formerly, on his feast, the Pope went, with great solemnity, to the Church of St Mary *in Vallicella*, and paid the debt of gratitude which the Holy See owes to the Saint who accomplished such great things for the glory of our holy Mother the Church.

Philip had the gift of miracles; and though seeking to be forgotten and despised, he was continually surrounded by people who besought him to pray for them, either in their temporal or spiritual concerns. Death itself was obedient to his command, as in the case of the young prince Paul Massimo. The young prince, when breathing his last, desired that Philip should be sent for, in order that he might assist him to die happily. The Saint was saying Mass at the time. As soon as the holy Sacrifice was over, he repaired to the palace; but he was too late; he found the father, sister and the whole family in tears. The young prince had died after an illness of sixty-five days, which he had borne with most edifying patience. Philip fell upon his knees; and, after a fervent prayer, he put his hand on the head of the corpse, and called the prince by his name. Thus awakened from the sleep of death, Paul opened his eyes, and looking at Philip, said to him: 'My Father!' He then added these words: 'I only wished to go to confession.' The assistants left the room, and Philip remained alone with the prince. After a few moments

the family were called back; and in their presence, Paul began to speak to Philip regarding his mother and sister who had been taken from him by death, and whom he loved with the tenderest affection. During the conversation, the prince's face regained all it had lost by sickness. His animation was that of one in perfect health. The saint then asked him if he would wish to die again. 'Oh! yes,' answered the prince, 'most willingly; for I should then see my mother and sister in heaven.' 'Take then,' said Philip, 'take thy departure for heaven, and pray to the Lord for me.' At these words, the young prince expired once more, and entered into the joys of eternal life, leaving his family to mourn his departure, and venerate a Saint such as Philip.

He was almost continually visited by our Lord with raptures and ecstasies; he was gifted with the spirit of prophecy, and could read the secrets of the conscience. His virtues were such as to draw souls to him by an irresistible charm. The youth of Rome, rich and poor, used to flock to him. Some he warned against danger; others he saved, after they had fallen. The poor and sick were the object of his unceasing care. He seemed to be everywhere in the city by his works of zeal, which gave an impulse to piety that has never been forgotten.

Philip was convinced that one of the principal means for maintaining the Christian spirit is preaching the word of God: hence he was most anxious to provide the faithful with apostolic men, who would draw them to God by good and solid preaching. He established, under the name of *The Oratory*, an institute which still exists, the object of which is to encourage Christian piety among the people. By founding it, Philip aimed at securing the services, zeal, and talent of priests who are not called to the Religious life, but who, by uniting their labours together, would produce great good to the souls of men.¹

Thus did he afford to priests, whose vocation does not lead them to the Religious state, the great advan-

¹ The Oratory founded by St Philip is not to be confounded with the *Oratoire de France*.

tages of a common rule and mutual good example, which are such powerful aids both in the service of God and in the exercise of pastoral duties. But the holy Apostle was a man of too much faith not to have an esteem of the Religious life as a state of perfection. He never lost an opportunity of encouraging a vocation to that holy state. The Religious Orders were indebted to him for so many members, that his intimate friend and admirer, St Ignatius of Loyola, used playfully to compare him to a bell, which calls others to Church, yet never goes in itself !

The awful crisis of the sixteenth century, through which the Christian world had to pass, and which robbed the Catholic Church of so many provinces, was a source of keenest grief to Philip during the whole of his life. His heart bled at seeing so many thousand souls fall into the abyss of error and heresy. He took the deepest interest in the efforts that were made to reclaim those that had been led astray by the pretended Reformation. He kept a watchful eye on the tactics wherewith Protestantism sought to maintain its ground. The 'Centuries of Magdeburg,' for example, suggested to his zeal a counterbalance of truth. The 'Centuries' was a series of historical essays, whereby the Reformers sought to prove that the Roman Church had changed the ancient faith, and introduced superstitious practices in the place of those that were used in the early ages of Christianity. A work like this, with its falsified quotations, its misrepresentation and its frequent invention of facts, was destined to do great injury; and Philip resolved to meet it by a work of profound erudition—a true history, compiled from authentic sources. One of the fathers of his Oratory, Cæsar Baronius, was just the man for such an undertaking; and Philip ordered him to take the field against the enemy. The *Ecclesiastical Annals* were the fruit of this happy thought; and Baronius himself, at the beginning of Book VIII, acknowledges that Philip was the originator of the work. Three centuries have passed away since then. It is

easy for us, with the means which science now puts into our hands, to detect certain imperfections in the *Annals*; at the same time, it is acknowledged on all sides that they form by far the truest and finest History of the Church of the first twelve hundred years—which is as far as the learned Cardinal went. Heresy felt the injury it must needs sustain by such a History. The sickly and untrustworthy erudition of the Centuriators could not stand before an honest statement of facts; and we may safely assert that the progress of Protestantism was checked by the *Annals* of Baronius, which showed that the Church was then as she had ever been—the *pillar and ground of the truth*.¹ Philip's sanctity and Baronius' learning secured the victory. Numerous conversions soon followed, consoling the Church for the losses she had sustained. And if in these our own days there are so many returning to the ancient faith, it is but fair to attribute the movement, in part at least, to the success of the historical method begun by the *Annals*.

Let us now read the liturgical account of the virtues and holy deeds of the Apostle of Rome in the sixteenth century:

Philippus Nerus piis honestisque parentibus Florentiæ natus, ab ipsa ineunte ætate non obscura dedit futuræ sanctitatis indicia. Adlescens ampla patrum hereditate dimissa, Romam se contulit; ubi philosophia ac sacris litteris eruditus, totum se Christo dicavit. Ea fuit abstinencia, ut sæpe jejunijs triduum permanserit. Vigiliis et orationibus intentus, septem Urbis ecclesias frequenter visitans, apud Cœmeterium Callisti in cœlestium rerum contemplatione pernoctare consuevit. Sacerdos ex obedientia factus, in animarum salute procu-

Philip Neri was born at Florence, of pious and respectable parents. From his very childhood he gave evident promise of future sanctity. Whilst yet a young man, he gave up an ample fortune which he inherited from an uncle, and went to Rome, where he studied theology and philosophy, and devoted himself wholly to the service of Christ Jesus. Such was his abstemiousness that he frequently passed three days without eating anything. He spent much time in watching and prayer. He frequently made the visit of the Seven Churches of the city, and was in the habit of spending the

¹ 1 Tim. iii 15.

randa totus fuit, et in confessionibus audiendis ad extremum usque diem perseverans, innumeros pene filios Christo peperit; quos verbi Dei quotidiano pabulo, sacramentorum frequentia, orationis assiduitate, aliisque piis exercitationibus enutrirī cupiens, Oratorii congregationem instituit.

Charitate Dei vulneratus languebat jugiter: tantoque cor ejus æstuabat ardore, ut cum intra fines suos contineri non posset, illius sinum confractis atque elatis duabus costulis mirabiliter Dominus ampliaverit. Sacrum vero faciens, aut ferventius orans, in aera quandoque sublatus, mira undique luce fulgere visus fuit. Egenos et pauperes omni charitatis officio prosequatur: dignus qui et angelo in specie pauperis eleemosynam erogaret, et dum egentibus noctu panem deferret, in foveam lapsus, inde pariter ab angelo incolumis eriperetur. Humilitati addictus, ab honoribus semper abhorruit, atque ecclesiasticas dignitates, etiam primarias, non semel ultro delatas, constantissime recusavit.

night in the Cemetery of Calixtus, in the contemplation of heavenly things. Being ordained priest under obedience, he devoted himself without reserve to saving souls, and even to the last day of his life he was assiduous in hearing confessions. He was the spiritual father of a countless number of souls; and in order to nourish them with the daily food of God's word, with the frequency of the sacraments, with application to prayer, and with other pious exercises, he instituted the congregation of the Oratory.

He was ever languishing with the love of God, wherewith he was wounded. Such was the ardour that glowed within him, that his heart was not able to keep within its place, and his breast was miraculously enlarged by the breaking and expansion of two of his ribs. Sometimes, when celebrating Mass, or engaged in fervent prayer, he was seen to be raised up in the air, and encircled with a bright light. He served the needy and the poor with an all-providing charity. He was once rewarded by a visit from an angel, who appeared to him in a beggar's garb, and received an alms from him. On another occasion, when carrying loaves to the poor during the night, he fell into a deep hole, but was drawn forth by an angel without having sustained any injury. So humble was he, that he had an abiding dread of everything that savoured of honour; and he was most resolute in refusing every ecclesiastical dignity, though the highest offices were more than once offered to him.

Prophetiæ dono fuit illustris, et in animorum sensibus penetrandis mirifice enituit. Virginitatem perpetuo illibatam servavit: idque assecutus est, ut eos qui puritatem colerent, ex odore; qui vero secus, ex fetore dignosceret. Absentibus interdum apparuit, iisque periclitantibus opem tulit. Ægrotos plurimos et morti proximis sanitati restituit. Mortuum quoque ad vitam revocavit. Cœlestium spirituum, et ipsius Deiparæ Virginis, frequenter fuit apparitione dignatus, ac plurimorum animas splendore circumfusis in cœlum conscendere vidit. Denique anno salutis millesimo quingentesimo nonagesimo quinto, octavo Kalendas Junias, in quem diem inciderat festum Corporis Christi, Sacro maxima spiritus exultatione peracto cæterisque functionibus expletis, post mediam noctem, qua prædixerat hora, octogenarius obdormivit in Domino. Quem Gregorius Decimus quintus miraculis clarum in Sanctorum numerum retulit.

He possessed the gift of prophecy, and could miraculously read the inmost thoughts of others' souls. Throughout his whole life he preserved his chastity unsullied. He had also a supernatural power of distinguishing those who were chaste from those who were not so. He sometimes appeared to persons who were at a distance, and assisted them in moments of danger. He restored to health many that were sick and at death's door. He also restored a dead man to life. He was frequently favoured with apparitions of heavenly spirits and of the blessed Mother of God. He saw the souls of several persons ascending, amidst great brightness, into heaven. At length, being in his eightieth year, he slept in the Lord; it was in the year of our Redemption 1595, the eighth of the Calends of June (May 25), the Feast of Corpus Christi, after having said Mass with extraordinary spiritual joy, and at the very hour which he had foretold, which was shortly after midnight. The miracles wherewith he had been honoured being authentically proved, he was canonized by Pope Gregory the Fifteenth.

Thy whole life, O Philip, was one long act of love of Jesus; but it was also one untiring effort to make others know and love him, and thus secure the end for which they were created. Thou wast the indefatigable Apostle of Rome for forty years, and no one could approach thee without receiving something of the divine ardour that filled thy heart. We too would fain receive of thy fulness of devotion; and therefore we pray thee to teach us how to love our Risen Jesus. It is not enough that

we adore him and rejoice in his triumph—we must love him; for he has permitted us to celebrate the various mysteries of his life on earth, with a view to our seeing more and more clearly how deserving he is of our warmest love. It is love that will lead us to the full appreciation of his Resurrection, that bright mystery which shows us all the riches of the Sacred Heart. The new life which he put on by rising from the tomb, teaches us more eloquently than ever how tenderly he loves us, and how earnestly he importunes *us* to love him in return. Pray for us, O Philip, that *our heart and our flesh may rejoice in the Living God!*¹ Now that we have relished the mystery of the Pasch, lead us to that of the Ascension; prepare our souls to receive the Holy Spirit at Pentecost; and when the august mystery of the Eucharist beams upon us, with all its loveliness, in the approaching festival, the very day that ushered thee into the unveiled vision of thy Jesus, intercede for us, that we may receive and relish that *Living Bread, which giveth life to the world!*²

The sanctity that shone on thee, O Philip, was marked by the impetuosity of thy soul's longing after her God; and all they that held intercourse with thee, quickly imbibed thy spirit—which, in truth, is the only one that contents our Redeemer's Heart. Thou hadst the talent of winning souls, and leading them to perfection by the path of confidence and generosity. In this great work, thy *method* consisted in having none; thus imitating the Apostles and ancient Fathers, and trusting to the power of God's own word. It was by thee that the frequentation of the sacraments was restored—that surest indication of the Christian spirit. Pray for the faithful of our times, and come to the assistance of so many souls that are anxiously pursuing systems of spirituality which have been coined by the hands of men, and which but too frequently retard or even impede the intimate union of the creature with his Creator.

¹ Ps. lxxxiii 2.

² St John vi 33.

