

THE
LITURGICAL YEAR

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THE
LITURGICAL YEAR

ABBOT PROSPER GUÉRANGER, O.S.B.

ADVENT

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

JUBILEE YEAR 2000
LIMITED EDITION



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INTRODUCTION TO THE JUBILEE 2000 SPECIAL EDITION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Gary Potter

Washington, DC

Feast of the Holy Name of Mary, 2000

INTRODUCTION

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

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

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

† HENRY EDWARD,

Archbishop of Westminster.

LONDON,

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

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THE LITURGICAL YEAR

GENERAL PREFACE

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

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

¹ St. John viii. 12.

² *Ibid.* vi. 35.

³ *Ibid.* xiv. 6.

⁴ Rom. viii. 26

⁵ St. Luke xi. 1.

⁶ Zach. xiii. 10.

⁷ Rom. viii. 26.

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

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

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

¹ Ps. cxliii. 9.

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

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

But even then Christendom was still rich in

¹ St. John xvii. 11. ² St. Matt. xviii. 20. ³ Ps. cxxvii. 1.

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

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

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

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

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

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

¹ Ps. lxxiii. 8.

² Esther xiii. 17.

³ Lam. iii. 22.

⁴ Is. x. 20-22.

⁵ Acts v. 14.

⁶ Cant. ii. 12.

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

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

¹ Col. iii. 15, 16.

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

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

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

¹ St. John iv. 14.² Is. xii. 3.³ Ps. xli. 2.⁴ Ps. cvii. 2-5.⁵ *Ibid.* lxx. 16.⁶ *Ibid.* xxxviii. 4.

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

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

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

¹ Ps. xliv. 2.

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

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

¹ Ps. cii. 5.

² Cant. iv. 16.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Yes, there must needs be a great progress in a Christian soul, when the object of her faith is ever gaining greater light; when the hope of her salvation is almost forced upon her by the sight of all those wonders which God's goodness has wrought for His creatures; and when charity is enkindled within her under the breath of the Holy Ghost, who has made the liturgy to be the centre of His working in men's souls. Is not the formation of Christ within us¹ the result of our uniting in His various mysteries, the joyful, the sorrowful, and the glorious? These mysteries of Jesus come into us, are incorporated into us each year, by the power of the special grace which the liturgy produces by communicating them to us: the new man gradually grows up, even on the ruins of the old. Then again, in order that the divine type may the more easily be stamped upon us, we need examples; we want to see how our fellow-men have realized that type in themselves: and the liturgy fulfils this need for us, by offering us the practical teaching and the encouragement of our dear saints, who shine like stars in the firmament of the ecclesiastical year. By looking upon them we come to learn the way which leads to Jesus, just as Jesus is our Way which leads to the Father. But above all the saints, and brighter than them all, we have Mary, showing us, in her single person, the Mirror of Justice in which is reflected all the sanctity possible in a pure creature.

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

¹ Gal. iv. 19.

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

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

¹ St. John iii. 8.

² 1 Cor. iii. 6.

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

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

ADVENT

CHAPTER THE FIRST

THE HISTORY OF ADVENT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER THE SECOND

THE MYSTERY OF ADVENT

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

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

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

¹ Fifth sermon for Advent.

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

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

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

¹ *De Adventu, Sermon III.*

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

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

¹ Collect for Christmas day.

³ *Ibid.*

² Apoc. xxii. 20.

⁴ *Ibid.* xix. 7.

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

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

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

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

As in Lent, so likewise during Advent, marriage is not solemnized, lest worldly joy should distract Christians from those serious thoughts wherewith the expected coming of the sovereign Judge ought to inspire them, or from that dearly cherished hope which the friends of the Bridegroom¹ have of being soon called to the eternal nuptial-feast.

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

The Church also, during Advent, excepting on the

¹ St. John iii. 29.

³ Prov. viii. 31

² Gen. xlix. 10.

⁴ Cant. iv. 8, 9.

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

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

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

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

But there is one feature which distinguishes Ad-

¹ The monastic rite retains it. [Tr.]

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

CHAPTER THE THIRD

PRACTICE DURING ADVENT

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

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

¹ St. Luke xii. 35, 36.

² Acts xv. 28.

³ Gal. ii. 20.

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

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

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

¹ Gal. iv. 19.

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

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

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

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

¹ Apoc. ii. 4.

³ *Ibid.* i. 11.

² St. John xiv. 6.

⁴ *Ibid.* 12, 13.

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

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

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

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

¹ Apoc. xxi. 5.

² Ezechiel xviii. 31, 32.

³ Rom. v. 20.

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

Let those, then, who are not touched by the tidings of the coming of the heavenly Physician and the good Shepherd who giveth His life for His sheep, meditate during Advent on the awful yet certain truth, that so many render the redemption unavailable to themselves by refusing to co-operate in their own salvation. They may treat the Child who is to be born⁷ with disdain; but He is also the mighty God, and do they think they can withstand Him on that day, when He is to come, not to save, as now, but to judge? Would that they knew more of this

¹ Apoc vi. 14.

² *Ibid.* i. 16.

³ St. Luke xxiii. 30.

⁴ *Ibid.* xix. 44.

⁵ Deut. xxxii. 22.

⁶ St. Mark ix. 43.

⁷ Is. ix. 6.

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

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

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

¹ 1 St. John iv. 18.

² Phil. iii. 13.

it to the spirit. Let them, above all things, pray with the Church. And when our Lord comes, they may hope that He will not pass them by, but that He will enter and dwell within them; for He spoke of all when He said these words: '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 unto him.'¹

CHAPTER THE FOURTH

MORNING AND NIGHT PRAYERS FOR ADVENT

DURING Advent, the Christian, on awaking 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:

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

He will profoundly adore this great King, whose coming is so near at hand: and with this idea deeply impressed upon his mind, he will perform the first acts of religion, both interior and exterior, where-with 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:—

V. Benedicamus Patrem, et Filium, cum sancto Spiritu.	V. Let us bless the Father, and the Son, and the Holy Ghost.
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¹ Apoc. iii. 20.

R. Laudemus et superex-
altemus eum in sæcula.

V. Gloria Patri et Filio et
Spiritui sancto.

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

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

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

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

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

V. Adoramus te, Christe,
et benedicimus tibi.

R. Quia per crucem tuam
redemisti mundum.

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

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

Thirdly, invocation of the Holy Ghost :—

Veni, sancte Spiritus, re-
ple tuorum corda fidelium,
et tui amoris in eis ignem
accende.

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

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

THE LORD'S PRAYER

Pater noster, qui es in
cœlis, sanctificetur nomen
tuum: adveniat regnum tu-
um: fiat voluntas tua, sicut
in cœlo, et in terra. Panem
nostrum quotidianum da no-
bis hodie: et dimitte nobis
debita nostra, sicut et nos

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 tres-

dimittimus debitoribus nostris : et ne nos inducas in tentationem : sed libera nos a malo. Amen. pass against us : and lead us not into temptation : but deliver us from evil Amen.

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

THE ANGELICAL SALUTATION

Ave Maria, gratia plena : Dominus tecum : benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Hail Mary, *full of grace* ; the *Lord is with thee* ; blessed art thou among women, and blessed is *the fruit of thy womb*, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

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

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 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

omnipotentis : inde venturus est judicare vivos et mortuos. of God the Father almighty ; from thence he shall come to judge the living and the dead.

Credo in Spiritum sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen. 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, excite within yourself sentiments of penance, by the remembrance of the sins you have committed ; of gratitude to the Lamb of God, who is coming in order to save us ; and of fear of the last day. For this end, say with the Church the following hymn taken from the Office of Lauds for Advent.

HYMN

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

The solemn voice of the
Precursor is heard, explain-
ing the obscurity of the
ancient figures ; let our slum-
bers cease ; Jesus is rising on
our horizon.

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

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

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

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

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

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

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

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

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

THE CONFESSION OF SINS

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

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

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. 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 blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

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

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

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

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

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

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

OREMUS

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

LET US PRAY

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

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

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

OREMUS

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

R. Amen.

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

V. Veni ad liberandum nos, Domine Deus virtutum.

R. Ostende faciem tuam, et salvi erimus.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Super te, Jerusalem, oriatur Dominus.

R. Et gloria ejus in te videbitur.

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.

R. Amen.

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

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

V. Show us, O Lord, thy mercy.

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

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

R. And his glory shall be seen upon thee.

(First week)

OREMUS

LET US PRAY

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

R. Amen.

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

R. Amen.

(Second week)

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

R. Amen.

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

R. Amen.

(Third week)

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

R. Amen.

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

R. Amen.

(Fourth week)

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

R. Amen.

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

R. Amen.

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

OREMUS

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

R. Amen.

LET US PRAY

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

R. Amen.

During the day, you may use the instructions and prayers which you will find in this volume for each day of Advent, 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 the divine Majesty, who has so mercifully preserved you during this day, and so plentifully bestowed upon you, every hour, His grace and protection. Begin by reciting the hymn which the Church sings at Vespers during Advent.

HYMN

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

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

Commune qui mundi nefas
Ut expiaries, ad crucem,

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

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

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

E Virginis sacrario
Intacta prodis victima.

Cujus potestas gloriae
Nomenque quum primum
sonat,

Et cœlites et inferi
Tremente curvantur genu.

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

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

from the sanctuary of the
Virgin's womb, a victim des-
tined to the cross.

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

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

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

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

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

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

ACT OF CONTRITION

O my God, I am exceedingly grieved for having offended thee, and with my whole heart I repent 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 deserved 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, in honour of the ineffable dignity of her maternity, the following anthem.

ANTHEM OF THE BLESSED VIRGIN

Alma Redemptoris Mater,	Sweet Mother of our Redeemer,
quæ pervia cœli	gate whereby we
Porta manes, et stella maris,	enter heaven, and star of the
succurre cadenti,	sea! help us, we fall; yet
Surgere qui curat, populo: tu	do we long to rise. Nature
quæ genuisti,	looked upon thee with admiration,
Natura mirante, tuum sanctum	when thou didst give birth to thy
Genitorem,	divine Creator, thyself remaining,
Virgo prius ac posterius, Gabrielis	before and after it, a pure Virgin.
ab ore,	Gabriel spoke his <i>Hail</i> to thee;
Sumens illud Ave, peccatorum	we sinners crave thy pity.
miserere.	

V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu sancto.

V. The angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

OREMUS

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

R. Amen.

LET US PRAY

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

R. 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 cælis, 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, &c.	Holy Mother of God, pray,
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 ro- sary,
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 peccata mundi, exaudi nos, Do- mine.	Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Christe, audi nos.

Christe, exaudi nos.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

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

Christ, hear us.

Christ, graciously hear us.

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

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

OREMUS

Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere; et gloriosa beatæ Mariæ semper Virginis intercessione, a præsentibus 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.

V. Angelis suis Deus mandavit de te.

R. 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.

V. God hath given his angels charge of thee.

R. 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 Chri-

LET US PRAY

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

stum Dominum nostrum. and enjoy their fellowship in
Amen. 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. Ecce Dominus veniet, et omnes sancti ejus cum eo : et erit in die illa lux magna, alleluia.

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

V. Ecce apparebit Dominus super nubem candidam.

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

R. Et cum eo sanctorum millia.

R. And with him thousands of saints.

OREMUS

LET US PRAY

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

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

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

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

PSALM 129

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

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

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

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

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

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

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

V. A porta inferi.

R. Erue, Domine, animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

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

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

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

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

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

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

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

V. From the gate of hell.

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

OREMUS

LET US PRAY

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.

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

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

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

V. *Dignare, Domine, nocte ista.*

R. *Sine peccato nos custodire.*

V. *Miserere nostri, Domine.*

R. *Miserere nostri.*

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

R. *Quemadmodum speravimus in te.*

V. *Domine, exaudi orationem meam.*

R. *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.*

V. *Vouchsafe, O Lord, this night.*

R. *To keep us without sin.*

V. *Have mercy on us, O Lord.*

R. *Have mercy on us.*

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

R. *As we have hoped in thee.*

V. *O Lord, hear my prayer.*

R. *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 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 in the same sentiments with which you began it, repeat your prayer for the coming of the Saviour :

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

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

R. Aperiatur terra et ger-
minet Salvatorem.

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

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

CHAPTER THE FIFTH

ON HEARING MASS DURING THE TIME OF ADVENT

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

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

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

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

We shall 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 sentiments of the Church and of the priest.

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

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

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

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

ANTIPHON OF THE ASPERGES

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

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

V. Gloria Patri, &c.

ANT. Asperges me, &c.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

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

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

V. Glory, &c.

ANT. Thou shalt sprinkle me, &c.

V. Show us, O Lord, thy mercy.

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

V. O Lord, hear my prayer.

R. Ex clamor meus ad te
veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

R. And let my cry come
unto thee.

V. The Lord be with you.

R. And with thy spirit.

OREMUS

Exaudi nos, Domine sancte,
Pater omnipotens, æterne
Deus: et mittere digneris
sanctum angelum tuum de
cœlis, qui custodiat, foveat,
protegat, visitet atque do-
fundat omnes habitantes in
hoc habitaculo. Per Chri-
stum Dominum nostrum.

R. Amen.

LET US PRAY

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

R. Amen.

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

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.

V. Introibo ad altare Dei.

R. Ad Deum qui lætificat
juventutem meam.

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, who comes
to seek consolation in Jesus
Christ thy Son, who is the
true altar.

¹ St. Luke xii. 35.

Judica me, Deus, et discerne 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 veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernaculo tuo.

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

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

Spera in Deo, quoniam adhuc 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.

V. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

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

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.

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

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

This announcement of the coming of our Lord, excites in the soul of the priest a lively sentiment of compunction. He cannot go farther 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, 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*, make your confession, saying with a contrite spirit :

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo, et opere : mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper 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 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 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, perducat vos ad vitam æternam.

R. Amen.

Indulgentiam, absolutio- nem, et remissionem pecca-

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

R. Amen.

May the almighty and merciful Lord grant us par-

torum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

don, absolution, and remission of our sins.

R. Amen.

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

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

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

R. And thy people shall rejoice in thee.

V. Show us, O Lord, thy mercy.

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

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

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

V. Dominus vobiscum.

V. The Lord be with you.

Answer him with reverence :

R. Et cum spiritu tuo.

R. And with thy spirit.

OREMUS

LET US PRAY

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

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

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

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

Oramus te, Domine, per merita sanctorum tuorum

Generous soldiers of Jesus Christ, who have mingled

quorum reliquæ hic sunt, et your own blood with his, in-
 omnium sanctorum : ut in-
 dulgere digneris omnia pec-
 cata mea. Amen. tercede for us that our sins
 may be forgiven ; that so we
 may, like you, approach unto
 God.

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

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

He then censes 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. In the Masses
 proper to Advent, it is a cry made to the Messiah,
 which has so much the greater power with God as it
 goes up to Him from the holy altar.

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

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

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

To the Son, who is to come to us :

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, whose operation is to accomplish the mystery :

Kyrie eleison.
Kyrie eleison.
Kyrie eleison.

Lord, have mercy on us !
Lord, have mercy on us !
Lord, have mercy on us !

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

THE ANGELIC HYMN

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

Laudamus te : benedicimus te : adoramus te : glorificamus te : gratias agimus tibi propter magnam gloriam tuam.

Domine Deus, Rex cælestis, Deus Pater omnipotens.

Domine, Fili unigenite, Jesu Christe.

Domine Deus, Agnus Dei, Filius Patris.

Qui tollis peccata mundi, miserere nobis.

Qui tollis peccata mundi, suscipe deprecationem nostram.

Qui sedes ad dexteram Patris, miserere nobis.

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

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

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

O Lord God, heavenly King, God the Father almighty.

O Lord Jesus Christ, the only-begotten Son.

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

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

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

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

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

The priest 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. The words of this greeting are especially beautiful during the weeks of Advent: 'The Lord be with you!' Isaias had foretold that it would indeed be verified, and the angel confirms the prophecy to Saint Joseph, when he thus says to him: 'He shall be called Emmanuel,' that is, God with us.¹

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*.

Then follows 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. Listen to this word of God's messengers with respect and submission, and long for Him who is the eternal Word, and who is soon to be born among men and converse with them.

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

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

¹ St. Matt. i. 23.

Until the happy hour when He will come in person, He comes to us by His words, which are spirit and life. The Gospel is about to be read aloud in the assembly of the faithful: 'the poor are to have the Gospel preached unto them.' If it be a High Mass, the deacon 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, he asks the priest's blessing; and having received it, he 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 the priest and deacon:

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

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 thy 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 awaiting the orders of your Lord; 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 bride 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

¹ Cant. v. 6.

² 1 Kings iii. 10.

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 by it that we are now looking for the coming of our Redeemer, whom as yet we do not see ; and it is faith which will merit for us the grace of His ineffable visit. Faith is the mark of those true Israelites, who are looking for the Messiah and will find Him. Let us then say with the Catholic Church, our mother :

THE NICENE CREED

Crede 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, consubstantiali Patri : per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu sancto, ex Maria Virgine ; ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum ; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos ; cujus regni non erit finis.

Et in Spiritum sanctum, Dominum et vivificantem,

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,

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.

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.

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; it is called the *Oblation*, and immediately follows that which was named 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 in us 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 prepare ourselves for the coming of Jesus, who will transform us, by making us partakers of the divine nature.²

¹ 1 Cor. xv. 53.

² 2 St. Peter i. 4.

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

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

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

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

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

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

tion, 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 :

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

<p>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.</p>	<p>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.</p>
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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 :

<p>Veni, Sanctificator, omnipotens æternæ Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.</p>	<p>Come, O divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.</p>
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If it be a High Mass, the priest, before proceeding further with the sacrifice, takes the thurible a second time, after blessing the incense in these words :

<p>Per intercessionem beati Michaelis archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in</p>	<p>Through the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all his elect, may our Lord deign to bless this incense, and to</p>
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odorem suavitatis accipere. receive it for an odour of
 Per Christum Dominum sweetness. Through Christ
 nostrum. Amen. our Lord. Amen.

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

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

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

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

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

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

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

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

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 bears the office of Jesus Christ, is, by his works, but man. Seeing your father thus humble himself, do you also make an act of humility, and say with him these verses of the psalm:

PSALM 25.

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

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

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

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

In quorum manibus iniquitates sunt: 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.

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

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

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

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

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

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

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

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

With this request 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 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, and expressly for that chiefest of all His gifts, the Messias. We are in the season of expectation of a new visit of this Son of God; 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:

<p>V. Dominus vobiscum. R. Et cum spiritu tuo. V. Sursum corda.</p>	<p>V. The Lord be with you. R. And with thy spirit. V. Lift up your hearts!</p>
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Let your response be sincere:

<p>R. Habemus ad Dominum.</p>	<p>R. We have them fixed on God.</p>
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And when he adds:

<p>V. Gratias agamus Domino Deo nostro.</p>	<p>V. Let us give thanks to the Lord our God.</p>
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Answer him with all the earnestness of your soul:

<p>R. Dignum et justum est.</p>	<p>R. It is meet and just.</p>
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Then the priest :

THE PREFACE

(For the Sundays)

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

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, who together with thy only-begotten Son and the Holy Ghost art one God and one Lord: not in the singularity of one Person, but in the Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the Persons, an unity in the essence, and an equality in the Majesty. Whom the Angels and Archangels, the Cherubim also and Seraphim praise, and cease not daily to cry out with one voice, saying, Holy, &c.

THE PREFACE

(For the Week-days)

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

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

Seraphim, socia exultatione vens and the heavenly Vir-
concelebrant. Cum quibus tues, and the blessed Sera-
et nostras voces, ut admitti phim, with common jubilee,
jubeas deprecamur, supplici glorify it. Together with
confessione dicentes. whom, we beseech thee that
we may be admitted to join
our humble voices, saying :

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

Sanctus, sanctus, sanctus, Holy, holy, holy, Lord God
Dominus Deus sabaoth ! of hosts !

Pleni sunt cœli et terra Heaven and earth are full
gloria tua. of thy glory.

Hosanna in excelsis ! Hosanna in the highest !

Benedictus qui venit in Blessed be the Saviour who
nomine Domini. is coming to us in the name
of the Lord who sends him.

Hosanna in excelsis ! Hosanna be to him in the
highest !

After these words commences the Canon, that mysterious prayer in the midst of which heaven bows down to earth, and God descends unto us. The voice of the priest is no longer heard ; yea, even at the altar, all is silence. It was thus, says the Book of Wisdom, in the quiet of silence, and while the night was in the midst of her course, that the almighty Word came down from His royal throne.¹ Let us await Him in a like silence, and respectfully 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 O God, who manifestest
Pater, per Jesum Christum thyself unto us by means of
Filium tuum Dominum no- the mysteries which thou hast

¹ Wisd. xviii. 14, 15.

strum, 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.

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 incolunitatis 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, Andree, Ja-

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,

cobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis, et Thad-
 dæi: Lini, Cleti, Clementis,
 Xysti, Corneli, Cypriani,
 Laurentii, Chrysogoni, Jo-
 annis et Pauli, Cosmæ et
 Damiani, et omnium sancto-
 rum tuorum, quorum meritis
 precibusque concedas, ut in
 omnibus protectionis tuæ mu-
 niamur auxilio. Per eundem
 Christum Dominum nostrum.
 Amen.

that we wish to honour by it
 the memory of the glorious
 and ever Virgin Mary; of the
 apostles, confessors, virgins
 and of all the saints; that so
 they may assist us, by their
 powerful intercession, to be-
 come worthy to contemplate
 thee, as they now do, in the
 mansions 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, in a few instants,
 is to yield its place to the living Host, upon whom all
 our iniquities are to be laid.

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

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

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

Yea, Lord, this is the mo-
 ment 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 the Emmanuel, the 'God with us,' is 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 upon our altar. Glory and love be to Him for ever! But He has come that He may be immolated; for which reason 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 the bread and wine have ceased to exist: the species alone are left, veiling, as it were, the Body and Blood, lest fear should keep us from a mystery, which God gives us in order to give us confidence. Let us associate ourselves to the angels, who tremblingly look upon this deepest wonder.

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

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

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

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 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 Abrahamæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

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

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

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

Supplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ: ut quotquot ex hæc 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's dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them who have a claim on our suffrages.

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

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

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

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

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

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

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

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

Per omnia sæcula sæculo- For ever and ever.
rum.

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 God's children, the priest recites it aloud, and begins by inviting us all to join in it.

OREMUS

LET US PRAY

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

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

THE LORD'S PRAYER

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

R. Amen.

R. Amen.

Then he says :

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

To this paternal wish reply :

R. Et cum spiritu tuo. *R. 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 :

<i>Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.</i>	Glory be to thee, O Saviour of the world, who didst, in thy Passion, permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.
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Offer now your prayer to the ever-living Lamb, whom St. John saw on the altar of heaven 'standing though slain' : say to this your Lord and King :

<i>Agnus Dei, qui tollis peccata mundi, miserere nobis.</i>	Lamb of God, who takest away the sins of the world, have mercy on us.
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<i>Agnus Dei, qui tollis peccata mundi, miserere nobis.</i>	Lamb of God, who takest away the sins of the world, have mercy on us.
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<i>Agnus Dei, qui tollis peccata mundi, dona nobis pacem.</i>	Lamb of God, who takest away the sins of the world, give us peace.
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Peace is the grand object of our Saviour's coming into the world : He is the Prince of peace. The divine Sacrament of the Eucharist ought therefore to be the mystery of peace, and the bond of Catholic unity ;

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

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

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

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

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

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

¹ 1 Cor. x. 17.

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 Christo, 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 bride : ' 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 mayst 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 accipiam, et nomen Domini invocabo. 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 canticle : ' 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 Advent are given in the next chapter, p. 94.

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

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

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

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

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to them; and thus fit me for that glorious light of thy coming, that I may not then be confounded.

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, with most earnest entreaty, for the coming of the Messias, who will accomplish those august mysteries, the renewal of which in the holy Mass is the chief support of the Christian life.

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

Dominus vobiscum.

The Lord be with you.