Thy love of the Church, O Philip, was most fervent: there can be no true sanctity without it. Though thy contemplation was of the sublimest kind, yet did it not make thee lose sight of the cruel trials which this holy Spouse of Christ had to endure in those sad times. The successful efforts of heresy stimulated thy zeal: oh! obtain for us that keen sympathy for our holy faith which will make us take an interest in all that concerns its progress. It is not enough for us that we save our own souls; we must, moreover, ardently desire and do our utmost to obtain the advancement of God's kingdom on earth; the extirpation of heresy, and the exaltation of our holy Mother the Church: if these are not our dispositions, how can we call ourselves children of God? May thy example urge us to take to heart the sacred cause of our common Mother. Pray too for the Church militant, of which thou wast one of the bravest soldiers. Shield with thy protection that Rome which loves thee so devoutly because of the services which she received at thy hands. Thou didst lead her children to holiness during thy mortal career; bless her and defend her now that thou art in heaven.

SAME DAY

SAINT ELEUTHERIUS

POPE AND MARTYR

THIS twenty-sixth of May is also honoured by the memory of one of those early Pontiffs who, like Urban, were the foundations of the Church in the age of persecution. Eleutherius ascended the papal throne in the very midst of the storm that was raised by Marcus Aurelius and Commodus. It was he that received the embassy sent to Rome by the martyrs of Lyons; and at the head of them that were thus sent was the great St Irenæus. This illustrious Church, which was then so rich in martyrdom, would offer its palms to Christian

Rome, in which, to use St Irenæus' own expression, it recognized 'the highest sovereignty.'¹

Peace, however, was soon restored to the Church, and the remainder of Eleutherius' pontificate was undisturbed. In the enjoyment of this peace, and with his name, which signifies a *freeman*, this Pontiff is an image of our Risen Jesus, who, as the Psalmist says of him, is *free among the dead*.²

The Church honours St Eleutherius as a martyr, as she does the other Popes who lived before Constantine, and of whom almost all shed their blood in the persecutions of the first three centuries. Sharing, as they did, in all the sufferings of the Church, governing it amidst perils of every description, and seldom or never knowing what peace was, these three and thirty Pontiffs have every right to be considered as martyrs.

It is a special glory for Eleutherius that he was the Apostle of our own dear country. The Romans had made Britain one of their colonies, and thus brought the island into intercourse with the rest of the world. Divine Providence chose the peaceful years of Eleutherius as the time for uniting it to the Church, at least in some measure. This was in the second century. But later on, our England was to become the Island of Saints; and this same day gives us our second Apostle, St Augustine.

Eleutherius, Nicopoli in Græcia natus, Aniceti Pontificis diaconus, Commodi Imperatore, præfuit Ecclesiæ. Huic initio pontificatus supplices litteræ venerunt a Lucio, Britannorum rege, ut se ac suos in Christianorum numerum reciperet. Quamobrem Fugatium et Damianum, doctos et pios viros, misit in Britanniam, per quos rex et reliqui fidem susceperent. Hoc Pontifice Ire-

Eleutherius was born at Nicopolis in Greece. He was a deacon of Pope Anicetus, and was chosen to govern the Church during the reign of the emperor Commodus. At the beginning of his pontificate he received letters from Lucius, king of the Britons, begging him to receive himself and his subjects among the Christians. Wherefore Eleutherius sent into Britain Fugatius and Damian, two learned and holy men; through

¹ *Adversus Hæreses*, lib. iii, cap. iii.

² Ps. lxxxvii 6.

næus, Polycarpi discipulus, Romam veniens, ab eo benigne acceptus est. Quo tempore summa pace et quiete fruebatur Ecclesia Dei: ac per totum orbem terrarum, maxime Romæ, fides propagabatur. Vixit Eleutherius in pontificatu annos quindecim, dies viginti tres. Fecit ordinationes tres mense Decembri, quibus creavit presbyteros duodecim, diaconos octo, episcopos per diversa loca quindecim: sepultusque est in Vaticano prope corpus sancti Petri.

whose ministry the king and his people might receive the faith. It was also during his pontificate that Irenæus, a disciple of Polycarp, went to Rome, and was kindly received by Eleutherius. The Church of God was then enjoying great peace and calm, and the faith made progress throughout the whole world, but nowhere more than at Rome. Eleutherius governed the Church fifteen years and twenty-three days. He thrice held ordinations in December, at which he made twelve priests, eight deacons, and fifteen bishops for divers places. He was buried in the Vatican, near the body of St Peter.

Thy name, O Eleutherius, is the name of every Christian that has risen with Christ. The Pasch has delivered us all, emancipated all, made us all *freemen*. Pray for us that we may ever preserve that *glorious liberty of the children of God*, of which the Apostle speaks.¹ By it were we freed from the chains of sin, which consigned us to death; from the slavery of Satan, who would fain have robbed us of our last end; and from the tyranny of the world, which was deceiving us by its false maxims. The new life given to us by our Pasch is one that is all of heaven, where our Jesus is awaiting us in glory; to lose it would be to return to slavery. Holy Pontiff! pray for us, that when the Pasch of next year comes, it may find us in that happy liberty which is the fruit of our having been redeemed by Christ.²

There is another kind of liberty of which the world boasts, and for the acquiring whereof it sets men at variance with men. It consists in avoiding as a crime all subjection and dependence, and in recognizing no authority except the one appointed by our own *elections*,

¹ Rom. viii 21.

² Gal. iv 31.

which we can remove as soon as we please. Deliver us, O holy Pontiff, from this false liberty, which is so opposed to the Christian spirit of obedience, and is simply the triumph of human pride. In its frenzy, it sheds torrents of blood; and with its pompous cant of what it calls the *rights of man*, it substitutes egoism for duty. It acknowledges no such thing as truth, for it maintains that error has its sacred rights; it acknowledges no such thing as good, for it has given up all pretension to prevent evil. It puts God aside, for it refuses to recognize him in those who govern. It puts upon man the yoke of brute force: it tyrannizes over him by what it calls a *Majority*; and it answers every complaint that he may make against injustice by the jargon of *Accomplished Facts*. No, this is not the liberty into which we are called by Christ, our Deliverer. We are *free*, as St Peter says, and yet *make not liberty a cloak for malice*.¹

O holy Pontiff! show thyself still a Father to the world. During thy peaceful reign thy throne was near to that of the Cæsars, who governed the city of the Seven Hills. *They* were the rulers of the world, and yet *thy* name was revered in every part of their Empire. Whilst the material power held the sword suspended over thy head, the faithful of various distant lands were flocking to Rome, there to venerate the Tomb of Peter, and pay homage to thee his successor. When Lucius sent ambassadors from his island, they turned not their steps to the Emperor's palace, but to thy humble dwelling. They came to tell thee that a people was called by divine grace to receive the Good Tidings, and become a portion of the Christian family. The destinies of this people, which thou wast the first to evangelize, were to be great in the Church. The Island of Britain is a daughter of the Roman Church; and the attempts she is now making to disown her origin are useless. Have pity on her, O thou who wast her first Apostle! Bless the efforts which are being everywhere made to

¹ : St Pet, ii 16.

bring her back to unity with the Church. Remember the faith of Lucius and his people; and show thy paternal solicitude for a country which thou didst lead to the faith.

SAME DAY

SAINT AUGUSTINE

BISHOP, APOSTLE OF ENGLAND

FOUR hundred years had scarcely elapsed since the glorious death of Eleutherius, when a second Apostle of Britain ascended from this world, and on this same day, to the abode of eternal bliss. We cannot but be struck by the fact that the names of our two Apostles appear on the Calendar together: it shows us that God has his own special reasons in fixing the day for the death of each one among us. We have more than once noticed these providential coincidences, which form one of the chief characteristics of the liturgical cycle. What a beautiful sight is brought before us to-day, of the first Archbishop of Canterbury, who, after honouring on this day the saintly memory of the holy Pontiff from whom England first received the Gospel, himself ascended into heaven, and shared with Eleutherius the eternity of heaven's joy! Who would not acknowledge in this, a pledge of the predilection wherewith heaven has favoured this country, which, after centuries of fidelity to the truth, has now for more than three hundred years been an enemy to her own truest glory?

The work begun by Eleutherius had been almost entirely destroyed by the invasion of the Saxons and Angles; so that a new mission, a new preaching of the Gospel, had become a necessity. It was Rome that again supplied the want. St Gregory the Great was the originator of the great design. Had it been permitted him, he would have taken upon himself the fatigues of this apostolate to our country. He was

deeply impressed with the idea that he was to be the spiritual Father of these poor islanders, some of whom he had seen exposed in the market-place of Rome, that they might be sold as slaves. Not being allowed to undertake the work himself, he looked around him for men whom he might send as Apostles to our island. He found them in the Benedictine monastery where he himself had spent several years of his life. There started from Rome forty monks, with Augustine at their head, and they entered England under the standard of the Cross.

Thus the new race that then peopled the island received the faith, as the Britons had previously done, from the hands of a Pope; and monks were their teachers in the science of salvation. The word of Augustine and his companions fructified in this privileged soil. It was some time of course before he could provide the whole nation with instruction; but neither Rome nor the Benedictines abandoned the work thus begun. The few remnants that were still left of the ancient British Christianity joined the new converts; and England merited to be called, for long ages, the 'Island of Saints.'

The history of St Augustine's apostolate in England is of thrilling interest. The landing of the Roman missionaries, and their marching through the country, to the chant of the Litany; the willing and almost kind welcome given them by king Ethelbert; the influence exercised by his queen Bertha, who was a Frenchwoman and a Catholic, in the establishment of the faith among the Saxons; the baptism of ten thousand neophytes, on Christmas day, and in the bed of a river; the foundation of the metropolitan see of Canterbury, one of the most illustrious Churches of Christendom on account of the holiness and noble doings of its Archbishops; all these admirable episodes of England's conversion are eloquent proofs of God's predilection of our dear land. Augustine's peaceful and gentle character, together with his love of contemplation amidst his arduous missionary labours, gives an additional charm to this magnificent page of the Church's history. But

who can help feeling sad at the thought that a country, favoured as ours has been with such graces, should have apostatized from the faith; have repaid with hatred that Rome which made her Christian; and have persecuted with unheard-of cruelties the Benedictine Order to which she owed so much of her glory?

We subjoin the following Lessons on the life of our Apostle, taken from an Office approved by the Holy See:

Augustinus Romæ in Sancti Andreae cœnobio monachus, ibidem etiam Præpositi officium pie ac prudenter administravit. Hinc eum Gregorius Magnus in Britanniam, cum sociis monachis fere quadraginta, direxit: ut gentis illius conversionem ad Christum, quam ipse animo pridem agitabat, per discipulos suos exsequeretur. Eisdem jam aliquantum itineris progressos, tantique negotii difficultate perterritos, litteris confirmavit per Augustinum: quem ipsis Abbatem præfecit, et Francorum regibus, Gallicanisque episcopis commendavit. Augustinus igitur cum suis iter accelerans, Turones accessit ad tumulum sancti Martini: tum ad Pontem Cæsaris, haud procul Andegavis, indigna passus ab incolis, et sub aperto aere pernoctare coactus, cum baculo fontem divinitus eduxit eo in loco ubi postea ecclesiam sui nominis habere meruit.

Augustine was a Monk of the Monastery of Saint Andrew, in Rome, where also he discharged the office of Prior with much piety and prudence. He was taken from that Monastery by St Gregory the Great; and sent by him, with about forty Monks of the same monastery, into Britain. Thus would Gregory carry out, by his disciples, the conversion of that country to Christ—a project which he at first resolved to effect himself. They had not advanced far on their journey, when they became frightened at the difficulty of such an enterprise; but Gregory encouraged them by letters which he sent to Augustine, whom he appointed as their Abbot, and gave him letters of introduction to the kings of the Franks, and to the Bishops of Gaul. Whereupon Augustine and his Monks pursued their journey with haste. He visited the tomb of St Martin, at Tours. Having reached the town of Pont-de-Cé, not far from Angers, he was badly treated by its inhabitants, and was compelled to spend the night in the open air. Having struck the ground with his staff, a fountain miraculously sprang up; and on that spot a Church was afterwards built, and called after his name.