Answer him:

Et cum spiritu tuo.

And with thy spirit.

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

Ite, Missa est.

Go, the Mass is finished.

R. Deo gratias.

R. Thanks be to God.

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

behoves us to increase our prayers; he therefore says :

V. Benedicamus Domino.
R. Deo gratias.

V. Let us bless the Lord.
R. Thanks be to God.

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

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

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.

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

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*. Pray that you may be of the number of those, who will *receive Him*, when He comes, this year, into the midst of His people.

Initium sancti Evangelii secundum Joannem.

The beginning of the holy Gospel according to John.

Cap. i.

Ch. 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,

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,

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

R. Deo gratias.

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

R. Thanks be to God.

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING ADVENT

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

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

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

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

BEFORE COMMUNION

ACT OF FAITH

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

ACT OF HUMILITY

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

ACT OF CONTRITION

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

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

ACT OF LOVE

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

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

AFTER COMMUNION

ACT OF ADORATION

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

ACT OF THANKSGIVING

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

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

ACT OF LOVE

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

ACT OF OBLATION

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

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

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

CHAPTER THE SEVENTH

ON THE OFFICE OF VESPERS DURING ADVENT

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

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

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

*V. Deus, in adjutorium
meum intende.*

*R. Domine, ad adjuvan-
dum me festina.*

*V. Incline unto my aid, O
God.*

*R. O Lord, make haste to
help me.*

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. Alleluia.

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

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

PSALM 109

Dixit Dominus Domino meo : * Sede a dextris meis.

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

Donec ponam inimicos tuos : * scabellum pedum tuorum.

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

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

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

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

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

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

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

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

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

Judicabit in nationibus, implebit ruinas : * conquas-

He shall also judge among nations : in that terrible

sabit capita in terra multorum.

De torrente in via bibet : *
propterea exaltabit caput.

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

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

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

PSALM 110

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

Magna opera Domini : * exquisita in omnes voluntates ejus.

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

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

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

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

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

Redemptionem misit popu-

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

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

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

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

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

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

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

He hath sent Redemption

lo suo : * mandavit in æt-
ernum testamentum suum.

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

Intellectus bonus omnibus
facientibus eum : * laudatio
ejus manet in sæculum sæ-
culi.

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

to his people, *and this Redeemer will soon appear* : 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 111

Beatus vir, qui timet Do-
minum : * 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 mise-
retur et commodat, disponet
sermones suos in judicio : *
quia in æternum non com-
movebitur.

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

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

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
judgement : because he shall
not be moved for ever.

The just shall be in ever-
lasting 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.

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.

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

PSALM 112

Laudate, pueri, Dominum : * laudate nomen Domini.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PSALM 113

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

Facta est Judæa sanctifica-
tio ejus : * Israel potestas
ejus.

Mare vidit, et fugit : * Jor-
danis 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 di-
cant gentes : Ubi est Deus
eorum ?

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

Simulacra Gentium argen-
tum et aurum : * opera ma-
nuum hominum.

Os habent et non loquen-
tur : * oculos habent, et non
videbunt.

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

Judea was made his sanc-
tuary : Israel his dominion.

The sea saw and fled : Jor-
dan 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
hill into fountains of waters.

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

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

But our God is in heaven :
he hath done all things what-
soever 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.

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

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

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

Domus 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 cælum et terram.

Cælum cæli 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.

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

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

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

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

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

They that fear 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.

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

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

HYMN ¹

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

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

Commune qui mundi nefas
Ut expiaries, ad crucem,
E Virginis sacrario
Intacta prodis victima.

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

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

To expiate the sin of the whole world, thou didst come from the sanctuary of the Virgin's womb, a victim destined to the cross.

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

R. *breve*. Ostende nobis Domine, * Misericordiam tuam, Ostende.

V. Et salutare tuum da nobis: * Misericordiam.

Gloria Patri, &c. Ostende.

Short Resp. Show us, O Lord, * Thy mercy. Show us.

V. And grant us Thy salvation. * Thy mercy.

Glory be to the Father, etc. Show us.

HYMN

Conditor alme siderum,
Æterna lux credentium,
Christe Redemptor omnium,
Exaudi preces supplicum.

Qui condolens interitu
Mortis perire sæculum,
Salvasti mundum languidum,
Donans reis remedium:

Vergente mundi vespere,
Uti sponsus de thalamo,
Egressus honestissima
Virginis matris clausula:

Cujus forti potentia
Genu curvantur omnia,
Cœlestia, terrestria,
Nutu fatentur subdita.

Te deprecamur, agie,
Venture judex sæculi,
Conserva nos in tempore,
Hostis a telo perfidi.

Laus, honor, virtus, gloria,
Deo Patri, et Filio,
Sancto simul Paraclito,
In sæculorum sæcula.

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

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

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

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

R. Aperiatur terra et ger-
minet Salvatorem.

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

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

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

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

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

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

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

Deposuit potentes de sede :
* et exaltavit humiles.

Esurientes implevit bonis :
* et divites dimisit inanes.

Suscepit Israel puerum
suum : * recordatus miseri-
cordiæ suæ.

Sicut locutus est ad patres
nostros : * Abraham et se-
mini ejus in sæcula.

My soul doth magnify the
Lord ;

And my spirit hath rejoiced
in God my Saviour.

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

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

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

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

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

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, is given in the proper of each Sunday.

The Vespers end with the following versicles :

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per
misericordiam Dei requie-
scent in pace.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

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

R. Amen.

CHAPTER THE EIGHTH

ON THE OFFICE OF COMPLINE DURING ADVENT

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 :

V. Jube, domne, benedicere.

V. Pray, father, give thy blessing.

The priest answers :

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.

R. Amen.

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

R. 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 : because your adversary the devil, like a roaring lion, goeth about seeking whom he may devour : whom resist ye, strong in faith. But thou, O Lord, have mercy on us.

The choir answers :

R. Deo gratias.

R. Thanks be to God.

Then the priest :

V. Adjutorium nostrum in nomine Domini.

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

The choir :

R. Qui fecit cœlum et terram.

R. Who hath made heaven and earth.

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

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

V. Convertete nos, Deus, salutaris noster.

V. Convert us, O God, our Saviour.

R. Et averte iram tuam a nobis.

R. And turn away thine anger from us.

V. Deus, in adjutorium meum intende.

V. Incline unto my aid, O God.

R. Domine, ad adjuvandum me festina.

R. O Lord, make haste to help me.

Gloria Patri, &c.

Glory, &c.

ANT. Miserere.

ANT. Have mercy.

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

PSALM 4

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

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

Miserere mei : * et exaudi orationem meam.

Have mercy on me : and hear my prayer.

Filii hominum, usquequo gravi corde ? * ut quid diligitis vanitatem, et quæritis mendacium ?

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

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

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

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

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

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

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

In pace in idipsum : * dormiam et requiescam.

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

The 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 show us our Saviour.

PSALM 90

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Verumtamen oculis tuis considerabis : * et retributionem peccatorum videbis.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thou shalt walk upon the asp and 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.

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. Miserere mei, Domine, et exaudi orationem meam.

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

HYMN¹

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

Procul recedant somnia,
Et noctium phantasmata :
Hostemque nostrum com-
prime,
Ne polluantur corpora.

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

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

¹ According to the monastic rite, as follows :

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.

Procul recedant somnia
Et noctium phantasmata ;

Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum sancto Spiritu.

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

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

CAPITULUM

(Jeremias xiv.)

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

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

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

Gloria. In manus tuas.

V. Custodi nos, Domine,
ut pupillam oculi.

R. Sub umbra alarum tua-
rum protege nos.

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.

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

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

Glory. Into thy hands.

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

R. Protect us under the
shadow of thy wings.

ANT. Save us.

The canticle of the venerable Simeon—who, while holding the divine Infant in his arms, proclaimed Him to be the *light of the Gentiles*, and then slept the sleep of the just—admirably expresses the rest which a good Christian, whose heart is united to God, enjoys in Jesus ; for, as the apostle says, whether we wake or sleep, we live together with Him who died for us.¹

CANTICLE OF SIMEON

(St. Luke ii.)

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

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

¹ 1 Thessa. v. 10.

Quia viderunt oculi mei:
* salutare tuum,

Quod parasti : * ante faciem
omnium populorum.

Lumen ad revelationem
Gentium : * et gloriam plebis
tuæ Israel.

Gloria Patri, et Filio, etc.

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

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.

PRAYERS

Kyrie eleison, Christo elei-
son. Kyrie eleison.

Pater noster.

V. Et ne nos inducas in
tentationem.

R. Sed libera nos a malo.

V. Credo in Deum, &c.

V. Carnis resurrectionem.

R. Vitam æternam. Amen.

V. Benedictus es, Domine
Deus patrum nostrorum.

R. Et laudabilis et glorio-
sus in sæcula.

V. Benedicamus Patrem, et
Filium, cum sancto Spiritu.

R. Laudemus, et super-
exaltemus eum in sæcula.

V. Benedictus es, Domine,
in firmamento cæli.

R. Et laudabilis, et glori-
osus, et superexaltatus in
sæcula.

V. Benedicat et custodiat
nos omnipotens et misericors
Dominus. R. Amen.

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

Our Father.

V. And lead us not into
temptation.

R. But deliver us from evil.

V. I believe in God, &c.

V. The resurrection of the
body.

R. And life everlasting.
Amen.

V. Blessed art thou, O
Lord God of our fathers.

R. And praiseworthy and
glorious for ever.

V. Let us bless the Father,
and the Son, with the Holy
Ghost.

R. Let us praise and mag-
nify him for ever.

V. Thou art blessed, O
Lord, in the firmament of
heaven.

R. And praiseworthy, and
glorious, and magnified for
ever.

V. May the almighty and
merciful Lord bless us and
keep us. R. Amen.

V. Dignare, Domine, nocte ista.

R. Sine peccato nos custodire.

V. Miserere nostri, Domine.

R. Miserere nostri.

V. Fiat misericordia tua, Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

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

R. As we have hoped in thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

After these prayers (which are omitted if the Office be of a double rite), the priest says :

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

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.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

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

R. Amen.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive 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.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

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

R. Amen.

ANTHEM TO THE BLESSED VIRGIN

Alma Redemptoris Mater,
 quæ pervia cæli
 Porta manes, et stella maris,
 succurre cadenti,
 Surgere qui curat, populo: tu
 quæ genuisti,
 Natura mirante, tuum san-
 ctum Genitorem,
 Virgo prius ac posterius, Ga-
 brielis ab ore
 Sumens illud Ave, peccato-
 rum miserere.

V. Angelus Domini nun-
 tiavit Mariæ.

R. Et concepit de Spiritu
 sancto.

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

V. The angel of the Lord
 declared unto Mary.

R. And she conceived of
 the Holy Ghost.

OREMUS

Gratiam tuam quæsumus,
 Domine, mentibus nostris in-
 funde, ut qui, angelo nuntian-
 te, Christi Filii tui Incarn-
 ationem cognovimus, per
 Passionem ejus et crucem ad
 Resurrectionis gloriam per-
 ducamur. Per eundem Chri-
 stum Dominum nostrum.

R. Amen.

V. Divinum auxilium ma-
 neat semper nobiscum.

R. Amen.*

LET US PRAY

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

R. Amen.

V. May the divine assist-
 ance remain always with us.

R. Amen.

Then, in secret, *Pater, Ave, and Credo.*

* In the monastic rite, this response is as follows:—

R. Et cum fratribus nostris
 absentibus. Amen.

R. And with our absent
 brethren. Amen.

PROPER OF THE TIME

PROPER OF THE TIME

UNDER this heading of *Proper of the Time*, we here comprise the movable Office of the Sundays and Ferias of Advent. Though anxious to give to the faithful the flowers of the Advent liturgy, yet were we to bring forward even those which might be considered as the choicest, four volumes would have barely sufficed. The fear of making our work too expensive to the faithful, persuaded us to limit it within much narrower bounds, and out of the abundant treasures before us, to give what we thought could be least dispensed with.