Acceptis de gente Francorum interpretibus, in Tanetum, Angliæ insulam, ad pulsus; cruce argentea et imagine Salvatoris pro vexillo prælata, Ethelbertum, Cantii regem, adiit: qui præconibus evangelicis domicilium in civitate Cantuariensi, et prædicandi in regno suo facultatem liberaliter concessit. Erat autem prope oratorium quoddam in honorem beati Martini antiquitus exstructum, dum adhuc Romani Britanniam incolebant: in quo regina, quæ christiana erat, nempe de gente Francorum, Bertha nomine, orare consueverat. Augustinus igitur solemniter, cum psalmis et litanis, Cantuariam ingressus, in eodem oratorio aliquandiu consedit: ubi apostolicum vivendi genus cum suis æmulatus est. Quo quidem vitæ genere, simul et cælesti doctrina plurimis confirmata miraculis, sic insulanos demulsit, ut eorum plerosque ad christianam fidem perduxerit, ac demum regem ipsum, quem, cum innumero suorum comitatu, sacro fonte lustravit. Quin etiam, semel in Natali Domini, quum millibus Anglorum amplius decem baptismum in alveo fluminis Eboraci contulisset; quotquot ex ipsis aliquo morbo affecti erant, cum animarum salute corporum quoque sanitatem recepisse memorantur.

Having procured interpreters from the Franks, he proceeded to England and landed at the Isle of Thanet. He entered the country, carrying, as a standard, a silver Cross, and a painting representing our Saviour. Thus did he present himself before Ethelbert, the king of Kent, who readily provided the heralds of the Gospel with a dwelling in the city of Canterbury, and gave them leave to preach in his kingdom. There was close at hand an Oratory which had been built in honour of St Martin, when the Romans had possession of Britain. It was in this Oratory that his queen Bertha (who was a Christian, as being of the nation of the Franks) was wont to pray. Augustine, therefore, entered into Canterbury with solemn religious ceremony, amidst the chanting of psalms and litanies. He took up his abode for some time near to the said Oratory; and there, together with his Monks, led an apostolic life. Such manner of living, conjointly with the heavenly doctrine that was preached, and confirmed by many miracles, so reconciled the islanders, that many of them were induced to embrace the Christian Faith. The king himself was also converted, and Augustine baptized him and a very great number of his people. On one Christmas Day he baptized upwards of ten thousand English, in a river at York; and it is related that those among them who were suffering any malady, received bodily health, as well as their spiritual regeneration.

Interea vir Dei Augustinus, Gregorii jussu ordinatus in Gallia Episcopus a Virgilio Arelatensi Episcopo, sedem Cantuarie instituit in ecclesia Salvatoris a se erecta: in qua monachos operis sui subsidiarios collocavit: et Sancti Petri monasterium, quod postea ipsius nomine dictum est, in suburbanis construxit. De Anglorum conversione certior factus Gregorius per Laurentium et Petrum monachos, Romam ab Augustino missos: scriptis litteris illi gratulatus est. Ordinandae Anglicanae Ecclesiae facultatem, usumque pallii concessit: eumque insuper monuit ne miracula quae in aliorum salutem, operante Deo, frequenter patrabat, efferendo sese, in suam ipsius perniciem converteret.

Dispositis Anglicanae Ecclesiae rebus, synodum habuit Augustinus cum Episcopis atque Doctoribus veterum Britonum, qui in Paschae celebratione, aliisque ritibus, ab Ecclesia Romana jam dudum dissidebant: Et ut eos miraculis convinceret, quos saepe admonitos nulla flexisset Apostolicae Sedis auctoritas, caeco lumen, in rei quam asserebat testimonium, coram eis restituit. Sed, quum nec signo divinitus edito adquiescerent, prophe-

Meanwhile, the man of God Augustine received a command from Gregory to go and receive Episcopal ordination in Gaul, at the hands of Virgilius, the Bishop of Arles. On his return he established his See at Canterbury, in the Church of our Saviour, which he had built, and he kept there some of the Monks to be his fellow-labourers. He also built in the suburbs the Monastery of Saint Peter, which was afterwards called 'Saint Augustine's.' When Gregory heard of the conversion of the Angli, which was told to him by the two Monks Laurence and Peter, whom Augustine had sent to Rome, he wrote letters of congratulation to Augustine. He gave him power to arrange all that concerned the Church in England, and to wear the Pallium. In the same letters he admonished him to be on his guard against priding himself on the miracles which God enabled him to work for the salvation of souls, lest pride should turn them to the injury of him that worked them.

Having thus put in order the affairs of the Church in England, Augustine held a Council with the Bishops and Doctors of the ancient Britons, who had long been at variance with the Roman Church in the keeping of Easter and other rites. And in order to refute, by miracles, these men, whom the Apostolic See had often authoritatively admonished, but to no purpose, Augustine, in proof of the truth of his assertions, restored sight to a blind man in their presence. But on their refusing to yield

tico spiritu eis excidium prædixit. Denique, multis pro Christo laboribus perfunctus, designato Laurentio successore, in cœlos migravit septimo kalendas junii, sepultus in monasterio Sancti Petri, quod Cantuariensium Pontificum et aliquot regum conditorium fuit. Ejus cultum ferventi studio prosecutæ sunt Anglorum Ecclesiæ, statuto edito ut ejus festus dies quotannis feriatu haberetur; nomen vero in litanii proximum haberet locum post sanctum Gregorium; cum quo Augustinus Anglorum apostolus, et Benedictini ordinis propagator, semper ab indigenis honoratus est.

even after witnessing the miracle, Augustine, with prophetic warning, told them of the punishment that awaited them. At length, after having laboured so long for Christ, and appointed Laurence as his successor, he took his departure for heaven on the seventh of the Calends of June (May 26) and was buried in the Monastery of Saint Peter, which became the burying-place of the Archbishops of Canterbury, and of several kings. The Churches of England honoured him with great devotion. They decreed that each year his feast should be kept as a holyday, and that his name should be inserted in the Litany, immediately after that of St Gregory, together with whom Augustine has ever been honoured by the English as their Apostle, and as the propagator of the Benedictine Order in their country.

We also give the following hymn in honour of our Apostle, which has also been approved by the Holy See :

HYMN

Fœcunda sanctis insula,
Tuum canas apostolum;
Et filium Gregorii
Laudes piis concentibus.

Ejus labore fertilis,
Messem dedisti plurimam,
Quæ sanctitatis floribus
Diu refulget inclyta.

Turma quadragenaria
Stipatus intrat Angliam:
Vexilla Christi proferens,
Dux pacis adfert pignora.

O isle fruitful in Saints, sing
a hymn to thine Apostle !
Praise in holy song the son of
Gregory !

Made fertile by his toil, thou
gavest a rich harvest, and for
ages wast famed for thy flowers
of sanctity.

He enters England, having
with him his forty brethren.
He bears the standard of Christ.
He is the leader, and brings the
pledges of peace.

Crucis trophæum promicat,
 Verbum salutis spargitur:
 Fidem quin ipse barbarus
 Rex corde prompto suscipit.

Mores feros gens exuit,
 Undisque lota fluminis,
 Ipsa die renascitur
 Qua sol salutis ortus est.

O Pastor alme, filios
 E sede pascas siderum:
 In matris ulnas anxie
 Gregem reducas devium.

Præsta, beata Trinitas,
 Quæ rore jugi gratiæ
 Vitem rigas: ut pristina
 Fides resurgens floreat.
 Amen.

The trophy of the Cross shines forth; the word of salvation is spread through the land. Yea, the king himself, though a barbarian, receives the faith with a ready heart.

The nation casts aside its savage ways; it is baptized in the river's stream, and is born to its new life, on the very day that the Sun of Justice rose upon our earth.

O kind Shepherd! from thy heavenly throne feed thy children. Thy flock has gone astray; lead it back to the arms of its anxious Mother.

O Blessed Trinity, that art ever pouring the dew of grace upon thy vine! grant that the ancient faith may rise again and flourish in our land! Amen.

O Jesus, our Risen Lord! thou art the life of nations, as thou art the life of our souls. Thou biddest them know and love and serve thee, for they have been *given to thee for thine inheritance*; and at thine own appointed time, each of them is made *thy possession*.¹ Our own dear country was one of the earliest to be called; and when on thy Cross thou didst look with mercy on this far island of the West. In the second Age of thy Church, thou didst send to her the heralds of thy Gospel; and again in the sixth, Augustine, thine Apostle, commissioned by Gregory, thy Vicar, came to teach the way of truth to the new pagan race that had made itself the owner of this highly favoured land.

How glorious, dear Jesus, was thy reign in our fatherland! Thou gavest her bishops, doctors, kings, monks, and virgins, whose virtues and works made the whole world speak of her as the 'Isle of Saints'; and it is to Augustine, thy disciple and herald, that thou wouldst have us attribute the chief part of the honour of so

¹ Ps. ii 8.

grand a conquest. Long indeed was thy reign over this people, whose faith was lauded throughout the whole world; but, alas! an evil hour came, and England rebelled against thee; she *would not have thee to reign over her*.¹ By her influence, she led other nations astray. She hated thee in thy Vicar; she repudiated the greater part of the truths thou hast revealed to men; she put out the light of faith, and substituted in its place the principles of private judgement, which made her the slave of countless false doctrines. In the mad rage of her heresy, she trampled beneath her feet and burned the relics of the Saints, who were her grandest glory; she annihilated the Monastic Order, to which she owed her knowledge of the Christian faith; she was drunk with the blood of the martyrs; she encouraged apostasy, and punished adhesion to the ancient faith as the greatest of crimes.

By a just judgement of God she has become a worshipper of material prosperity. Her wealth, her fleet, and her colonies—these are her idols, and she would awe the rest of the world by the power they give her. But the Lord will, in his own time, overthrow this colossus of power and riches; and as it was in times past, when the mightiest of kingdoms was destroyed by a stone which struck it on its feet of clay,² so will people be amazed, when the time of retribution comes, to find how easily the greatest of modern nations was conquered and humbled. England no longer forms a part of thy kingdom, O Jesus! She separated herself from it, by breaking the bond that had held her so long in union with thy Church. Thou hast patiently waited for her return; yet she returns not. Her prosperity is a scandal to the weak; so that her own best and most devoted children feel that her chastisement will be one of the severest that thy justice can inflict.

Meanwhile, thy mercy, O Jesus, is winning over thousands of her people to the truth, and their love of it seems fervent in proportion to their having been so

¹ St Luke xix 14.

² Dan. ii 35.

long deprived of its beautiful light. Thou hast created a new people in her very midst, and each year the number is increasing. Cease not thy merciful workings; that thus these faithful ones may once more draw down upon our country the blessing she forfeited when she rebelled against thy Church.

Thy mission, then, O holy Apostle Augustine! is not yet over. The number of the elect is not filled up; and our Lord is gleaning some of these from amidst the tares that cover the land of thy loving labours. May thine intercession obtain for her children those graces which enlighten the mind and convert the heart. May it remove their prejudices, and give them to see that the Spouse of Jesus is but *One*, as he himself calls her;¹ that the faith of Gregory and Augustine is still the faith of the Catholic Church at this day; and that three hundred years' possession could never give heresy any claim to a country which was led astray by seduction and violence, and which has retained so many traces of ancient and deep-rooted Catholicity.

¹ Cant. vi 8.

MAY 27

SAINT BEDE THE VENERABLE

CONFESSOR AND DOCTOR OF THE CHURCH

THE blessing given by our Lord as he ascended into heaven has revealed its power in the most distant pagan lands, and during these days the liturgical cycle bears witness to a concentration of graces upon the west of Europe.

The band of missionaries begged of Pope Eleutherius by the British king Lucius has been followed by the apostolate of Augustine, the envoy of Gregory the Great, and to-day, as though impatient to justify the lavish generosity of heaven, England brings forward her illustrious son, the Venerable Bede. This humble monk, whose whole life was spent in the praise of God, sought his divine Master in nature and in history, but above all in holy Scripture, which he studied with a loving attention and fidelity to tradition. He who was ever a disciple of the ancients, takes his place to-day among his masters as a Father and Doctor of the Church.

He thus sums up his own life: 'I am a priest of the monastery of the blessed Apostles Peter and Paul. I was born on their land, and ever since my seventh year I have always lived in their house, observing the Rule, singing day by day in their church, and making it my delight to learn, to teach or to write. Since I was made a priest, I have written commentaries on the holy Scripture for myself and my brethren, using the words of our venerated Fathers and following their method of interpretation. And now, good Jesus, I beseech thee, thou who hast given me in thy mercy to drink of the sweetness of thy word, grant me now to attain to the

source, the fount of wisdom, and to gaze upon thee for ever and ever.¹

The holy death of the servant of God was one of the most precious lessons he left to his disciples. His last sickness lasted fifty days, and he spent them, like the rest of his life, in singing the psalms and in teaching. As the Feast of the Ascension drew near, he repeated over and over again with tears of joy the Antiphon: 'O king of glory, who hast ascended triumphantly above the heavens, leave us not orphans, but send us the promise of the Father, the Spirit of truth.' He said to his disciples in the words of St Ambrose: 'I have not lived in such a sort as to be ashamed to live with you, but I am not afraid to die, for we have a good Master.' Then, returning to his translation of the Gospel of St John and a work, which he had begun, on St Isidore, he would say: 'I do not wish my disciples to be hindered after my death by error nor to lose the fruit of their studies.'

On the Tuesday before the Ascension he grew worse, and it was evident that the end was near. He was full of joy and spent the day in dictating and the night in prayers of thanksgiving. The dawn of Wednesday morning found him urging his disciples to hurry on their work. At the hour of Terce they left him to take part in the procession made on that day with the relics of the saints. One of them, a child, who stayed with him, said: 'Dear master, there is but one chapter left; hast thou strength for it?' 'It is easy,' he answered with a smile; 'take thy pen, cut it and write—but make haste.' At the hour of None, he sent for the priests of the monastery and gave them little presents, begging them to remember him at the altar. All wept. But he was full of joy, saying: 'It is time for me, if it so please my Creator, to return to him who made me out of nothing, when as yet I was not. My sweet Judge has well ordered my life, and now the time of dissolution is at hand. I desire to be dissolved and to be with

¹ Bede, *Hist. Eccl.* cap. ult.

Christ. Yea, my soul longs to see Christ my king in his beauty.'

So did he pass this last day. Then came the touching dialogue with Wibert, the child mentioned above. 'Dear master, there is yet one sentence more.' 'Write quickly.' After a moment: 'It is finished,' said the child. 'Thou sayest well,' replied the blessed man. 'It is finished. Take my head in thy hands and support me over against the Oratory, for it is a great joy to me to see myself over against that holy place where I have so often prayed.' They had laid him on the floor of his cell. He said: 'Glory be to the Father, and to the Son, and to the Holy Ghost,' and when he had named the Holy Ghost, he yielded up his soul.

The following account of this holy monk is given in the Breviary:

Beda presbyter Girvi in Britannia et Scotia finibus ortus, septennis sancto Benedicto Biscopo abbati Wiremuthensi educandus traditur. Monachus deinde factus vitam sic instituit, ut dum se artium et doctrinarum studiis totum impenderet, nihil unquam de regulari disciplina remitteret. Nullum fuit doctrinae genus, in quo non esset diligentissime versatus; sed praecipua illi cura divinarum scripturarum meditatio, quam asssequeretur, graeci hebraicque sermonis notitiam est adeptus. Tricesimo aetatis anno, abbatis sui jussu sacerdos initiatus, statim suasore Acca Hagulstadensi episcopo, sacros explanare libros aggressus est: in quo sanctorum Patrum doctrinis adeo inhaesit, ut nihil proferret nisi

Bede, a priest, was born at Jarrow, on the borders of England and Scotland. At the age of seven he was placed under the care of St Bennet Biscop, Abbot of Wearmouth, to be educated. He became a monk, and so ordered his life that, whilst devoting himself wholly to the pursuit of learning, he did in no way relax the discipline of his Order. There was no branch of learning in which he was not thoroughly versed, but his chief care was the study of the Holy Scriptures, and in order to understand them better, he learnt Greek and Hebrew. At the age of thirty he was ordained priest at the command of his Abbot, and, on the advice of Acca, bishop of Hexham, immediately undertook the work of expounding the Sacred Books. In his interpretations he adhered to the teach-

illorum iudicio comprobatum, eorundem etiam fere verbis usus. Otium perosus semper, ex lectione ad orationem transibat ac vicissim ex oratione ad lectionem: in qua adeo animo inflammabatur, ut sæpe inter legendum et docendum lacrymis perfunderetur. Ne autem rerum fluxarum curis distraheretur, delatum abbatis munus constantissime detrectavit.

Scientiæ ac pietatis laude Bedæ nomen sic breve claruit, ut sanctus Sergius Papa de eo Romam accensendo cogitaverit; quo difficillimis scilicet, quæ de rebus sacris exortæ erant, quæstionibus definiendis conferret operam. Emendandis fidelium moribus, fidei vindicandæ atque adserendæ libros plures conscripsit: quibus tantum sui apud omnes opinionem fecit, ut illum sanctus Bonifacius episcopus et martyr Ecclesiæ lumen prædicaverit, Lanfrancus Anglorum doctorem, Concilium Aquisgranense doctorem admirabilem dixerit. Quin ejus scripta eo adhuc vivente, publice in ecclesiis legebantur. Quod cum fieret, quoniam ipsum sanctum minime appellare liceret, venerabilis titulo efferebant: qui deinde veluti proprius sequitis etiam temporibus semper habitus est. Ejus autem doctrinæ eo vis efficacior erat, quod artæ sanctimonia religiosisque virtutibus confirmabatur. Quamobrem discipulos, quos multos et egregios imbuendos habuit,

ings of the holy Fathers so strictly that he advanced nothing which they had not taught, and even made use of their very words. He ever hated sloth, and by habitually passing from reading to prayer and from prayer to reading, he so maintained the fervour of his soul that he was often moved to tears while reading or teaching. He persistently refused the office of Abbot, lest his mind should be distracted by the cares of transitory things.

The name of Bede soon became so famous for learning and piety that Pope St Sergius thought of calling him to Rome so that he might help to solve the difficult questions which had then arisen concerning sacred things. He wrote many books to reform the lives of the faithful, and to defend and propagate the faith. By these he gained such a reputation in all parts that the holy Bishop Boniface, who was later martyred, called him a 'light of the Church.' Lanfranc styled him the 'teacher of the English,' and the Council of Aix-la-Chapelle 'the admirable Doctor.' But as his writings were publicly read in the churches during his lifetime, and as it was not yet allowable to call him 'saint,' they named him the 'Venerable,' a title which has ever remained peculiarly his. The power of his teaching was the greater because it was confirmed by holiness of life and the observance of religious discipline. Hence his own earnestness and example made his disciples, who were many and distinguished, eminent not only in

studio et exemplo non litteris modo atque scientiis, sed etiam sanctitate fecit insignes.

Ætate demum et laboribus fractus, gravi morbo correptus est. Quo cum amplius quinquaginta dies detentus esset, consuetum orandi morem Scripturasque interpretandi non interceptit: eo namque tempore Evangelium Joannis in popularium suorum usum anglice vertit. Cum autem in Ascensionis præludio instare sibi mortem persentiret, supremis Ecclesiæ Sacramentis muniri voluit: tum sodales amplexatus, atque humi super cilicio stratus, cum illa verba ingeminaret, Gloria Patri et Filio et Spiritui Sancto, obdormivit in Domino. Ejus corpus, suavissimum, uti fertur, spirans odorem, sepultum est in monasterio Girvensi, ac postea Dunelmum cum sancti Cuthberti reliquiis translatum. Eum tamquam doctorem a Benedictinis aliisque religiosis familiis ac diocesis cultum, Leo decimus tertius Pontifex Maximus, ex Sacrorum Rituum Congregationis consulto, universalis Ecclesiæ doctorem declaravit, et festo ipsius die Missam et Officium de Doctoribus ab omnibus recitari decrevit.

learning, but also in sanctity.

Worn out at length by age and labour, he was seized by a serious illness. Though his sufferings lasted more than seven weeks, he ceased not from his prayers and interpretation of the Scripture, for he was engaged in translating the Gospel of St John into English for the use of his people. But when, on the eve of the Ascension, he perceived that death was near, he asked for the last sacraments of the Church; then after he had embraced his companions and was laid on a piece of sackcloth on the ground, he repeated the words: 'Glory be to the Father and to the Son, and to the Holy Ghost,' and fell asleep in the Lord. His body, which, as they say, gave forth a very sweet odour, was buried in the monastery of Jarrow, and afterwards translated to Durham with the relics of St Cuthbert. Bede, who was already venerated as a Doctor by the Benedictines and other religious Orders, was declared by Pope Leo XIII, after consultation with the Sacred Congregation of Rites, to be a Doctor of the universal Church, and the Mass and Office of Doctors was ordered to be said by all on his feast.

'Glory be to the Father, and to the Son, and to the Holy Ghost' is the hymn of eternity. Before the creation of the angels and of man, God, in the concert of the three divine Persons, sufficed for his own praise, and this praise was adequate, infinite and perfect, like

the divinity. This was the only praise worthy of God. However magnificently the world may hymn its Creator in the thousand voices of nature, its praise is always below the divine Object. But, in the designs of God, creation was one day to send up to heaven an echo of that melody which is threefold and yet one, for the Word was to take flesh, through the operation of the Holy Ghost, in the womb of Mary, and was to be Son of Man as truly as he is Son of God. Then the canticle of creation fully and perfectly re-echoed the adorable harmonies once known only to the blessed Trinity. Since that day a man who has understanding finds his perfection in such conformity to the Son of Mary, that he may be one with the Son of God in the divine concert wherein God is glorified.

This, O Bede, was thy life, for understanding was given thee. It was fitting that thy last breath should be spent in that song of love which had filled thy mortal life, and that thus thou shouldst enter at once into a glorious and blessed eternity. May we profit by that supreme lesson, which sums up all the teaching of thy grand and simple life !

Glory be to the almighty and merciful Trinity ! These words form the close of the cycle of the mysteries which terminate at this time in the glorification of the Father, our sovereign Lord, by the triumph of the Son our Redeemer, and the inauguration of the reign of the Holy Ghost, our sanctifier. How splendid were the triumph of the Son and the reign of the Holy Ghost in the Isle of Saints in the days when Albion, twice given by Rome to Christ, shone like a priceless jewel in the diadem of the Spouse ! O thou who wast the teacher of the English in the days of their fidelity, do not disappoint the hopes of the supreme Pontiff who has in our days extended thy cult to the Universal Church ; but rekindle in the hearts of thy countrymen their former love for the Mother of all mankind.

SAME DAY

SAINT JOHN I

POPE AND MARTYR

THE palm of martyrdom was won by this holy Pope, not in a victory over a pagan persecutor, but in battling for the Church's liberty against a Christian king. But this king was a heretic, and therefore an enemy of every Pontiff that was zealous for the triumph of the true faith. The state of Christ's Vicar here on earth is a state of combat; and it frequently happens that a Pope is veritably a martyr, without having shed his blood. St John I, whom we honour to-day, was not slain by the sword; a loathsome dungeon was the instrument of his martyrdom; but there are many Popes who are now in heaven with him, martyrs like himself, who never even passed a day in prison or in chains: the Vatican was their Calvary. They conquered, yet fell in the struggle with so little appearance of victory, that heaven had to take up the defence of their reputation, as was the case with that angelic Pontiff of the eighteenth century, Clement XIII.

The Saint of to-day teaches us, by his conduct, what should be the sentiment of every worthy member of the Church. He teaches us that we should never make a compromise with heresy, nor approve the measures taken by worldly policy for securing what it calls the *rights* of heresy. If the past ages, aided by the *religious* indifference of Governments, have introduced the toleration of all religions, or even the principle that 'all religions are to be treated alike by the state,' let us, if we will, put up with this latitudinarianism, and be glad to see that the Church, in virtue of it, is guaranteed from *legal* persecution; but as Catholics, we can never look upon it as an absolute good. Whatever may be

the circumstances in which Providence has placed us, we are bound to conform our views to the principles of our holy faith, and to the infallible teaching and practice of the Church—out of which, there is but contradiction, danger and infidelity.