The plan we have adopted is this: We give the whole of the Mass and Vespers for the four Sundays of Advent. On the ferial days, we give one, at least, of the lessons from Isaias, which are read in the Office of Matins; adding to this a hymn or sequence, or some other poetic liturgical composition. All these have been taken from the gravest sources, for example, from the Roman and Mozarabic breviaries, from the Greek anthology and menæa, from the missals of the middle ages, &c. After this hymn or sequence, we have given a prayer from the Ambrosian, Gallican, or Mozarabic missal. So that the faithful will find in our collection an unprecedented abundance of liturgical formulæ each of which carries authority with it, as being taken from ancient and approved sources.

We have not thought it desirable to give a commentary to each of the liturgical formulæ inserted in our work. It seemed to us that they would be rendered sufficiently intelligible by the general ex-

planation which runs through our work, in which explanation we have endeavoured to excite the devotion of the reader, give unity to the several parts, and afford solid instruction. We shall thus avoid all those repetitions and commonplace remarks, which do little more than fatigue the reader.

We have inserted the *Great Antiphons* and the Office of Christmas Eve in the proper of the saints, because both of these have fixed days in the calendar, and to put them in the proper of the time, as they stand in the breviary and missal, would have required us to introduce into a book, destined for the laity, rubrics somewhat complicated, which would, perhaps, not have been understood.

THE FIRST SUNDAY OF ADVENT

THIS Sunday, the first of the ecclesiastical year, is called, in the chronicles and charts of the middle ages, *Ad te levavi* Sunday, from the first words of the Introit; or, *Aspiciens a longe*, from the first words of one of the responsories of Matins.

The Station¹ is at St. Mary Major's. It is under the auspices of Mary—in the splendid basilica which possesses the crib of Bethlehem, and is therefore called, in ancient documents, St. Mary's *ad Præsepe*—that the Roman Church recommences, each year, the sacred cycle. It would have been impossible to select a place more suitable than this for saluting the approach of the divine birth, which is to gladden heaven and earth, and manifest the sublime portent of a Virgin Mother. Let us go in spirit to this august temple, and unite in the prayers which are there being offered up: they are the very ones we also use, and which we will now explain.

In the night Office, the Church commences the reading of the Book of Isaias, who, of all the Prophets, has the most distinctly and explicitly foretold the Messiah; and she continues this same Book until Christmas day inclusively. Let us strive to enter into the teaching of the holy prophet, and let the eye of our faith affectionately recognize the promised Saviour in the descriptions, sometimes consoling and sometimes terrifying, under which Isaias depicts Him.

¹ The Stations marked in the Roman missal for certain days in the year, were formerly processions, in which the whole clergy and people went to some given church, and there celebrated the Office and Mass. This usage, which dates from the earliest period of the Roman Church, and of which St. Gregory the Great was but the restorer, still exists, at least in a measure; for the Stations are still observed, though with less solemnity and concourse of people, on all the days specified in the missal.

The first words of the Church, in the still midnight, are these :

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

This first duty of adoration complied with, let us listen to the oracle of the prophet Isaias, delivered to us by the holy Church.

Incipit liber Isaiaë Prophetæ. Beginning of the Book of the Prophet Isaias.

Cap. i

Ch. i.

Visio Isaiaë filii Amos, quam vidit super Judam et Jerusalem, in diebus Oziaë, Joathan, Achaz, et Ezechiæ regum Juda. Audite, cœli, et auribus percipe, terra; quoniam Dominus locutus est: Filios enutrivit et exaltavit: ipsi autem spreverunt me. Cognovit bos possessorem suum, et asinus præsepe Domini sui: Israel autem me non cognovit, et populus meus non intellexit. Væ genti peccatrici, populo gravi iniquitate, somini nequam, filiis scelerosis. Dereliquerunt Dominum, blasphemaverunt Sanctum Israel, abalienati sunt retrorsum. Super quo percutiam vos ultra, addentes prævaricationem? Omne caput languidum, et omne cor mœrens. A planta pedis usque ad verticem non est in eo sanitas: vulnus, et livor et plaga tumens, non est circumligata, nec curata medicamine, neque fota oleo.

The vision of Isaias, the son of Amos, which he saw concerning Juda and Jerusalem, in the days of Ozias, Joathan, Achaz, and Ezechias, kings of Juda. Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken: I have brought up children, and exalted them: but they have despised me. The ox knoweth his owner, and the ass his master's crib: but Israel hath not known me, and my people hath not understood. Woe to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children. They have forsaken the Lord, they have blasphemed the holy One of Israel, they are gone away backwards. For what shall I strike you any more, you that increase transgression? The whole head is sick, and the whole heart is sad. From the sole of the foot unto the top of the head, there is no soundness therein; wounds, and bruises, and swelling sores; they are not bound up, nor dressed, nor fomented with oil.

These words of the holy prophet, or rather of God who speaks to us by the prophet, should make a deep impression on the children of the Church, at this opening of the holy period of Advent. Who could hear without trembling this voice of our Lord, who is despised and unknown even at the very time when He is coming to visit His people? Lest men should be terrified at the splendour of His majesty, He divested Himself of it; and far from acknowledging the divine power of Him who thus humbled Himself out of love to them, these men have refused even to know Him; and the crib where He lay after His birth, had, at first, but two dumb animals to honour or notice it. Do you feel, Christians, how just are the complaints which your God here makes? And how your indifference for all His love is an insult? He calls heaven and earth to witness; He utters anathema against the sinful nation, His ungrateful children. Let us honestly confess that we, too, have not known the value of our Jesus' visit to us, and that we have but too faithfully imitated the obduracy of the Jews, who heeded not the bright light when it burst upon their darkness. In vain did the angels sing on that December night; in vain did shepherds receive and welcome the invitation to adore the Babe and know Him; in vain did the Magi come from the east, asking where they were to find the crib of the King that was born. At this last example, the city of Jerusalem was somewhat moved; but the astonishment was only for a moment, and the old indifference soon stifled the good tidings.

Thus it is, O Jesus, that Thou comest unto darkness, and darkness does not comprehend Thee. We beseech Thee, let our darkness comprehend the light, and desire it. The day will come when Thou wilt disperse the spiritual and voluntary darkness of men by the awful light of Thy justice. Thy glory, O sovereign Judge, will be magnificent on that day, and

we love to think upon Thy having it : but during these days of our life on earth, deliver us from Thy wrath. We are one great wound from the sole of the foot unto the top of the head ; Thou knowest not where to strike : be, then, a Saviour, O Jesus, in this coming, for which we are now preparing. *The whole head is sick, and the whole heart is sad* : come, and raise up this *head* which shame and vile passions bow down to the earth. Come, and comfort this *heart* oppressed with sin and fear. We confess it, our *wounds* are deep and sore ; come, thou good Samaritan, pour in Thy soothing *oil* and heal them.

The whole world is in expectation of its Redeemer ; come, dear Jesus, show Thyself to it by granting it salvation. The Church, Thy bride, is now commencing another year, and her first word is to Thee, a word which she speaks in the anxious solicitude of a mother for the safety of her children ; she cries out to Thee, saying : ' Come ! ' No, we will go no farther in our journey through the desert of this life without Thee, O Jesus ! Time is passing quickly away from us ; our day is perhaps far spent, and the shades of our life's night are fast coming on ; arise, O divine Sun of justice. Come ! guide our steps and save us from eternal death.

MASS

While the priest is approaching the altar, there to offer up the holy sacrifice, the Church opens her chants by this beautiful one, which so well expresses her confidence as the beloved bride of Jesus. Let us repeat it together with her, and let the heart be in harmony with our voice, for the Saviour comes to each of us in proportion to the earnestness of our longing for Him.

INTROIT

Ad te levavi animam
meam: Deus meus, in te
confido, non erubescam;
neque irrideant me inimici
mei, etenim universi qui te
exspectant non confunden-
tur.

Ps. Vias tuas, Domine,
demonstra mihi: et semitas
tuas edoce me.

V. Gloria Patri, et Filio, et
Spiritus sancto. Sicut erat in
principio, et nunc, et semper,
et in sæcula sæculorum.

Amen.

Repeat: Ad te levavi.

To thee have I lifted up
my soul: in thee, O my God,
I put my trust, let me not
be ashamed: neither let my
enemies laugh at me: for
none of them that wait on
thee shall be confounded.

Ps. Show, O Lord, thy
ways to me, and teach me
thy paths.

V. 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.

Repeat: To thee.

After the *Kyrie eleison*, the priest embodies in the following prayers, called on that account the *Collects*, all the desires and petitions of the Church for this first Sunday:

COLLECT

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

R. Amen.

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

R. Amen.

It is right that we should also beg, during this holy season, the all-powerful mediation of her who, at first, was the sole depositary of the great secret

which was to give life to the world. Let us then say with the priest :

IN HONOUR OF THE BLESSED VIRGIN

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

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

To this is immediately added one of the following prayers :

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 the Church : that, all oppositions and errors being removed, she may serve thee with a secure liberty. Through, &c.

FOR THE POPE

Deus, omnium fidelium Pastor et Rector, famulum tuum N. quem pastorem Ecclesiæ tuæ præesse voluisti, propitius respice : da ei, quæsumus, verbo et exemplo, quibus præest, proficere : ut ad vitam, 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, &c.

EPISTLE

Lectio Epistolæ beati Pauli
Apostoli ad Romanos.

Lesson of the Epistle of
St. Paul the Apostle to
the Romans.

Cap. xiii.

Ch. xiii.

Fr̄atres, scientes quia hora est jam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus. Nox præcessit, dies autem appropinquavit. Abjiciamus ergo opera tenebrarum, et induamur arma lucis. Sicut in die honeste ambulemus: non in comensationibus et ebrietatibus, non in cubilibus et impudiciis, non in contentione et æmulatione: sed induimini Dominum Jesum Christum.

Brethren, know that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

The Saviour, then, who is coming to us is the clothing which we are to *put on* over our spiritual nakedness. Here let us admire the goodness of our God, who, remembering that man hid himself after his sin, because he was naked, vouchsafes Himself to become man's clothing, and to cover with the robe of His Divinity the misery of human nature. Let us, therefore, be on the watch for the day and the hour when He will come to us, and take precautions against the drowsiness which comes of custom and self-indulgence. The light will soon appear; may its first rays be witness of our innocence, or at least of our repentance. If our Saviour is coming to put over our sins a covering which is to hide them for ever, the least that we, on our part, can do, is to retain no further affection for those sins, else it will be said of us that we refused our salvation. The last words of this Epistle are those which caught

the eye of St. Augustine, when, after a long resistance to the grace which pressed him to give himself to God, he resolved to obey the voice which said to him: '*Tolle lege*; take and read.' They decided his conversion; he immediately resolved to abandon the worldly life he had hitherto led, and to *put on Christ Jesus*. Let us begin this very day, and imitate this saint. Let us long for that dear and glorious *clothing* with which the mercy of our heavenly Father is so soon to cover us; and let us say with the Church these touching words, which we cannot repeat too often during this time of the year:

GRADUAL

Universi qui te expectant,
non confundentur, Domine.

V. Vias tuas, Domine,
notas fac mihi: et semitas
tuas edoce me. Alleluia,
alleluia.

V. Ostende nobis, Do-
mine, misericordiam tuam:
et salutare tuum da nobis.
Alleluia.

None of them that wait on
thee shall be confounded, O
Lord.

V. Show, O Lord, thy
ways to me: and teach me
thy paths. Alleluia, alleluia.

V. Show us, O Lord, thy
mercy: and grant us thy
salvation. Alleluia.

GOSPEL

Sequentia sancti Evangelii
secundum Lucam.

Cap. xxi.

In illo tempore: Dixit Je-
sus discipulis suis: Erunt
signa in sole, et luna, et stel-
lis; et in terris pressura gen-
tium præ confusione sonitus
maris et fluctuum: arescen-
tibus hominibus præ timore
et expectatione, quæ super-
venient universo orbi: nam
virtutes celorum move-
buntur; et tunc videbunt
Filium hominis venientem
in nube cum potestate ma-

Sequel of the holy Gospel
according to Luke.

Ch. xxi.