The holy Liturgy thus extols the virtues and courage of our Saint:

Joannes Etruscus, Justino seniore Imperatore rexit Ecclesiam: ad quem profectus est Constantinopolim auxilii causa, quod Theodoricus rex hæreticus divexabat Italiam: cujus etiam iter Deus miraculis illustravit. Nam cum ei nobilis vir ad Corinthum equum, quo ejus uxor mansueti utebatur, itineris causa commodasset; factum est, ut domino postea remissus equus ita feroc evaderet, ut fremitu et totius corporis agitatione semper deinceps dominam expulerit: tamquam indignaretur mulierem recipere, ex quo sedisset in eo Jesu Christi vicarius. Quamobrem illi equum pontifici donaverunt. Sed illud majus miraculum, quod Constantino- poli in aditu portæ aureæ, inspectante frequentissimo populo, qui una cum Imperatore Pontifici honoris causa occur- rerat, cæco lumen restituit. Ad cujus pedes prostratus etiam Imperator eum veneratus est. Rebus cum Imperatore compositis, in Italiam rediit, statimque epistolam scripsit ad omnes Italæ episcopos, jubens eos Arianorum ecclesias ad Catho- licum ritum consecrare, illud subjungens: Quia et nos quando fuimus Constantino-

John, by birth a Tuscan governed the Church during the reign of the Emperor Justin the Elder. He undertook a journey to Constantinople, in order to solicit the Emperor's protection against the heretical king Theodoric, who was persecuting the faithful of Italy. God honoured the Pontiff, during this journey, by several miracles. When about to visit Corinth, a certain nobleman lent him a horse, which he kept for his wife's use, on account of its being so gentle. When the Pontiff afterwards returned, and gave the horse back to the nobleman, it was no longer a tame creature as before; but, as often as its mistress attempted to ride it, would snort and prance, and throw her from its back, as though it scorned to bear a woman's weight, after it had carried the Vicar of Christ. They therefore gave the horse to the Pontiff. But a greater miracle was that which happened at Constantinople. Near to the Golden Gate, and in the presence of an immense concourse of people, who had assembled there together with the Emperor to show honour to the Pontiff, he restored sight to a blind man. The Emperor also prostrated before him, out of a sentiment of veneration. Hav-

poli, tam pro religione Catholica, quam pro regis Theodorici causa, quascumque illis in partibus eorum ecclesias reperire potuimus, Catholicas eas consecravimus. Quod iniquissimo animo ferens Theodoricus, dolo accersitum Pontificem Ravennam in carcerem conjecit: ubi squalore inediaque afflictus, paucis diebus cessit e vita, cum sedisset annos duos, menses novem, dies quatuordecim: ordinatis eo tempore episcopis quindecim. Paulo post moritur Theodoricus: quem quidam eremita, ut scribit sanctus Gregorius, vidit inter Joannem Pontificem et Symmachum Patritium, quem idem occiderat, demergi in ignem Liparitanum, ut videlicet illi, quibus mortem attulerat, tamquam judices essent ejus interitus. Joannis corpus Ravenna Romam portatum est, et in Basilica sancti Petri sepultum.

ing arranged matters with the Emperor, he returned to Italy, and immediately addressed a letter to all its bishops, commanding them to consecrate the churches of the Arians, that they might be used for Catholic services. He added these words: 'For, when at Constantinople, for the interests of the Catholic religion and on account of king Theodoric, we consecrated all the Arian churches we could find in that country, and made them Catholic.' Theodoric was exceedingly angry at this; and, having craftily induced the Pontiff to come to Ravenna, put him in prison. There, from the filth of the place, and from starvation, he died in a few days. He reigned two years, nine months, and fourteen days; during which time he ordained fifteen bishops. Theodoric died soon after; and St Gregory relates that a certain hermit saw him plunged into a pit of fire at Lipari, in the presence of John the Pontiff, and the Patrician Symmachus, whom he had murdered: thus they whom he had put to death stood as judges condemning him to punishment. The body of St John was taken from Ravenna to Rome, and buried in the Basilica of Saint Peter.

Thy fair palm, O holy Pontiff, was the reward of proclaiming the spotless holiness of the Church of Christ. She is the *glorious Church*, as St Paul calls her, *having neither spot nor wrinkle*;¹ and, for that very reason she can never consent to yield to heresy any of the inheritance given her by her divine Lord. Nowa-

¹ Eph. v 27.

days, men form their calculations on the interests of this passing world, and are resolved to regulate society independently of the rights of the Son of God, from whom proceeds all social order, as well as all truth. They have deprived the Church of her external constitution and influence; and at the same time, they give encouragement to the sects that have rebelled against her. O holy Pontiff, teach us to realize what divine truth is, and how error can never create prescription against her rights. Then shall we submit to the unhappy necessities handed down to us by the fatal triumph of heresy, without accepting, as a sign of progress, the principle and law that 'all religions are on an equality.' In thy prison, brave martyr, thou didst proclaim the rights of the one only Church; preserve us, who are living during that *revolt* which was foretold by the Apostle,¹ from those cowardly compromises, dangerous prejudices, and culpable want of solid instruction, which are the ruin of so many souls; and may our last words, on leaving this world, be those that were taught us by our Jesus himself: Heavenly Father! *Hallowed be thy Name! May thy Kingdom come!*

¹ 2 Thess. ii 3.

MAY 29

SAINT MARY MAGDALEN DE PAZZI

VIRGIN

OUR Paschal Calendar gives us three illustrious virgins of beautiful Italy. We have already kept the feast of the valiant Catharine of Siena; in a few days we shall be honouring the memory of Angela dei Merici, surrounded by her school-children; to-day it is the fair lily of Florence, Magdalen de Pazzi, who embalms the whole Church with the fragrance of her name and intercession. She devoted herself to the loving imitation of our crucified Jesus; was it not just that she should have some share in the joy of his Resurrection?

Magdalen de Pazzi was one of the brightest ornaments of the Order of Carmel, by her angelic purity, and by the ardour of her love for God. Like St Philip Neri, she was one of the grandest manifestations of the divine charity that is found in the true Church. Magdalen in her peaceful cloister, and Philip in his active labours for the salvation of souls—both made it their ambition to satisfy that desire expressed by our Jesus when he said: *I am come to cast fire on the earth; and what will I, but that it be kindled?*¹

The life of this Spouse of Christ was one continued miracle. Her ecstasies and raptures were almost of daily occurrence. The lights given to her regarding the mysteries were extraordinary; and in order to prepare her for those sublime communications, God would have her go through the severest trials of the spiritual life. She triumphed over them all; and her love having found its nourishment in them, she could not be happy without suffering; for nothing else seemed to satisfy

¹ St Luke xli 49.

the longings of the love that burned within her. At the same time, her heart was filled to overflowing with charity for her neighbour: she would have saved all mankind, and her charity to all, even for their temporal well-being, was something heroic. God blessed Florence on her account; and she so endeared herself to its people by her admirable virtues, that devotion to her, even to this day, which is more than three hundred years since her death, is as fervent as ever it was.

One of the most striking proofs of the divine origin and holiness of the Church is to be found in such privileged souls as Magdalen de Pazzi, on whom we see the mysteries of our salvation acting with such direct influence. *God so loved the world as to give it his Only Begotten Son*;¹ and this Son of God deigns to love some of his creatures with such special affection, and to lavish upon them such extraordinary favours, that all men may have some idea of the love wherewith his Sacred Heart is inflamed for this world, which he redeemed at the price of his Blood. Happy those Christians that appreciate and relish these instances of Jesus' special love! Happy they that can give him thanks for bestowing such gifts on some of our fellow-creatures! They have the true light; whereas they that have an unpleasant feeling at hearing of such things, and are angry at the thought that there can be between God and any soul an intimacy of which *they* are not worthy, prove that there is a great deal of darkness in their faith.

We regret extremely that we have not space for a fuller development of the character and life of our Saint. We therefore proceed at once to the Lessons given in her Office. Even *they* are too short, and give us but an imperfect idea of this admirable spouse of Christ.

Maria Magdalena, illustriori Mary Magdalen was born
Pazziorum genere Florentiæ at Florence of the illustrious
nata, fere ab incunabulis iter family of the Pazzi. It might
perfectionis arripuit. Decen- be said of her that she entered

¹ St John iii 16.

nis perpetuam virginitatem vovit, susceptoque habitu in monasterio Sanctæ Mariæ Angelorum ordinis Carmelitarum, se omnium virtutum exemplar exhibuit. Adeo casta fuit, ut quidquid puritatem lædere potest, penitus ignoraverit. Quinquennium, Deo jubente, solo pane et aqua transegit, exceptis diebus Dominicis, quibus cibis Quadragesimalibus vesceretur. Corpus suum cilicio, flagellis, frigore, inedia, vigiliis, nuditate, atque omni pœnarum genere cruciabat.

Tanto igne divini amoris æstuabat, ut ei ferendo impar, ingesta aqua pectus refrigerare cogeretur. Extra sensus frequenter rapta, diurnas et admirabiles exstases passa est, in quibus et arcana cœlestia penetravit, et eximiis a Deo gratiis illustrata fuit. His autem munita longum certamen a principibus tenebrarum sustinuit, arida, desolata, ab omnibus derelicta, variisque tentationibus vexata; Deo sic permittente, ut invictæ patientiæ ac profundissimæ humilitatis exemplar præberet.

Charitate erga proximum singulariter enituit; nam sæpe noctes ducebat insomnes, vel obeundis sororum ministeriis, vel inserviando infirmis occupata, quarum aliquando ulcera lambens sanavit. In-

the way of perfection when a babe. When ten years of age she took a vow of perpetual virginity; and having taken the habit in the Carmelite Monastery of Our Lady of the Angels, she became a model of every virtue. Such was her purity, that she was entirely ignorant of everything that is opposed to that virtue. She was commanded by God to fast on bread and water for five years, Sundays alone excepted, on which she might partake of Lenten diet. She mortified her body by a hair-shirt, discipline, cold, abstinence, watching, want, and every kind of suffering.

Such was the ardour of divine love that burned within her, that not being able to bear the heat, she was obliged to temper it by applying cold water to her breast. She was frequently in a state of rapture, and the wonderful ecstasies she had were almost daily. In these states, she was permitted to penetrate into heavenly mysteries, and was favoured by God with extraordinary graces. Thus strengthened, she had to endure a long combat with the princes of darkness, as also aridity and desolation of spirit, abandonment by all creatures, and divers temptations: God so willed it, that she might become a model of invincible patience and profound humility.

She was remarkable for her charity towards others. She would frequently sit up the whole night, either doing the work of the sisters, or waiting upon the sick, whose sores she sometimes healed by sucking

fideliū et peccatorū perditionem amare deflens, se ad quælibet pro illorū salute tormenta paratam offerebat. Multis ante obitum annis, universis cœli deliciis, quibus copiose affluebat, heroica virtute renuntians, illud frequenter in ore habebat: Pati, non mori. Tandem longa et gravissima infirmitate exhausta, transivit ad Sponsum die vigesima quinta Maji anno millesimo sexcentesimo septimo, expleto anno quadragesimo primo ætatis suæ. Eam multis in vita et post mortem miraculis clarā Clemens Nonus sanctarū Virginū numero adscripsit: cujus corpus in præsentem diem incorruptum conservatur.

the wounds. She wept bitterly over the perdition of infidels and sinners, and offered to suffer every sort of torment so that they might be saved. Several years before her death she heroically besought our Lord to take from her the heavenly delights wherewith he favoured her; and was frequently heard saying these words: 'To suffer; not to die.' At length, worn out by a long and most painful illness, she passed hence to her Spouse, on the twenty-fifth of May, in the year 1607, having completed the forty-first year of her age. Many miracles having been wrought by her merits, both before and after death, she was canonized by Pope Clement the Ninth. Her body is, even to this day, preserved from corruption.

Thy life here below, O Magdalen, resembled that of an angel sent by God to assume our weak and fallen nature and be subject to its laws. Thy soul ceaselessly aspired to a life which was all heavenly, and thy Jesus was ever giving thee that thirst of love which can only be quenched by the *waters of life everlasting*.¹ A heavenly light revealed to thee such admirable mysteries, such treasures of truth and beauty, that thy heart, unequal to the sweetness thus given to it by the Holy Ghost, sought relief in sacrifice and suffering. It seemed to thee as though there was but one way of making God a return for his favours—the annihilation of self.

Seraphic lover of our God! how are *we* to imitate thee? what is *our* love, when we compare it to thine? And yet *we can* imitate thee. The year of the Church's Liturgy was thy very life. Each of its seasons did its work in thee, and brought thee new light and love.

¹ St John iv 14.

The divine Babe of Bethlehem, the bleeding Victim of the Cross, the glorious Conqueror of Death, the Holy Ghost radiant with his seven gifts—each of these great realities enraptured thee; and thy soul, renewed by the annual succession of the mysteries, was transformed into him who, that he might win our hearts, gives these sublime celebrations to his Church. Thy love of souls was great during thy sojourn here; it is more ardent now that thou art in possession of the Sovereign Good; obtain for us, O Magdalen, light to see the riches which enraptured *thee*, and love to love the treasures which enamoured *thee*. O riches! O treasures! is it possible that they are *ours* too?

MAY 30

SAINT FELIX I

POPE AND MARTYR

THE holy Popes of the primitive ages of the Church abound during these last days of our Paschal season. To-day we have Felix I, a martyr of the persecution under Aurelian, in the third century. His *Acts* have been lost, with the exception of this one detail: that he proclaimed a dogma of the Incarnation, with admirable precision, in a letter addressed to the Church of Alexandria, a passage of which was read with much applause at the two Œcumenical Councils of Ephesus and Chalcedon.

We also learn from a law he passed for those troubled times of the Church, that this holy Pontiff was zealous in procuring for the martyrs the honour that is due to them. He decreed that the Holy Sacrifice should be offered up on their tombs. The Church still keeps this law in mind by requiring that all altars, whether fixed or portable, must have, amongst the relics that are placed in them, a portion of some belonging to the martyrs. We shall have to speak of this custom in a future volume.

The Liturgy gives us this short notice regarding the holy Pontiff:

Felix Romanus, patre Constantio, Aureliano imperatore præfuit Ecclesiæ. Constituit ut Missa supra memorias et sepulchra martyrum celebraretur. Qui cum mense Decembri habuisset ordinationes duas, et creasset presbyteros novem, diaconos quinque, episcopos per diversa loca

Felix, a Roman by birth, and son of Constantius, governed the Church during the reign of the emperor Aurelian. He decreed that the Mass should be celebrated upon the shrines and tombs of the martyrs. He held two ordinations in the month of December, and made nine priests, five deacons, and five

quinque, martyrio coronatus, via Aurelia sepelitur in Basilica quam a se ædificatam dedicarat. Vixit in pontificatu annos duos, menses quatuor, dies viginti novem.

bishops for divers places. He was crowned with martyrdom, and was buried on the Aurelian Way, in a Basilica which he himself had built and dedicated. He reigned two years, four months, and twenty-nine days.

Thou, O holy Pontiff, didst imitate thy divine Master in his death, for thou gavest thy life for thy sheep. Like him, too, thou art to rise from thy tomb, and thy happy soul shall be reunited to its body, which suffered death in testimony of the truth thou proclaimedst at Rome. Jesus is *the first-born of the dead*,¹ thou didst follow him in his Passion, thou shalt follow him in his Resurrection. Thy body was laid in those venerable vaults, which the piety of early Christians honoured with the appellation of *Cemeteries*—a word which signifies a place wherein to *sleep*. Thou, O Felix, wilt awaken on that great day whereon the Pasch is to receive its last and perfect fulfilment: pray that *we* also may then share with thee in that happy resurrection. Obtain for us that we may be faithful to the graces received in this year's Easter; and prepare us for the visit of the Holy Ghost, who is soon to descend upon us, that he may give stability to the work that has been achieved in our souls by our merciful Saviour.

SAME DAY

SAINT FERDINAND III

KING OF CASTILE AND CONFESSOR

DURING the season consecrated to the mystery of our Emmanuel's Birth, we saw standing near his crib the blessed Emperor Charlemagne. Crowned with the imperial diadem, and with a sword in his fearless hand, he seemed to be watching over the Babe, whose first worshippers were shepherds. And now,

¹ Apoc. i 5.

near the glorious Sepulchre, which was first visited by Magdalene and her companions, we perceive a king—Ferdinand the Victorious—wearing a crown, and keeping guard with his valiant sword, the terror of the Saracen.

Catholic Spain is personified in her Ferdinand. His mother Berengaria was sister to Blanche, the mother of St Louis of France. In order to form 'the Catholic Kingdom,' there was needed one of our Lord's Apostles, St James the Great; there was needed a formidable trial, the Saracen invasion, which deluged the Peninsula; there was needed a chivalrous resistance, which lasted eight hundred years, and by which Spain regained her glory and her freedom. St Ferdinand is the worthy representative of the brave heroes who drove out the Moors from their fatherland and made her what she is: but he had the virtues of a saint, as well as the courage of a soldier.

His life was one of exploits, and each was a victory. Cordova, the city of the Caliphs, was conquered by this warrior Saint. At once its Alhambra ceased to be a palace of Mahometan effeminacy and crime. Its splendid Mosque was consecrated to the divine service, and afterwards became the Cathedral of the City. The followers of Mahomet had robbed the Church of St James at Compostella of its bells, and had them brought in triumph to Cordova; Ferdinand ordered them to be carried thither again, on the backs of the Moors.

After a siege of sixteen months, Seville also fell into Ferdinand's hands. Its fortifications consisted of a double wall, with a hundred and sixty-six towers. The Christian army was weak in numbers; the Saracens fought with incredible courage, and had the advantages of position and tactics on their part: but the Crescent was to be eclipsed by the Cross. Ferdinand gave the Saracens a month to evacuate the city and territory. Three hundred thousand withdrew to Xeres, and a hundred thousand passed over into Africa. The brave

Moorish General, when taking his last look at the city, wept, and said to his officers: 'None but a Saint could, with such a small force, have made himself master of so strong and well-manned a place.'

We will not enumerate the other victories gained by our Saint. The Moors foresaw that the result would be their total expulsion from the Peninsula. But this was not all that Ferdinand proposed: he even intended to invade Africa, and thus crush the Mussulman power for ever. The noble project was prevented by his death, which took place in the fifty-third year of his age.

He always looked upon himself as the humble instrument of God's designs, and zealously laboured to accomplish them. Though most austere towards himself, he was a father in his compassion for his people, and was one day heard to say: 'I am more afraid of the curse of one poor woman, than of all the Saracen armies together.' He richly endowed the churches which he built in Spain. His devotion to the holy Mother of God was most tender, and he used to call her his *Lady*: in return, Mary procured him victory in all his battles, and kept away all pestilence and famine from the country during his entire reign, which, as the contemporary chroniclers observe, was an evident miracle, considering the circumstances of the age and period. The life of our Saint was one of happiness and success, whereas the life of that other admirable king, St Louis of France, was one of almost uninterrupted misfortune; as though God would give to the world, in these two Saints, a model of courage in adversity, and an example of humility in prosperity. They form unitedly a complete picture of what human life is, regenerated as it has now been by our Jesus, in whom we adore both the humiliations of the Cross and the glories of the Resurrection. What happy times were those, when God chose kings whereby to teach mankind such sublime lessons!

One feels curious to know how such a man, such a

king, as Ferdinand, would take death when it came upon him. When it came, he was in his fifty-fourth year. The time approached for his receiving the Holy Viaticum. As soon as the priest entered the room with the blessed Sacrament, the holy king got out of bed, prostrated himself in adoration, and, humbly putting a cord round his neck, received the Sacred Host. This done, and feeling that he was on the verge of eternity, he ordered his attendants to remove from him every sign of royalty, and called his sons round his bed. Addressing himself to the eldest, who was Alphonsus the Good, he entrusted him with the care of his brothers, and reminded him of the duties he owed to his subjects and soldiers; he then added these words: 'My son, thou seest what armies, and possessions, and subjects thou hast, more than any other Christian king; make a proper use of these advantages; and as thou hast the power, be good and do good. Thou art now master of the country which the Moors took, in times past, from king Rodriguez. If thou keep the kingdom in the state wherein I now leave it to thee, thou wilt be, as I have been, a good king, which thou wilt not be, if thou allowest any portion of it to be lost.'

As his end drew nigh, the dying king was favoured with an apparition from heaven. He thanked God for granting him that consolation, and then asked for the blessed candle; but before taking it in his hand, he raised up his eyes to heaven, and said: 'Thou, O Lord, hast given me the kingdom, which I should not otherwise have had; thou hast given me more honour and power than I deserved; receive my thanks! I give thee back this kingdom, which I have increased as far as I was able; I also commend my soul into thy hands!' He then asked pardon of the bystanders, begging them to overlook any offence that he might have committed against them. The whole court was present, and, with tears, asked the Saint to forgive them.

The holy king then took the blessed candle into his hands, and raising it up towards heaven, said: 'Lord

Jesus Christ! my Redeemer! naked I came from my mother's womb, and naked I return to the earth. Lord, receive my soul! and, through the merits of thy most holy Passion, deign to admit it among those of thy servants! Having said this, he gave back the candle, and asked the bishops and priests, who were present, to recite the Litanies; which being ended he bade them sing the *Te Deum*. When the hymn was finished, he bowed down his head, closed his eyes, and calmly expired.

Thus died those men, whose glorious works were the result of their faith, and who looked on themselves as only sent into this world that they might serve Christ and labour to propagate his kingdom. It was to them that Europe owed its highest glory; they made the Gospel its first law, and based its constitution on the Canons of the Church. It is now governed by a very different standard; it is paying dearly for the change, and is drifting rapidly to dissolution and ruin.

The following are the Lessons used in the Office of St Ferdinand:

Ferdinandus Tertius, Castellæ et Legionis rex, cui sancti cognomentum jam inde a quatuor sæculis ecclesiasticorum et sæcularium consensus dedere, tantum prudentiæ adolescens adhuc specimen præbuit, ut Berengaria mater, Castellæ regina, a qua persancte educatus fuerat, abdicatum a se regnum in filium transtulerit. In eo, adjunctis regni curis, regiæ virtutes emicuere: magnanimitas, clementia, justitia, et præ cæteris catholicæ fidei zelus, ejusque religiosi cultus tuendi ac propagandi ardens studium. Id præstitit in primis hæreticos insectando,

Ferdinand the Third, king of Castile and Leon, to whom, for now four centuries, the title of saint has been given both by clergy and laity, exhibited so much prudence in his youthful years, that his mother Berengaria, queen of Castile, who had educated him in a very holy manner, resigned her kingdom in his favour. Scarcely had Ferdinand assumed the government, than he displayed conspicuously all the virtues becoming a king: magnanimity, clemency, justice, and above all, zeal for Catholic faith and worship, which he ardently defended and propagated. He mainly showed this

quos nullibi regnorum suorum consistere passus est. Præstitit insuper in erigendis, dotandis, et consecrandis christiano ritu Cordubensi, Giennensi, Hispalensi et aliarum urbium ecclesiis, a maurico ereptarum jugo, simulque in instaurandis primariis templis Toletano, Burgensi et aliis pia et regia munificentia.

Inter hæc, per Castellæ et Legionis regnum, in quo patri Alphonso successerat, collectis magnis exercitiis, annuas expeditiones contra Saracenos, Christiani nominis hostes, suscepit. In queis, ut semper vinceret, præcipui exercitus fuere preces piissimi regis ad Deum fusæ, et quod ante pugnam, ut sibi Deum propitiaret, flagris in se sæviebat, atque aspero cilicio muniebat corpus. Sicque insignes contra ingentes Maurorum acies victorias reportavit, et plures urbes christiano cultui imperioque restituit, conquistis Giennii, Cordubæ et Murciæ regnis, ac Granatensi vectigali facto. Ad expugnamdam Hispalim primariam Bæticæ urbem, hortante in visione (ut traditum est) beato Isidoro olim illius urbis episcopo, victricia signa transtulit. In ea obsidione præsentem divinam opem habuisse fertur; nam ferream catenam, quæ super Bætium transversim extensa Mahometanis pro repagulo erat, coorto validiori vento, una ex navibus regiis, regis jussu eo delata, tanto impetu fregit, ut longius prætervecta, pontem quoque ligneum, et simul

zeal by forbidding heretics to settle in his states. He also gave proofs of it by building, endowing, and dedicating to Christian worship, churches in Cordova, Jaen, Seville, and other cities rescued from the Moorish yoke. He restored, with holy and royal munificence, the Cathedrals of Toledo, Burgos, and other cities.

At the same time, he levied powerful armies in the kingdom of Castile and Leon, which he inherited from his father Alphonsus; and, each year, gave battle to the Saracens, the enemies of the Christian religion. The great means whereby this most holy king secured victory in every engagement, were the prayers he offered up to God: he used also to chastise his body with disciplines and a rough hair-shirt, with the intention of rendering God propitious. By so doing, he gained extraordinary victories over the mighty armies of the Moors, and, after taking possession of Jaen, Cordova, and Murcia, and making a tributary of the kingdom of Granada, he restored many cities to the Christian religion and to Spain. He led his victorious standard before Seville, the capital of Bæcia, being, as it is related, urged thereto by St Isidore, who had formerly been bishop of that city, and who appeared to him in a vision. Historians also relate that he was miraculously aided during that siege, and in the following manner: The Mahometans had stretched an iron chain across the Guadalquivir, in order to block up

spes Maurorum obruperit et ad deditionem coegerit.