At that time: Jesus said to
his disciples: There shall be
signs in the sun, and in the
moon, and in the stars; and
upon the earth distress of
nations, by reason of the con-
fusion of the roaring of the
sea, and of the waves; men
withering away for fear, and
expectation of what shall
come upon the whole world:
for the powers of the heavens
shall be moved; and then

gna et majestate. His autem fieri incipientibus, respicite et levate capita vestra; quoniam appropinquat redemptio vestra. Et dixit illis similitudinem: Videte ficulneam, et omnes arbores: cum producant jam ex se fructum, scitis quoniam prope est aestas. Ita et vos cum videritis hæc fieri, scitote quoniam prope est regnum Dei. Amen dico vobis: quia non præteribit generatio hæc, donec omnia fiant. Cælum et terra transibunt: verba autem mea non transibunt.

they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass look up, and lift up your heads; because your redemption is at hand. And he spoke to them a similitude: See the fig-tree and all the trees: when they now shoot forth their fruit, you know that summer is nigh. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

Thou art to come, then, O Jesus, in all the terror of the last judgement, and when men least expect Thee. In a few days Thou art coming to us to clothe our misery with the garment of Thy mercy; a garment of glory and immortality to us; but Thou art to come again on a future day, and in such dread majesty that men will wither away with fear. O my Saviour! condemn me not on that day of the world's destruction. Visit me now in Thy love and mercy; I am resolved to prepare my soul. I desire that Thou shouldst come and be born within me, so that when the convulsions of nature warn me of Thy coming to judge me, I may *lift up my head*, as Thou biddest Thy faithful disciples do, who, when the rest of men shall tremble at the thunder of Thy judgement, will have confidence in Thee, because they have Thee in their hearts.

During the offering of the bread and wine, the

Church, with her look steadfastly fixed on Him who is to come, keeps to her sweet canticle :

OFFERTORY

<p>Ad te levavi animam ineam : Deus meus, in te confido, non erubescam ; neque irrideant me inimici mei : etenim universi, qui te exspectant, non confundentur.</p>	<p>To thee, O Lord, have I lifted up my soul : in thee, O my God, I put my trust ; let me not be ashamed ; neither let my enemies laugh at me : for none of them that wait on thee shall be con- founded.</p>
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After the oblation, she silently presents to God the petitions of all her children by the following prayers :

THE SECRETS

<p>Hæc sacra nos, Domine, potenti virtute mundatos, ad suum faciant puriores venire principium. Per Dominum.</p>	<p>Grant, O Lord, that these sacred mysteries may cleanse us by their powerful virtue, and bring us with greater purity to him, who was the author and institutor of them. Through, &c.</p>
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OF THE BLESSED VIRGIN

<p>In mentibus nostris, quæ- sumus, Domine, veræ fidei sacramenta confirma ; ut qui conceptum de Virgine Deum verum et hominem confitemur, per ejus salu- tiferæ Resurrectionis poten- tiam, ad æternam mereamur pervenire lætitiã.</p>	<p>Strengthen, we beseech thee, O Lord, in our souls the mysteries of the true faith : that we who confess him that was conceived of a Virgin, to be true God and true man, may, by the power of his saving Resurrection, deserve to come to eternal joys.</p>
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AGAINST THE PERSECUTORS OF THE CHURCH

<p>Protege nos, Domine, tuis mysteriis servientes ; ut di-</p>	<p>Protect us, O Lord, while we assist at thy sacred mys-</p>
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vinis rebus inhærentes, et corpore tibi famulemur et mente. Per Dominum. teries: that being employed in acts of religion, we may serve thee both in body and mind. Through, &c.

FOR THE POPE

Oblatis, quæsumus, Domine, placare muneribus: et famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, assidua protectione gubernâ. Per Dominum. Be appeased, O Lord, with the offering we have made: and cease not to protect thy servant N., whom thou hast been pleased to appoint Pastor over thy Church. Through, &c.

After the Communion of the priest and people, the choir sings these beautiful words of David in praise of the sweetness of the divine *Fruit*, whom *our earth* is going to bring forth, and who has just given Himself, by anticipation, to His faithful servants. This *earth*, which is *ours*, and which, as the prophet Isaias says, opens and buds forth the Saviour, is the blessed Virgin Mary made fruitful by the dew of heaven.

COMMUNION

Dominus dabit benignitatem: et terra nostra dabit fructum suum. The Lord will give his goodness: and our earth shall yield her fruit.

Then follow the concluding prayers of thanksgiving.

POSTCOMMUNION

Suscipiamus, Domine, misericordiam tuam in medio templi tui: ut reparationis nostræ ventura solemnitas congruis honoribus præcedamus. Per Dominum. May we receive, O Lord, thy mercy in the midst of thy temple: that with due honour we may prepare for the approaching solemnity of our reparation. Through, &c.

OF THE BLESSED VIRGIN

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

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

AGAINST THE PERSECUTORS OF THE CHURCH

Quæsumus, Domine Deus noster: ut quos divina tribuis participatione gaudere, humanis non sinas subjacere periculis.

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.

FOR THE POPE

Hæc nos, quæsumus Domine, divini sacramenti perceptio protegat: et famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, una cum commisso sibi grege salvet semper et muniat. Per Dominum.

May the participation of this divine Sacrament protect us, we beseech thee, O Lord; and always procure safety and defence to thy servant N., whom thou hast appointed Pastor over thy Church, together with the flock committed to his charge. Through, &c.

VESPERS

The psalms of the Sunday are given above, page 101. The choir chants, with each psalm, one of the five following antiphons:

1. ANT. In illa die stillabunt montes dulcedinem, et colles fluent lac et mel, alleluia.

1. ANT. On that day the mountains shall drop sweetness, and the hills shall flow with milk and honey, alleluia.

2. ANT. Jucundare filia

2. ANT. Be glad, O daugh-

Sion, et exulta satis, filia Jerusalem, alleluia.

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

4. ANT. Omnes sitientes, venite ad aquas: quærite Dominum, dum inveniri potest, alleluia.

5. ANT. Ecce veniet Propheta magnus, et ipse renovabit Jerusalem, alleluia.

ter of Sion: and rejoice exceedingly, O daughter of Jerusalem, alleluia.

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

4. ANT. O all you that thirst, come to the waters: seek the Lord, while he may be found, alleluia.

5. ANT. Behold the great Prophet will come, and he himself will renew Jerusalem, alleluia.

CAPITULUM

Fratres, hora est jam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus.

Brethren, it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed.

The hymn, *Creator alme siderum*, the verse *Rorate* and the canticle *Magnificat*, are given on pages 107 and 109.

ANTIPHON OF THE MAGNIFICAT

Ne timeas, Maria; invenisti enim gratiam apud Dominum: ecce concipies, et paries Filium, alleluia.

Fear not, Mary; for thou hast found favour with the Lord: behold thou shalt conceive, and bring forth a Son, alleluia.

OREMUS

Excita, quesumus, Domine, potentiam tuam et veni: ut ab imminentibus peccatorum nostrorum periculis, te mereamur protegente eripi, te libcrante sal-

LET US PRAY

Exert, we beseech thee, O Lord, thy power and come; that by thy protection we may be freed from the imminent dangers of our sins, and be saved by thy mercy. Who

vari. Qui vivis et regnas cum Deo Patre in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end.

R. Amen.

MONDAY

OF THE FIRST WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

De Isaias Propheta.

Cap. i.

Lavamini, mundi estote, auferite malum cogitationum vestrarum ab oculis meis: quiescite agere perverse, discite benefacere: quærite judicium, subvenite oppresso, judicate pupillo, defendite viduam. Et venite, et arguite me, dicit Dominus. Si fuerint peccata vestra ut coccinum, quasi nix dealbabuntur: et si fuerint rubra quasi vermiculus, velut lana alba erunt.

Come, let us adore the King our Lord, who is to come.

From the Prophet Isaias.

Ch. i.

Wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely, learn to do well; seek judgement, relieve the oppressed, judge for the fatherless, defend the widow. And then come, and accuse me, saith the Lord. If your sins be as scarlet, they shall be made as white as snow; and if they be red as crimson, they shall be white as wool.

The Saviour, who is so soon to be with us and to save us, warns us not only to prepare ourselves to appear before Him, but also to purify our souls. 'It is most just,' says St. Bernard, 'that the soul, which was the first to fall, should be the first to rise. Let us therefore defer caring for the body, until the day when Jesus Christ will come and reform it by the Resurrection; for, in the first coming, the Precursor says to us: "Behold the Lamb of God, who taketh away the sins of the world." Observe, he says not the maladies of the body, nor the miseries of the

flesh ; he says sins, which are the malady of the soul, and the corruption of the spirit. Take heed, then, thou my body, and wait for thy turn and time. Thou canst hinder the salvation of the soul, and thine own safety is not within thy reach. Let the soul labour for herself, and strive thou too to help her, for if thou sharest in her sufferings thou wilt share in her glory. Retard her perfection, and thou retardest thine own. Thou wilt not be regenerated until God sees His own image restored in the soul.¹ Let us, then, purify our souls. Let us do the works of the spirit, not the deeds of the flesh. Our Saviour's promise is most clear ; He will turn the deep dye of our iniquities into the purest whiteness. He asks but one thing of us : that we sin no more. He says to us : '*Cease to do perversely, and then come and accuse Me, come and complain against Me, if I do not cleanse you.*' O Jesus ! we will not defer a single day of this holy season ; we accept, from this moment, the conditions Thou offerest us. We sincerely desire to make our peace with Thee ; to bring the flesh into subjection to our spirit, to make good all the injustice we have committed against our neighbour, and to hush, by the sighs of our heart-felt compunction, that voice of our sins which has so long cried to Thee for vengeance.

PROSE FOR THE TIME OF ADVENT

(Composed in the eleventh century, and taken from the ancient Roman-French missals)

Salus æterna, indeficiens mundi vita.	Thou our eternal salvation, the never-failing light of the world.
Lux sempiterna, et re- demptio vera nostra.	Light everlasting and our true redemption.
Condolens humana perire sæcla per tentantis numina.	Moved with compassion to see the human race perish by its idolatry offered to its very tempter.

¹ Sixth Sermon of Advent.

Non linqvens excelsa, adisti ima propria clementia.

Mox tua spontanea gratia assumens humana,

Quæ fuerant perdita omnia, salvasti terrea.

Ferens mundo gaudia.

Tu animas et corpora nostra, Christe, expia,

Ut possideas lucida nosmet habitacula.

Adventu primo justifica.

In secundo nosque libera ;

Ut cum facta luce magna, judicabis omnia,

Compti stola incorrupta, nosmet tua subsequamur mox vestigia quocumque visa. Amen.

Thou didst descend to these depths of our misery, yet not leaving thine own high throne above.

Then, by thy own gratuitous love, assuming our human nature,

Thou didst save all on earth that was lost.

Giving joy to this world.

Come, O Christ, purify our souls and bodies.

And make them thy own pure abode.

Justify us by thy first coming.

And in thy second, deliver us ;

That so, when thou judgest all things, on the day of the great light,

We may be adorned with a spotless robe, and may follow thy footsteps wheresoever they are seen. Amen.

PRAYER FROM THE AMBROSIAN BREVIARY

(Second Sunday of Advent)

Dona, quæsumus, omnipotens Deus, cunctæ familiae tuæ hanc voluntatem, Christo Filio tuo, Domino nostro venienti, in operibus justis apte occurrere: ut ejus dexteræ sociati, regnum mereamur possidere cælestæ. Per eundem Christum Dominum nostrum. Amen.

O almighty God! grant, we beseech thee, unto all this thy family, the desire of meeting, by good works, thy Son, Christ our Lord, who is coming to us; that being placed on his right hand, we may deserve the possession of the heavenly kingdom. Through the same Christ our Lord. Amen.

TUESDAY

OF THE FIRST WEEK OF ADVENT

Regem venturum Domi-
num, venite, adoremus.

Come, let us adore the
King our Lord, who is to
come.

De Isaia Propheta.

From the Prophet Isaias.

Cap. ii.

Ch. ii.

Verbum, quod vidit Isaias
filius Amos, super Juda et
Jerusalem. Et erit in novis-
simis diebus præparatus mons
domus Domini in vertice mon-
tium, et elevabitur super
colles: et fluent ad eum
omnes Gentes. Et ibunt
populi multi, et dicent:
Venite, et ascendamus ad
montem Domini et ad do-
mum Dei Jacob: et docebit
nos vias suas: et ambulabi-
mus in semitis ejus, quia de
Sion exhibit lex, et verbum
Domini de Jerusalem.

The word that Isaias the
son of Amos saw concerning
Juda and Jerusalem. And
in the last days the moun-
tain of the house of the Lord
shall be prepared on the top
of mountains, and it shall be
exalted above the hills: and
all nations shall flow unto it.
And many people shall go,
and say: Come and let us
go up to the mountain of the
Lord, and to the house of the
God of Jacob: and he will
teach us his ways: and we
will walk in his paths, for
the law shall come forth
from Sion, and the word of
the Lord from Jerusalem.

How the Church loves to hear and say these grand words of the prophet: *Come, let us go up to the mountain of the Lord!* She repeats them in the Lauds of every feria in Advent; and her children bless the Lord, who, that we might have no difficulty in finding Him, has made Himself like to a high mountain; high, indeed, yet can we all ascend it. It is true that, at first, this mountain is, as we learn from another prophet, a small stone which is scarcely

perceptible, and this to show the humility of the Messiah at His birth ; but it soon becomes great, and all people see it, and are invited to dwell on its fertile slopes, yea, to go up to its very summit, bright with the rays of the Sun of justice. It is thus, O Jesus, that Thou callest us all, and that Thou approachest towards all, and the greatness and sublimity of Thy mysteries are put within the reach of our littleness. We desire to join, without delay, that happy multitude of people which is journeying on towards Thee ; we are already with them ; we are resolved to fix our tent under Thy shadow, O Mountain ever blessed ! There shelter us, and let us be out of reach of the noise of the world beneath us. Suffer us to go so far up, that we may lose all sight of that same world's vanities. May we never forget those paths which lead even to the blissful summit, where the mountain, the figure, disappears, and the soul finds herself face to face with Him, whose vision eternally keeps the angels in rapture, and whose delight is to be with the children of men !¹

HYMN FOR THE TIME OF ADVENT

(Composed in the ninth century, and taken from the hymnarium of B. Joseph-Maria Tommasi)

Sol, astra, terra, sequora,
Adventum Dei altissimi,
Prolem excelsi germinis,
Dives et inops concrepent :

Olim promissum patribus
Partum puellæ inclytum,
Natum ante luciferum,
Dei potentis Filium.

Venturum Regem gloriæ,
Deum regnare regibus ;

May the sun, and stars,
and land, and sea, sound
forth the coming of the most
high God : may the rich and
poor unite their songs of
praise to the Son of the
supreme Creator !

He is the Saviour promised
to our fathers ; the glorious
offspring of a Virgin : the
Son of the mighty God born of
him before the morning star.

He is the King of glory,
and is coming to rule as God

¹ Prov. viii. 31.

Hostem calcare improbum.
Mundum sanare languidum.

Lætentur simul angeli,
Omnes exsultent populi :
Excelsus venit humilis,
Salvare quod perierat.

Deus et homo oritur,
Sanctaque regnat Trinitas ;
Coævus Patri Filius,
Terris descendit Dominus.

Clément prophetæ et pro-
phetent :

Emmanuel jam prope est ;
Mutorum linguæ jam sonent,
Claudi in occursum pergite.

Agnus et fera bestia
Simul manducent paleas :
Agnoscat bos et asinus
Jacentem in præsepio.

Signum regale emicans
Sacrum præcedit verticem ;
Regali nato nobili,
Reges parate munera.

O quam beatum nuntium
Virgo Maria audiit !
Credendo mater fœta fit,
Et virgo virum nesciit.

Omnes gentes et insulæ,
Magnum triumphum plau-
dite,

Cursu cervorum currite :
Redemptor ecce jam venit.

Discant cæcorum oculi,
Clauso sedentes lumine,
Noctis tenebras solvere,
Lumen verum percipere.

Gens Galilæa et Græcia
Credat, Persa et India :
Dignando Deus homo fit,
Et Verbum cum Patre
manet.

over kings, trample our wicked
enemy beneath his feet, and
heal this sick world of ours.

Let the angels rejoice, let
all nations exult ; he that is
high is coming in lowliness to
save what had been lost.

A God-Man is born, and
the holy Trinity reigns ; the
Son co-eternal with the
Father, our Lord, descends
upon our earth.

Let the prophets cry out,
and prophesy : Emmanuel
is nigh unto us. Let the
tongues of the dumb speak,
and ye, poor lame ones, run
to meet him.

Let the lamb and the wild
beast feed with each other :
let the ox and the ass know
him that lies in the manger.

The royal glittering stan-
dard ushers in our divine
Chief : ye kings prepare your
gifts for the noble and royal
Babe.

O the blessed message sent
to the Virgin Mary ! By be-
lieving she conceives ; she is
a Mother, and a Virgin know-
ing not man.

All ye nations and islands
applaud this grand triumph.
Run swiftly as the stag, lo !
the Redeemer is coming.

Let the eyes of the blind,
who have been sitting in
darkness, now learn to throw
off the murky night, and
open to the true light.

Let Galilee, and Greece,
and Persia, and India, receive
the faith : a God deigns to
become man, and remains the
Word with the Father.

Laus, honor, virtus, gloria,
Deo Patri, et Filio,
Una cum sancto Spiritu,
In sempiterna sæcula.

Amen.

Praise, honour, power,
glory, be to God the Father,
and to the Son, together with
the Holy Ghost, for eternal
ages.

Amen.

PRAYER FROM THE GALLICAN MISSAL

(In Adventu Domini, Contestatio)

Deus, cui proprium est ac
singulare, quod bonus es, et
nulla unquam a te es com-
mutatione diversus; propi-
tiare supplicationibus nostris;
et Ecclesiæ tuæ misericor-
diam tuam, quam confitemur,
ostende, manifestans plebi
tuæ Unigeniti tui mirabile
Sacramentum: ut universi-
tate nationum perficiatur,
quod per Verbi tui Evan-
gelium promisisti; et habeat
plenitudo adoptionis, quod
prætulit testificatio veritatis.
Per Christum Dominum no-
strum. Amen.

O God, whose nature and
property is goodness, and
with whom there is no change,
be propitious to our prayers,
and show to thy Church that
mercy of thine which we
confess; show to thy people
the wonderful mystery of thy
only-begotten Son; that thus,
what thou hast promised by
the Gospel of thy Word, may
be fulfilled by all nations
coming to the faith, and the
testimony of truth may be
verified by the completion of
adoption. Through Christ
our Lord. Amen.

WEDNESDAY

OF THE FIRST WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

De Isaia Propheta.
Cap. iii.

Ecce enim dominator Dominus exercituum auferet a Jerusalem et a Juda validum et fortem, omne robur panis, et omne robur aquæ; fortem, et virum bellatorem, judicem, et prophetam, et ariolum, et senem: principem super quinquaginta, et honorabilem vultu, et consiliarium, et sapientem de architectis, et prudentem eloquii mystici. Et dabo pueros principes eorum; et effœminati dominabuntur eis. Ruit enim Jerusalem, et Judas concidit, quia lingua eorum et ad inventiones eorum contra Dominum, ut provocarent oculos majestatis ejus. Agnitio vultus eorum respondit eis, et peccatum suum quasi Sodomam prædicaverunt, nec absconderunt. Væ animæ eorum, quoniam reddita sunt eis mala! Dicite justo quoniam bene, quoniam fructum ad inventionum suarum comedet. Væ impio in malum! retributio enim manuum ejus fiet ei.

Come, let us adore the King, our Lord, who is to come.

From the Prophet Isaias.
Ch. iii.

For behold the sovereign the Lord of hosts shall take away from Jerusalem and from Juda the valiant and the strong, the whole strength of bread, and the whole strength of water; the strong man, and the man of war, the judge and the prophet, and the cunning man, and the ancient, the captain over fifty, and the honourable in countenance, and the counsellor, and the architect, and the skilful in eloquent speech. And I will give children to be their princes; and the effeminate shall rule over them. For Jerusalem is ruined, and Juda is fallen, because their tongue and their devices are against the Lord, to provoke the eyes of his majesty. The show of their countenance hath answered them, and they have proclaimed abroad their sin as Sodom, and they have not hid it. Woe to their souls, for evils are rendered to them! Say to the just man that it is well, for he shall eat the fruit of his doings. Woe to the wicked unto evil! for the reward of his hands shall be given him.

Jerusalem is tending to her destruction ; therefore she is losing all power, and, with the rest, the power of understanding. She no longer knows whither she is going, and she sees not the abyss into which she is plunging. Such are all those men, who never give a thought to the coming of the sovereign Judge ; they are men of whom Moses said in his canticle : ' They are a nation without counsel and without wisdom. O that they would be wise and would understand, and would provide for their last end ! ' The Son of God comes now in the swaddling-clothes of a weak Babe, in the humility of a servant, and, to speak with the prophets, as the dew which falls softly drop by drop ; but it will not always be so. This earth also, which now is the scene of our sins and our hardheartedness, will perish before the face of the angry Judge ; and if we have made it the one object of our love, to what shall we then cling ? ' A sudden death which has happened in your presence,' says St. John Chrysostom, ' or an earthquake, or the bare threat of some dire calamity, terrifies and prostrates you : what then shall it be when the whole earth shall sink beneath your feet ; when you shall see all nature in disorder ; when you shall hear the sound of the last trumpet ; when the sovereign Master of the universe shall appear before you in the fulness of His majesty ? Perchance you have seen criminals dragged to punishment : did they not seem to die twenty times before they reached the place of execution, and before the executioner could lay his hands on them, fear had crushed out life ? ' Oh ! the terror of that last day ! How is it that men can expose themselves to such misery, when, to avoid it, they have but to open their hearts to Him, who is now coming to them in gentlest love, asking them to give Him a place in their souls, and promising to shelter them from the wrath to come, if they will but receive Him ! O Jesus, who can withstand Thy anger at

the last day? Now Thou art our Brother, our Friend, a little Child who is to be born for us: we will therefore make covenant with Thee; so that, loving Thee now in Thy first coming, we may not fear Thee in the second. When Thou comest in that second one, bid Thy angels approach us, and say to us those thrilling words: 'It is well!'

HYMN OF ADVENT

(*Roman breviary, the Office of Matins*)

Verbum supernum prodiens
E Patris æterni sinu,
Qui natus orbi subvenis,
Labente cursu temporis.

O sovereign Word, begotten
of the bosom of the eternal
Father, yet born in the fleet-
ing course of time, thou
bringest succour to the world.

Illumina nunc pectora,
Tuoque amore concrema,
Ut cor caduca deserens
Cœli voluptas impleat.

Enlighten now our hearts,
and inflame them with thy
love, that, being detached
from earthly things, they
may be filled with the joys
of heaven.

Ut cum tribunal Judicis
Damnabit igni noxios,
Et vox amica debitum
Vocabit ad cœlum pios,

That when from his tribu-
nal the Judge shall condemn
the wicked to the flames, and
lovingly call the good to the
heaven they have won,

Non esca flammaram ni-
gros
Volvamur inter turbines;
Vultu Dei sed compotes
Cœli fruamur gaudiis.

We may not be hurled into
the dark pool of fire, but, ad-
mitted to the vision of God,
may enjoy the bliss of heaven.

Patri, simulque Filio,
Tibique, sancte Spiritus,
Sicut fuit sit jugiter
Sæclum per omne gloria.

To the Father, and to the
Son, and to thee, O Holy
Ghost, may there ever be, as
there ever hath been, glory
for ever and ever.

Amen.

Amen.