Tot victorias beatæ Virginis Mariæ patrocinio ferebat acceptas, cujus imaginem secum in castris habens, peculiari cultu prosequabatur. Capta Hispali, prima religionis cura fuit: nam templum Maurorum expiatum et Christianorum dedicatum sacris, insigni archiepiscopatu, et honestissimo canonicorum et dignitatum collegio, regia et religiosa liberalitate exornavit. Alia deinde in urbe templa et cœnobia erexit: inter quæ pietatis officia, dum trajicere in Africam parat, mahometanum in ea imperium eversurus, ad cœlestem regiam vocatur. In extremo vitæ agone sacram Eucharistiam pro viatico allatam, fune ad collum alligato, et humistratus, cum lacrymis ubertim fusis adorans, eaque dignis reverentiæ, humilitatis et catholicæ fidei obtestationibus accepta, obdormivit in Domino. Jacet ejus corpus, incorruptum adhuc post sex sæcula, in templo maximo Hispalensi, honorificentissimo inclusum sepulchro.

the passage. Suddenly there arose a violent wind, and one of the royal ships was, by the king's order, sent against the chain, which was thus broken, and with so much violence that it was carried far on, and bore down a bridge of boats. The Moors lost all their hope, and surrendered the city.

Ferdinand attributed all these victories to the patronage of the Blessed Virgin Mary, whose image he always had in his camp, and honoured it with much devotion. Having taken Seville, his first thoughts were directed to religion. He immediately caused the Mosque of the Saracens to be purified and dedicated as a Christian church, having, with a princely and pious munificence, provided it with an archiepiscopal see, richly endowed, as also with a well-appointed college of Canons and dignitaries. He moreover built several other churches and monasteries in the same city. Whilst engaged in these holy works, he was making preparations to pass over to Africa, there to crush the Mahometan empire; but he was called to the kingdom of heaven. When his last hour came, he fastened a cord round his neck, prostrated on the ground, and, shedding abundant tears, adored the Blessed Sacrament which was brought to him as Viaticum. Having received it in admirable dispositions of reverence, humility and faith, he slept in the Lord. His body, which has remained incorrupt for six centuries, is buried in a tomb of extraordinary richness, in the Cathedral Church of Seville.

By delivering thy people from the yoke of the infidel, thou, O Ferdinand, didst imitate our Risen Jesus, who rescued us from death and restored us to the life we had lost. Thy conquests were not like those of this world's conquerors, who have no other aim than to satisfy their own and their people's pride. Thy ambition was to deliver thy people from an oppression which had weighed heavily on them for long ages. Thy object was to save them from the danger of apostasy, which they incurred by being under the Moorish yoke. O Champion of Christ ! it was for his dear sake that thou didst lay siege to the Saracen cities. *His* banner was thine; and thy first anxiety was to spread *his* kingdom. He, in return, blessed thee in all thy battles, and made thee ever victorious.

Thy mission, O Ferdinand, was to form for our God a nation, which has been honoured by Holy Church above all others with the glorious name of the 'Catholic Kingdom.' Happy Spain, for by her perseverance and courage she broke the Mussulman yoke, that still weighs down the other countries which it made its prey ! Happy Spain, for she repelled the invasion of Protestantism, and, by this, preserved the faith, which both saves souls and constitutes a nation's strongest power ! Pray for thy country, O saintly king ! False doctrines and treacherous influences are now rife within her, and many of her children have been led astray. Never permit her to injure, by cowardly compromise, that holy faith which has hitherto been her grandest glory and safeguard. Frustrate the secret plots which are working to undermine her Catholicity. Keep up within her her old hatred of heresy, and maintain her in the rank she holds among Catholic nations. Unity in faith and worship may still save her from the abyss into which so many other countries have fallen. O holy king ! save once more the land that God entrusted to thy keeping, and which thou didst restore to him with such humble gratitude, when thou wast about to change thine earthly for a heavenly crown. Thou art still her beloved protector ; hasten, then, to her aid !

SAME DAY

(In some Dioceses)

SAINT JOAN OF ARC

VIRGIN

WHILE the angelic hosts acclaim the Incarnate Word as he takes possession of his eternal throne, a virgin at the head of the armies of earth re-echoes the praises of heaven. She was a child of the countryside, pious, gentle, and utterly ignorant, especially of the art of war, but Michael the soldier of God trained her with the aid of the Virgin Martyrs Catharine and Margaret, and suddenly, like a challenge thrown to modern naturalism in the broad daylight of history, she made her appearance, at the age of seventeen, as an incomparable warrior. Her victories, her personal influence and strategical genius equal those of the most famous captains of any times. But she surpasses them all in heroism, in her childlike simplicity, virginal purity, and faith in her Lord Jesus, the Son of St Mary, for whom she died—even greater at the stake at Rouen than in the days of her triumph. 'De par le Roi du ciel' ('By order of the King of heaven') was the motto on her banner. By order of the King of heaven, her sovereign liege, in whose royal service she is day by day, she calls upon cities to return to their lawful obedience. By order of the King of heaven she intimates to the English that she has been sent to drive them out of France. 'For,' as she declared to the Dauphin's representative, 'the kingdom does not appertain to the Dauphin, but to my Lord. But it is the will of my Lord that the Dauphin should be made king and should hold the kingdom *in commendam*.' 'And who is thy Lord?' asked Baudricourt. 'My Lord is the King of heaven.'

To Charles she said: 'I am called Joan the Maid, and through me does the King of heaven give you to understand that you shall be viceregent of the King of heaven who is king of France.' To the Duke of Burgundy, who was then in alliance with the enemy, she said: 'I tell you by order of the King of heaven, that all who make war on the said holy kingdom, make war on the King Jesus, the King of heaven and of all the earth.'

Joan came into the world on the feast of the glorious Epiphany, which manifested the divine Child to the world as the Lord of lords. It was during these days of his Ascension, when he takes his seat at the right hand of his Father, that she began her campaigns in 1428, achieved her greatest triumph in 1429, and closed her warlike career in 1430.

She died May 30, 1431, the eve of the Feast of Corpus Christi—a worthy consummation for a life like hers, a supreme consecration for her cause. As her soul rose from the flames to join Michael and his hosts and the Virgin Martyrs at the court of the immortal King of Ages, she left the Church on earth prostrate before Christ the King, the Ruler of the Nations, who, as it were, holds his royal assizes where he is glorified in the mystery of faith.

The following account of her life is given by the Church:

Joanna de Arc, in oppido Domremensi, olim diocesis Tullensis, nunc Sancti Deodati, conspicuis fide et morum integritate parentibus, orta est anno Christi millesimo quadringentesimo duodecimo. Vix tredecim annos habebat, solummodo domestica negotia, opus rusticum, et prima rerum divinarum elementa edocta erat, quum se a Deo electam esse admonita est, ad Galliam ab hostibus libe-

Joan of Arc was born in the town of Domrémy (which was once in the diocese of Toul, but belongs now to that of Saint Dié) in the year of our Lord 1412. Her parents were noted for their virtue and piety. When she was but thirteen years old, and knew nothing but house work, field work, and the first elements of religion, she learnt that God had chosen her to deliver France from her enemies and restore the kingdom to its

randam, et ad pristinum regnum restituendum. Postquam per quinque annos, Michael Archangelus atque Catharina et Margarita, virgines sanctæ, quibus familiariter utebatur, certioorem eam fecerunt, quomodo rem jussam perageret, Deo parendum esse rata, a præfecto Vallis Colorum petiit, et, post nonnullas repulsas, obtinuit, ut viros sibi daret, qui se ad Carolum regem ducerent.

Supernis monitis obtemperans, superatis longi itineris difficultatibus ad Castrum Cainonense in agro Turonico pervenit, et Carolo regi facta fide, se a Deo missam esse, in urbem Aureliam profecta est. Paucis diebus, terribili impetu, triplicem cladem hostibus inflixit, castella expugnavit, suumque sustulit vexillum. Inde, post alia bellica facta, in quibus mirum in modum apparuit auxilium Dei, Rheinos Carolum duxit, ut regia consecratione inungeretur. Nec quiescendum esse censuit: sed quum a celestibus nuntiis accepisset, se, Deo permittente, in hostium potestatem esse venturam, libenti animo, quæ fieri necesse esset, suscepit.

Capta Joanna in civitate Compendio, et hostibus pretio tradita, Rothomagum mox ducta, quum ibi in jus rapta esset quamplurimis criminationibus, excepta morum castitate, fuit obnoxia; sed omnia pro Jesu patienter toleravit. Acta per corruptissimos iudices causa, innocens et mitis virgo damnata

former independence. She enjoyed familiar intercourse with the Archangel Michael and SS Catherine and Margaret, who, during five years, instructed her how to fulfil her mission. Then, desiring to obey the command of God, she addressed herself to the governor of Vaucouleurs, who, after having several times repulsed her, at length gave her an escort to take her to King Charles.

Following in all things the divine commands, she overcame all the difficulties of the long journey, and arrived at Chinon in Touraine, where she furnished the king with proofs that her mission was from God. She proceeded to Orleans, and in a few days inflicted three defeats on the enemy, relieved the town, and raised her banner aloft in triumph. Then, after other military successes in which the assistance of God was clearly manifested, she brought Charles to Rheims, where he was solemnly crowned king. She would not rest even then, but, having learnt from her heavenly voices that God would permit her to fall into the hands of the enemy, she went bravely on to meet what was to befall her.

She was taken prisoner at Compiègne, sold to the English, and sent to Rouen for trial. She had to defend herself against many accusations, but her purity was never impugned. She suffered all things with patience for the sake of our Lord Jesus Christ. The wicked judges who tried this gentle and innocent virgin, condemned her to be

est pœna combustionis. Igitur sacra Eucharistia, quam tamdiu desideraverat, refecta, oculis ad crucem conversis, nomen Jesu sæpissime ingeminans, ad cælum evolavit die trigesima Maii, nondum expleto ætatis suæ anno vigesimo. Romana Ecclesia, quam semper dilexerat, et ad quam sæpius provocaverat, eam ab omni crimine vindicandam, Callisto tertio, summo Pontifice, curavit. Vergente in finem sæculo undevicesimo, Leo decimus tertius, Aurelianensis puellæ causam introduci permisit. Postremo Pius decimus, re diligentissime examinata, Joannam de Arc, recentibus claram miraculis, in Beatorum numerum retulit, ac Officium et Missam propriam toti Galliæ, de speciali gratia, benigne in-

burnt. So, fortified by the holy Eucharist, which she had long desired, and her eyes fixed upon the Cross, while she constantly murmured the name of Jesus, she took her flight to heaven on May 30, in the nineteenth year of her age. The holy Roman Church which she had always loved, and to which she had often appealed, undertook, under Pope Calixtus III, her rehabilitation, and towards the end of the nineteenth century Leo XIII gave permission for the introduction of the cause of beatification. Finally, after diligent examination and approbation of fresh miracles Pius X inscribed her among the Blessed, and permitted the dioceses of France to keep the feast with a special Office and Mass.

O King of Glory, who dost to-day ascend above the heights of heaven, thou didst drink of the torrent in the way and therefore dost thou now lift up thy head. Thy ancestor David prophesied it, thine Apostle proclaimed it. Thou didst humble thyself unto death, even the death of the cross, and therefore has God the Father exalted thee on this day, therefore does every knee bow at thy name, in heaven, on earth, and under the earth. It was becoming that the law of the Head should be the law also of all those who were to be called to share his glory. Before all the ages, in the great Counsel of which, as the Church sings on Christmas Day, thou wert the Angel, the conditions of definitive victory and eternal success were thus laid down.

The Gospel tells us that the hour would come for the disciples of Jesus to give testimony and that men would think to serve God by putting them to death. Joan,

like Jesus, was questioned, judged and condemned with all the legal forms and imposing ceremonial of orthodoxy. But, O ye enemies of Joan and of France, ye thought yourselves her executioners, and ye were offering her in sacrifice. France was saved, for God accepted the virginal victim. Her passing mission became a permanent patronage, and the deliverer of her country on earth has become her immortal protectress in heaven.