PRAYER FROM THE MOZARABIC MISSAL

(*In the Mass of the fourth Sunday of Advent, Illation*)

Dignum et justum est, vere
et nobis per omnia expe-
dibile, tuam nos clementiam,

It is meet and just, and
available to us in all things,
that we always should extol,

omnipotens Pater, quibus possumus semper laudibus prædicare; qui bonitate nos ingenuitateque condidisti ac serpentis antiqui fraude decepti, gratuita miseratione a morte velis eripere: qui Filium tuum, quem pro nobis in carne missurus eras, ad terras venturum nasciturumque de Virgine longe antea prædixisti, ejus nativitatæ adventum prætonantibus sanctis prænuntiasti; ut expectatus diu qui fuerat repromissus, magnum mundo faceret gaudium in plenitudine temporum præsentatus. Unde petimus et rogamus ut qui plasma tuum, sicut vere pius et misericors, perire non passus es; sed per humilem adventum Filii tui Domini nostri, quod perierat revocasti; quod jam inventum et reparatum ac revocatum est, sic protegas, sic custodias, sic sanes, sic defendas, sic liberes: ut in illo adventu terribili quo iterato illos venturus est judicare, a quibus et pro quibus est judicatus, tales inveniat quos redemit, ut in æternum possideat quos pretio sui sanguinis acquisivit.

by all possible praises, thy clemency, O almighty Father, who didst create us in holiness and nobleness, and, when the fraud of the old serpent had seduced us, didst in pure mercy deliver us from death. Thou didst foretell, in past ages, that the Son, whom thou wast to send in the flesh for us, would come on this earth and would be born of a Virgin, and by thy holy prophets didst foretell the advent of his birth; and this to the end that he who had been promised, having been long expected, might give great joy to the world when he should come in the fulness of time. Wherefore we pray and beseech thee, that thou, who didst not suffer thy creature to perish, because thou art truly compassionate and merciful, but didst restore what was lost by the humble coming of thy Son, wouldst now so protect, so keep, so heal, so defend, so free, what thou hast found and repaired and restored, that in that dread coming, whereby thy Son shall come a second time to judge those by whom and for whom he himself was judged, he may so find the creatures that he has redeemed, that he may eternally possess those whom he purchased with the price of his Blood.

THURSDAY

OF THE FIRST WEEK OF ADVENT

Regem venturum Domini-
num, venite, adoremus.

De Isaiâ Propheta.

Cap. v.

Cantabo dilecto meo canticum patruelis mei vineæ suæ: Vineâ facta est dilecto meo in cornu filio olei. Et sepivit eam, et lapides elegit ex illa, et plantavit eam electam, et ædificavit turrinam in medio ejus et torcular extruxit in ea: et exspectavit ut faceret uvas, et fecit labruscas. Nunc ergo habitatores Jerusalem, et viri Juda, judicate inter me et vineam meam. Quid est quod debui ultra facere vineæ meæ, et non feci ei? an quod exspectavi ut faceret uvas, et fecit labruscas? Et nunc ostendam vobis quid ego faciam vineæ meæ: auferam sepem ejus, et erit in direptionem; diruam maceriam ejus, et erit in conculcationem. Et ponam eam desertam: non putabitur, et non fodietur, et ascendent vepres et spinæ, et nubibus mandabone pluant super eam imbrem. Vineâ enim Domini exercituum domus Israel est, et vir Juda germen ejus delectabile: et exspectavi ut faceret judi-

Come, let us adore the
King our Lord, who is to
come.

From the Prophet Isaias.

Ch. v.

I will sing to my beloved the canticum of my cousin concerning his vineyard. My beloved had a vineyard on a hill, in a fruitful place. And he fenced it in, and picked the stones out of it, and planted it with the choicest vines, and built a tower in the midst thereof, and set up a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O ye inhabitants of Jerusalem, and ye men of Juda, judge between me and my vineyard. What is there that I ought to do more to my vineyard, that I have not done to it? Was it that I looked that it should bring forth grapes, and it hath brought forth wild grapes? And now I will show you what I will do to my vineyard: I will take away the hedge thereof, and it shall be wasted; I will break down the wall thereof, and it shall be trodden down. And I will make it desolate: and it

cium, et ecce iniquitas; et justitiam, et ecce clamor. shall not be pruned, and it shall not be digged, but briars and thorns shall come up, and I will command the clouds to rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the man of Juda his pleasant plant; and I looked that he should do judgement, and behold iniquity; and do justice, and behold a cry.

We are awaiting the birth of a Child who is to appear seven hundred years after the time of Isaias; and this Child will be the world's Saviour. Men will persecute Him, load Him with calumnies and injuries, and, but a few hours before they crucify Him, they shall hear this parable from His lips: 'There was a man, a householder, who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen: and went into a strange country. And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof. And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former; and they did to them in like manner. And last of all, he sent to them his son, saying: They will reverence my son.'¹ See, Christians, this Son is coming to you. Will you reverence Him? Will you treat Him as the Son of God, with that honour and love which are due to Him? Take notice of the wickedness of men; it has a progress in malice. In the days of Isaias, the Jews despised the prophets; but the prophets, though sent by God, were only men. The Son of God came, and they would not acknowledge Him; a far greater crime, assuredly,

¹ St. Matt. xxi. 33-37

than to stone the prophets. What, then, would be the crime of Christians, who not only acknowledge Him who is now coming to them, but are His members by Baptism, if they will not open their hearts to this Messiah, whom the Father is sending into the vineyard? What punishment would not the ungrateful vine deserve, planted, as it has been, with so much love, should it persist in yielding nothing but bitter fruit? Ah, dear Jesus! let not this be: make us generous: make us produce abundant flower and fruit for the day of Thy coming, which is so near at hand.

PRAYER OF THE CHURCHES OF FRANCE DURING
ADVENT

(Taken from the Prophet Isaias)

Rorate, cœli, desuper, et
nubes pluant Justum.

Ne irascaris, Domine, ne
ultra memineris iniquitatis:
ecce civitas sancti facta est
deserta, Sion deserta facta
est, Jerusalem desolata est,
domus sanctificationis nostræ
et gloriæ tuæ, ubi laudave-
runt te patres nostri.

Rorate, cœli, desuper, et
nubes pluant Justum.

Peccavimus, et facti su-
mus tamquam immundus
nos, et cecidimus quasi fo-
lium universi; et iniquitates
nostræ quasi ventus abstule-
runt nos: abscondisti faciem
tuam a nobis, et allisisti nos
in manu iniquitatis nostræ.

Rorate, cœli, desuper, et
nubes pluant Justum.

Drop down dew, ye hea-
vens, from above, and let the
clouds rain the Just One.

Be not angry, O Lord, and
remember no longer our ini-
quity: behold the city of thy
sanctuary is become a desert,
Sion is made a desert. Jeru-
salem is desolate, the house
of our holiness and of thy
glory, where our fathers
praised thee.

Drop down dew, ye hea-
vens, from above, and let the
clouds rain the Just One.

We have sinned, and we are
become as one unclean, and
we have all fallen as a leaf;
and our iniquities, like the
wind, have taken us away:
thou hast hid thy face from
us, and hast crushed us by
the hand of our iniquity.

Drop down dew, ye hea-
vens, from above, and let the
clouds rain the Just One.

Vide, Domine, afflictionem populi tui, et mitte quem missurus es. Emitte Agnum dominatorem terræ de petra deserti ad montem filiæ Sion, ut auferat ipse jugum captivitatis nostræ.

Rorate, cœli, desuper, et nubes pluant Justum.

Consolamini, consolamini, popule meus: cito veniet salus tua: quare mœrere consumeris? quare comprehendit te dolor? Salvabor; noli timere: ego enim sum Dominus Deus tuus, Sanctus Israel, Redemptor tuus.

Rorate, cœli, desuper, et nubes pluant Justum.

See, O Lord, the affliction of thy people, and send him whom thou hast promised to send. Send forth the Lamb, the ruler of the earth, from the rock of the desert to the mount of the daughter of Sion, that he himself may take off the yoke of our captivity.

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

Be comforted, be comforted, my people; thy salvation shall speedily come: why wilt thou waste away in sadness? why hath sorrow seized thee? I will save thee; fear not: for I am the Lord thy God, the Holy One of Israel, thy Redeemer.

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

PRAYER FROM THE AMBROSIAN MISSAL

(Fourth Sunday of Advent)

Omnipotens sempiterne Deus, qui per adventum unigeniti Filii tui Domini nostri Jesu Christi nova luce radiare dignatus es, concede nobis, ut sicut eum per Virginis partum in forma nostri corporis meruimus habere participem, ita et in regno gratiæ ejus mereamur esse consortes, qui tecum vivit et regnat in sæcula sæculorum.

Amen.

Almighty and everlasting God, who, by the coming of thine only-begotten Son our Lord Jesus Christ, didst deign to shine on us with a new light; grant unto us, that as we deserved to have him as our companion in the form of our body, by the birth the Virgin gave him; so also we may merit to be his companions in the kingdom of his grace: who liveth and reigneth with thee for ever and ever. Amen.

FRIDAY

OF THE FIRST WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

De Isaiâ Propheta.

Cap. vi.

In anno, quo mortuus est rex Ozias, vidi Dominum sedentem super solium excelsum et elevatum: et ea quæ sub ipso erant, replebant templum. Seraphim stabant super illud: sex alæ uni, et sex alæ alteri: duabus velabant faciem ejus, et duabus velabant pedes ejus, et duabus volabant. Et clamabant alter ad alterum, et dicebant: Sanctus, sanctus, sanctus Dominus Deus exercituum: plena est omnis terra gloria ejus.

Come, let us adore the King our Lord, who is to come.

From the Prophet Isaias.

Ch. vi.

In the year that king Ozias died, I saw the Lord sitting upon a throne high and elevated: and his train filled the temple. Upon it stood the Seraphim: the one had six wings, and the other had six wings: with two they covered his face, and with two they covered his feet, and with two they flew. And they cried one to another and said: Holy, holy, holy the Lord God of hosts: all the earth is full of his glory.

Such is the glory of the Lord in the highest heavens: who could see it and live? But now, contemplate this same Lord upon our earth, during the days which have dawned upon us. The womb of a Virgin contains Him, whom heaven cannot contain. To angels His beauty is visible, but it dazzles them not; to men, it is not even visible. Not a single voice is heard saying unto Him those words of heaven: *Holy, holy, holy is the Lord God of hosts!* The angels no longer say of Him: *All the earth is full of His glory*; for the earth is witness of His abasement, and an abasement so abject and low, that the inhabitants of the earth do not even know it. At first, there was but one who knew the divine secret: the Virgin Mother;

after her, Elizabeth was admitted to know that her cousin was Mother of God; and then, after the most painful and humiliating suspicions, the great mystery was revealed by an angel to Joseph. So that only three on earth know that God has come down upon it! Thus humbly did He re-enter the world, after the sin of pride had driven Him out of it. O God of the ancient Covenant, how great Thou art! and who would not tremble before Thee? O God of the new Covenant, how little Thou hast made Thyself! who would not love Thee? Heal my pride, the source of all my sins! teach me to value what Thou didst so much value. By Thy Incarnation Thou dost a second time create the world; and in this second creation, more excellent than the first, Thou workest by silence, and Thy triumph is won by self-annihilation. I wish to humble myself after Thine example, and to profit by the lessons which a God came down so low to give me. Lay low all that is high and lifted up within me, O my Jesus, for this is one of the ends of Thy coming. I abandon myself to Thee as to my sovereign Master! do with me and in me what Thou wilt.

HYMN TAKEN FROM THE ANTHOLOGY OF THE GREEKS

(December 23)

<p>Antefestalia cantica Christi nativitatis mentis alacri- tate præcanamus; nam qui Patri et Spiritui est æqualis, per misericordiam commi- serans, massam indutus luti nasci debet in Bethlehem civitate; ejus nativitatem ineffabilem pastores cum angelis hymnificabunt.</p>	<p>Let us sing, in gladness of heart, the canticles of the pre-vigil of the birth of Christ; for he, who is co- equal with the Father and the Spirit, having, in his great compassion for our miseries, clothed himself with the leaven of our clay, is to be born in the city of Beth- lehem; and shepherds with angels will hymn his ineffa- ble birth.</p>
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<p>In cymbalis resonemus, in canticis alalagmum persone- mus. Christi manifestatur</p>	<p>Let us play loud on our cymbals, let us shout our songs of victory; Christ is to</p>
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ostensio, prophetarum finem habuerunt præconia; quem enim inter mortales dixerunt appariturum nascitur in sancta spelunca, et in præsepio reclinat ut infans.