MAY 31

SAINTE ANGELA DE MERICI

VIRGIN

THIS last day of May, which is honoured by the virginal triumph of Aurelia Petronilla, in the first age of the Church, is also fragrant with the lilies that wreath the brow of Angela de Merici. The sixteenth century, which, a few days back, offered to our Risen Lord the seraphic Magdalen de Pazzi, now presents him with this second fruit of heroic sanctity. Angela realized the whole meaning of her beautiful name. She possessed the purity of the blessed spirits in a mortal body, and she imitated their celestial energy by the vigorous practice of every virtue. This heroine of grace trampled beneath her feet everything that could impede her heavenward march. Gifted at an early age with the highest contemplation, she bravely travelled to Palestine, there to venerate the footsteps of her divine Spouse Jesus. After this, she visited the New Jerusalem, Rome, and offered up her fervent prayers at the Confession of St Peter. She then returned to her life of seclusion, and founded a Religious Order which is, and will be to the end of time, one of the glories and aids of Holy Church.

The thought of the great St Ursula and her virginal legion made a deep impression on Angela's soul, and she too would form to our Lord an army of valiant women. Ursula confronted the barbarian host; Angela would give battle to the world and to its seductions, which are so dangerous to young girls. God blessed her with victory. As a trophy of her combats, she can point to the countless generations of young people whom her Order has saved during the last three centuries, by giving them a solid Christian education.

The Liturgy thus speaks of the virtues and actions of St Angela:

Angela Mericia, Decentiani Veronensis diocesis oppido ad lacum Benacum, in ditione Veneta, piis orta parentibus, a prima ætate virginitatis liliū, quod perpetuo servare statuerat, sedula sepsit. Ab omni muliebri ornatu abhorrens, egregiam vultus formam, pulchram cæsariem studiose fœdavit, ut cœlesti duntaxat animarum sponso placeret. In ipso autem adolescentiæ flore parentibus orbata, austerioris vitæ desiderio in desertum locum aufugere tentavit; sed ab avunculo prohibita, novit præstari domi, quod in solitudine non licuit. Cilicio ac flagellis frequenter usa; carnem non nisi infirma valetudine, vinum in Nativitatis et Resurrectionis Dominicæ tantum celebritate, complures vero dies nihil omnino degustavit. Orationi dedita brevissimum humi carpebat somnum; dæmonem vero sub lucentis angeli forma sibi illudere conantem agnovit protinus, et conjecit in fugam. Tandem paternis bonis abdicatis, et habitum ac regulam tertiæ Ordinis sancti Francisci amplexa, evangelicam paupertatem virginitatis laudi conjunxit.

Angela de Merici was born of virtuous parents at Decen-zano, a town in the diocese of Verona, near lake Benago, in the Venetian territory. From her earliest years she kept the strictest guard over the lily of her virginity, which she had resolved should never be taken from her. She had a thorough contempt for those outward deckings on which so many women set their hearts. She purposely disfigured the beauty of her features and hair, that she might find no favour save with the Spouse of our souls. Whilst yet in the bloom of youth, she lost her parents; whereupon she sought to retire into a desert, that she might lead a life of penance; but being prevented by an uncle, she fulfilled at home what she was not permitted to do in a wilderness. She frequently wore a hair-shirt, and took the discipline. She never ate flesh-meat, except in case of sickness; she never tasted wine, except on the Feasts of our Lord's Nativity and Resurrection; and, at times, would pass whole days without taking any food. She spent much time in prayer, and exceedingly little in sleep, and that little on the ground. The devil having once appeared to her in the form of an angel of light, she at once detected his craft, and put him to flight. At length, having resigned her right to the fortune left her by her parents, she embraced the rule of the Third Order of St Francis, received the habit, and united evangelical poverty to the merit of virginity.

Nullum pietatis officium erga proximos omittens, pauperibus quidquid sibi ex emendicato victu superesset, largiebatur. Libenter ministrabat ægrotis, pluraque cum magna sanctitatis fama peregravit loca, ut vel solatio esset afflictis, vel reis veniam impetraret, vel infensos invicem reconciliaret animos, vel e vitiorum cœno scelestos revocaret. Angelorum pane, quem unice esuriebat, frequentissime refecta, tanti charitatis vi ferebatur in Deum, ut sæpius extra sensus raperetur. Sacra Palæstinæ loca summa cum religione obivit. Quo in itinere, et visum quem ad Cydonias appulsa oras amiserat, eodem regressa recuperavit, et barbarorum captivitatem ac naufragium imminens divinitus evasit. Romam denique firmam Ecclesiæ petram veneratura, et amplissimæ Jubilæi veniæ percupida, sedente Clemente Septimo accessit, quam summus pontifex allocutus, ejusdem sanctimoniam suspexit, et commendavit summopere; nec ab Urbe ipsam abire ante permisit quam alio cœlitus vocatam agnovit.

Brixiam itaque, ubi domum ad sanctæ Aphræ templum conduxit, reversa, novam ibi virginum societatem, sicut cœlesti voce ac visione mandatum sibi fuerat, sub certa disciplina sanctisque vivendi regulis constituit, quam sanctæ

She showed her neighbour every kind office in her power; and gave to the poor a portion of her own food, which she procured by begging. She gladly served the sick. She gained the reputation of great sanctity in several places, which she visited either that she might comfort the afflicted, or obtain pardon for criminals, or reconcile them that were at variance, or reclaim sinners from the sink of crime. She had a singular hunger for the Bread of Angels, which she frequently received; and such was the vehemence of her love of God, that she was often in a state of ecstasy. She visited the Holy Places of Palestine with extraordinary devotion. During her pilgrimage, she lost her sight on landing on the isle of Candia, but recovered it when leaving. She also miraculously escaped shipwreck and falling into the hands of barbarians. She went to Rome during the Pontificate of Pope Clement the Seventh, in order to venerate the firm Rock of the Church, and to gain the great Jubilee Indulgence. The Pope had an interview with her, at once discovered her sanctity and spoke of her to others in terms of highest praise; nor would he have allowed her to leave the city, had he not been convinced that heaven called her elsewhere.

Having returned to Brescia, she took a house near the church of Saint Afra. There, by God's command, which was made known to her by a voice from heaven and by a vision, she instituted a new society of virgins under a special dis-

Ursulæ invictæ virginum ducis patrocínio ac nomine insignivit, eam vero perennem futuram morti proxima prædixit. Tandem prope septuagenaria, dives meritis avolvit in cælum sexto kalendas februarias anni millesimi quingentesimi et quadragesimi; cujus cadaver per ipsos triginta dies inhumatum, flexibile ac vivo simillimum perseveravit. Demum in sanctæ Aphræ templo inter cæteras quibus illud abundat sanctorum reliquias reposito, plurima ad ejus sepulchrum agi statim cœpere miracula: quorum fama late diffusa non Brixix modo et Decentiani, sed alibi etiam vulgo cœpit nuncupari Beata, ejusque imago aris imponi. Imo sanctus ipse Carolus Borromæus non multis post annis dignam, quæ ab Apostolica Sede in sanctorum virginum album referretur, Brixix palam asseruit. Cultum vero illi jamdiu a populis exhibitum, et tum locorum ordinariis probatum, tum pluribus etiam summorum pontificum indultis munitum, Clemens papa Tertius Decimus solemnî decreto ratum habuit et confirmavit. Eam tandem, novis miraculis rite probatis insignem, Pius papa Septimus solemnî canonizatione in vaticana basilica peracta, die vigesima quarta Maii, anno millesimo octingentesimo septimo sanctarum virginum catalogo adscripsit.

cipline, and holy rules, which she herself drew up. She put her Institute under the title and patronage of Saint Ursula, the brave leader of the army of virgins: she also foretold, shortly before her death, that this Institute would last to the end of the world. At length, being close upon seventy years of age, laden with merit, she took her flight to heaven in the year 1540, on the sixth of the Calends of February (January 27). Her corpse was kept thirty days before being put in the grave, and preserved the flexibility and appearance of a living body. It was laid in the church of Saint Afra, amidst the many other relics wherewith that church is enriched. Many miracles were wrought at her tomb. The rumour of these miracles spread not only through Brescia and Decenzano, but also in other places. The name of *Blessed* was soon given to Angela, and her image used to be placed on the altars. St Charles Borromeo affirmed, whilst preaching at Brescia, a few years after Angela's death, that she was worthy of canonization: Clement the Thirteenth ratified and confirmed the devotion thus paid her by the faithful, which had already received the approbation of several bishops, and the encouragement of several Indults of Sovereign Pontiffs. Finally, after several new miracles had been juridically proved, Pius the Seventh enrolled Angela in the list of holy virgins, in the solemn canonization celebrated in the Vatican Basilica, on May 24 in the year 1807.

Thou didst fight the battles of our Lord, O Angela, and thy holy labours merited for thee a glorious rest in the mansions of eternal bliss. An insatiable zeal for the honour of Jesus whom thou hadst chosen as thy Spouse, and an ardent charity for the creatures redeemed by his precious Blood were the characteristics of thy whole life. This love of thy neighbour made thee the mother of a countless progeny; for who can number the young children that have been educated, in sound doctrine and piety, by thy daughters? Thou didst powerfully contribute to the welfare of Christian society, by thus preparing so many for the duties of domestic life; and how many other Congregations, in imitation of thy Ursulines, have taken up the same admirable work, and have brought consolation to the Church, and happiness to the world? The sovereign Pontiff has ordered that thy feast should be kept throughout the whole Church. He declared, in issuing this decree, that he wished to put under thy maternal protection the young girls who are nowadays exposed to such fearful dangers by the enemies of Christ and his Church. They have formed the project of undermining the faith of women, that so their good influence may be destroyed in their families. Disconcert these impious plans, O Angela! Protect thy sex; nourish within it the sentiment of the dignity of Christian woman, and society may still be saved.

We turn to thee, O Spouse of Christ, and ask for fervour in the liturgical year, wherein we are made to follow in the path that was so dear to *thee*. Thy devotion in following the divine Mysteries which are successively brought before us, led thee to visit the Holy Land. Thou didst long to see Nazareth and Bethlehem, to traverse Galilee and Judea, to give thanks in the Cenacle, to weep on Calvary, and to adore the glorious Sepulchre. Deign to bless our feeble desires and efforts to tread in these same holy paths. We have still to follow thee to Mount Olivet, whence our Redeemer ascended into heaven; we have to return to the Cenacle, which the

Holy Ghost is preparing to light up with his divine Fire. Obtain for us, O Angela, that we may follow thee to these hallowed spots, which made thee quit thy country and undertake a long and perilous pilgrimage. Oh! prepare our hearts for the sublime Mysteries which are to crown our Paschal season.

SAME DAY

SAINT PETRONILLA

VIRGIN

THOUGH the Church makes but a simple commemoration of this illustrious virgin in the office of this day, we will not fail to offer her the homage of our devout veneration. On the twelfth of this month we kept the feast of the noble virgin and martyr, Flavia Domitilla; it is probable that Aurelia Petronilla was also of the imperial family of the Flavii. The early traditions of the Church speak of her as being the spiritual daughter of the Prince of the Apostles; and though she did not, like Domitilla, lay down her life for the faith, yet she offered to Jesus that next richest gift, her virginity. The same venerable authorities tell us also that a Roman Patrician, by name Flaccus, having asked her in marriage, she requested three days for consideration, during which she confidently besought the aid of her divine Spouse. Flaccus presented himself on the third day, but found the palace in mourning, and her family busy in preparing the funeral obsequies of the young virgin, who had taken her flight to heaven, as a dove that is startled by an intruder's approach.

In the eighth century, the holy Pope Paul I had the body of Petronilla taken from the cemetery of Domitilla, on the Ardeatine Way. Her relics were found in a marble sarcophagus, the lid of which was adorned, at each corner, with a dolphin. The Pope had them enshrined in a little church, which he built near the

south side of the Vatican Basilica. This church was destroyed in the sixteenth century, in consequence of the alterations needed for the building of the new Basilica of St Peter; and the relics of St Petronilla were translated to one of its altars on the west side. It was but just that she should await her glorious resurrection under the shadow of the great Apostle who had initiated her in the faith, and prepared her for her eternal nuptials with the Lamb.

Thy triumph, O Petronilla, is one of our Easter joys. We lovingly venerate thy blessed memory. Thou didst disdain the pleasures and honours of the world, and thy virginal name is one of the first on the list of the Church of Rome, which was thy mother. Aid her now by thy prayers. Protect those who seek thine intercession, and teach us how to celebrate, with holy enthusiasm, the solemnities that are soon to gladden us.

END OF VOLUME II.