Bethlehem præparare; Eden, aperire; omnis terra Juda, nunc adornare, lætentur cœli, exsultent homines: in præsepio vita, in spelunca dives, advenit per misericordiæ multitudinem paupertatem Adam restaurare, absque mutatione vel confusione.

Ad te de luce vigilo, qui per misericordiam teipsum pro homine lapsus exinanisti sine mutatione, et servi formam ex Virgine tulisti, Verbum Dei, pacem da mihi, Philanthrope.

Stillent ex alto aquam nebulae: qui nubes posuit descendit ipse adorandus in nebula Virgine, ut luceat ab eo lumen innociduum his qui antea in tenebris periculisque erant.

O dulcissimum Puerum, quomodo nutriam te? Quomodo te apprehendam, qui omnia nutu tuo tenes? Quomodo te fasciis involvam, qui omnem terram involvis nebula? clamabat sancta Domina.

appear visibly; the predictions of the prophets are fulfilled; he, who they foretold would appear amongst mortals, is to be born in a holy cave, and to lie in a crib a little child.

Get thee ready, O Bethlehem! Eden, open thy gates! Land of Juda, put on thy best! Let the heavens be glad, let men exult! To enrich the poverty of Adam by the abundance of his mercy, Life is in that crib, the rich One is in that cave, yet the divine Nature suffers no change or confusion.

From the dawn of day I watch for thee, who, in mercy for fallen man, didst empty thyself, yet still remaining God, and didst take from a Virgin the form of a servant, O thou Word of God, O Lover of men! I beseech thee, give me peace.

Let the clouds drop down dew from on high. He who puts the clouds in the air, he the adorable God, has descended in a cloud, and that cloud is the Virgin: he has done this, that light everlasting may shine from him on those who heretofore were in darkness and peril.

O most sweet Child, how shall I feed thee? said the blessed Lady. How shall I take thee into my arms, thou that holdest all things in thy power? How shall I wrap thee in swathing bands, that coverest the whole earth with clouds?

Sol, fili mi, quomodo recondam te fasciis? Quomodo retinebo te qui omnia contines? Quomodo te sine metu intueri potero, quem non audent contemplari qui multos habent oculos? aiebat Christum tenens nupti-nescia.

Bethlehem, adesdum, præpara quæ ad partum pertinent. I, Joseph, inscribere cum Maria; venerandum præsepium, Deiferæ fasciæ; ubi Vita involuta mortis funes dirumpet, alligans immortalitati mortales, Christus Deus noster.

My Babe, said the Virgin Mother of Christ, how shall I hide thee, bright Sun, in swaddling clothes? How shall I so imprison thee that holdest all things? Shall I be able to fix my gaze on thee, whom the many-eyed spirits dare not look upon?

Get ready, then, O Bethlehem, all that is needed for the birth. And thou, Joseph, go and be enrolled with Mary. O crib ever venerable! O ye bands that swathe our God, holding in your folds the Life that breaks the bands of death, and ties us mortals to immortality, Christ Jesus our God.

PRAYER FROM THE MOZARABIC MISSAL

(In the Mass of the fifth Sunday of Advent)

In proximo quidem est, Domine, dies adventus tui: sed quæsumus ut, antequam venias, expiari mereamur ab omni contagione delicti. Prius dilue, rogamus, in nobis omne quod in illa futura examinatione puniturus es; ut cum justus adveneris iudex, non in nobis invenias quod condemnes.

The day of thy coming, O Lord, is near, indeed, at hand; but before thou comest we beseech thee make us worthy to be purified from every contagion of sin. First remove from us, we entreat thee, whatsoever there is in us which thou wouldst have to punish in that future examination; that so, when thou comest as our just Judge, thou mayst find nought in us to condemn.

SATURDAY

OF THE FIRST WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

De Isaia Propheta.

From the Prophet Isaias.

Cap. vii.

Ch. vii.

Et adjecit Dominus loqui ad Achaz, dicens: Pete tibi signum a Domino Deo tuo in profundum inferni, sive in excelsum supra. Et dixit Achaz: Non petam, et non tentabo Dominum. Et dixit: Audite ergo domus David: Numquid parum vobis est molestos esse hominibus, quia molesti estis et Deo meo? Propter hoc dabit Dominus ipse vobis signum: Ecce Virgo concipiet, et pariet Filium: et vocabitur nomen ejus Emmanuel.

And the Lord spoke again to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And he said: Hear ye, therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore, the Lord himself shall give you a sign. Behold, a Virgin shall conceive and bear a Son, and his name shall be called Emmanuel.

Let your hearts be filled with hope and joy at hearing this fair and sweet prophecy: *A Virgin shall conceive and bear a Son.* These words contain the salvation of the world, as these others express its perdition: 'The woman took of the fruit of the tree, and did eat, and gave unto her husband.' This Virgin promised to us has at length come: the divine Fruit is in her womb. By her, Eve's disobedience is repaired, the world is raised from its fall, the head of the serpent is crushed, God Himself is more glorified by the fidelity of this second Virgin, than He had

been outraged by the disobedience of the first. The consent of Mary exercises an immense influence in the saving of the world. It is true that the Word Himself is coming; 'but,' says St. Bernard, 'Mary is the way whereby He comes; it is from her virginal womb He issues, as the Bridegroom from the nuptial chamber. Let us endeavour, therefore, to go up to Jesus by Mary, for Jesus came down to us by her. By thee, O blessed one that didst find grace, O parent of life, O mother of salvation, may we have access to thy Son! May He, who was given to us by thee, receive us by thee. May He admit thy purity, and, for its sake, forgive our impurities: may He give us the pardon of our pride, because of the pleasure He took in thy humility. May thy abundant charity cover the multitude of our sins. May thy glorious fruitfulness get us fruitfulness of merit. Our Lady! our mediatrix! our advocate! reconcile us to thy Son, commend us to thy Son, present us to thy Son. By the grace thou didst find, by the prerogative thou didst merit, by the Mercy thou didst bring forth, grant, O blessed Virgin! that Jesus, who deigned to become, through thy maternity, partaker of our weakness and misery, may, through thy intercession, make us partakers of His glory and bliss.'¹

PROSE IN HONOUR OF THE BLESSED VIRGIN

(Composed by Abelard; it is found in all the Roman-French missals)

Mittit ad Virginem
Non quemvis angelum:
Sed fortitudinem
Suum Archangelum,
Amator hominis.

Fortem expediat
Pro nobis nuncium,
Naturæ faciat
Ut præjudicium
In partu Virginis.

God, the lover of man,
sends to the Virgin no less
an angel than him who is
called God's strength, the
Archangel Gabriel.

May this strong messenger
be speedily at his work; may
he stay the rights and laws
of nature in the Virgin's de-
livery.

¹ Second Sermon of Advent.

Naturam superet
Natus Rex gloriæ:
Regnet et imperet,
Et zyma scorisæ
Tollat de medio.

Superbientium
Terat fastigia:
Colla sublimium
Calcet vi propria,
Potens in prælio.

Foras ejiciat
Mundanum principem;
Secumque faciat
Matrem participem
Patris imperii.

Exi qui mitteris,
Hæc dona disserere:
Revela veteris
Velamen literæ,
Virtute nunci.

Accede nuncia:
Dic: Ave, cominus.
Dic: Plena gratia:
Dic: Tecum Dominus:
Et dic: Ne timeas.

Virgo suscipias
Dei depositum,
In quo perficias
Casta propositum
Et votum teneas.

Audit et suscipit
Puella nuncium:
Credidit et concipit
Et parit Filium,
Sed admirabilem,
Consiliarium
Humani generis:
Deum et hominem
Et Patrem posteris,
In pace stabilem.

Cujus stabilitas
Nos reddat stabiles,
Ne nos labilitas
Humana labiles
Secum præcipitet.

May the King of glory,
when born, triumph over
nature; may he reign and
command; may he take away
from the midst of men all
leaven and rust.

May he humble proud
heads; may this God, mighty
in war, trample in his power
on the necks of the haughty.

May he cast forth the
prince of this world; and
make his Mother share with
him the empire which his
Father has given him.

Go forth, messenger of
God, announce these gifts;
lift up, by the virtue of thy
annunciation, the veil of the
ancient Scripture.

Approach, tell thy an-
nouncement: say, when thou
art in her presence: 'Hail!'
Say: 'O full of grace!' Say:
'The Lord is with thee!' And
then: 'Fear not!'

Receive, O Virgin, the
divine deposit; by him fulfil
thy chaste purpose, and keep
thy vow.

The Maid hears and ac-
cepts the announcement; she
believes and conceives, and
brings forth a Son, but he is
the admirable,

The counsellor of man-
kind, God and Man, Father
of the world to come, the
Prince of peace.

May his firmness render
us firm, lest human frailty
should make us stumble
into the abyss.

Sed dator veniæ,
 Concessa veniæ,
 Per Matrem gratiæ
 Obtenta gratia,
 In nobis habitet.

Qui nobis tribuat
 Peccati veniam :
 Reatus deleat,
 Donet et patriam
 In arce siderum.

Amen.

But may the Giver of pardon,
 granting us pardon and
 grace, obtained by the Mother
 of grace, dwell within us.

May he that grants us pardon
 of our sins, wipe away
 all our guilt, and give us the
 country in the starry heaven.

Amen.

PRAYER FROM THE GALLICAN SACRAMENTARY

(Christmas Eve)

Emmanuel, nobiscum Deus,
 Christe Filius Dei, qui cum
 ex Virgine te nasciturum
 pronuntias, quia Mariam
 matrem creasti ut Dominus,
 de qua natus es Filius: da
 nobis ut, qui cum illa a te,
 vel per te creati sumus ex
 nihilo, simili, ut ea, creduli-
 tatis remuneremur et præmio.

O Emmanuel, God with
 us, Christ the Son of God,
 who didst announce that
 thou wouldst be born of a
 Virgin, and didst, as Lord,
 create Mary, the Mother
 whose Son thou art: grant us,
 that being, like her, created
 by thee out of nothing, we
 may be rewarded, like her,
 for our faith in thee.

THE SECOND SUNDAY OF ADVENT

THE Office of this Sunday is filled, from beginning to end, with the sentiments of hope and joy, with which the soul should be animated at the glad tidings of the speedy coming of Him who is her Saviour and Spouse. The interior coming, that which is effected in the soul, is the almost exclusive object of the Church's prayers for this day : let us therefore open our hearts, let us prepare our lamps, and await in gladness that cry, which will be heard in the midnight : ' Glory be to God ! Peace unto men !'

The Roman Church makes the Station to-day in the basilica of Holy-Cross-in-Jerusalem. It was in this venerable church that Constantine deposited a large piece of the true cross, together with the title which was fastened to it by Pilate's order, and which proclaimed the kingly character of the Saviour of the world. These precious relics are still kept there; and, thus enriched with such a treasure, the basilica of Holy-Cross-in-Jerusalem is looked upon, in the Roman liturgy, as Jerusalem itself, as is evident from the allusions made in the several Masses of the Stations held in that basilica. In the language of the sacred Scriptures and of the Church, Jerusalem is the image of the faithful soul; and the Office and Mass of this Sunday have been drawn up on this idea, as the one of the day. We regret not to be able here to develop the sublime beauty of this figure; and must proceed at once to the passage, which the Church has selected from the prophet Isaias. There she tells her children how well founded are her hopes in the merciful and peaceful reign of the **Messias**. But first let us adore this divine **Messias** :

Regem venturum Domini-
num, venite, adoremus.

Come, let us adore the
King, our Lord, who is to
come.

De Isaiâ Propheta.

From the Prophet Isaias.

Cap. xi.

Ch. xi.

Et egredietur virga de radice Jesse, et flos de radice ejus ascendet. Et requiescet super eum Spiritus Domini, Spiritus sapientiæ et intellectus, Spiritus consilii et fortitudinis, Spiritus scientiæ et pietatis: et replebit eum Spiritus timoris Domini. Non secundum visionem oculorum judicabit, neque secundum auditum aurium arguet: sed judicabit in justitia pauperes, et arguet in æquitate pro mansuetis terræ. Et percuet terram virga oris sui, et spiritu labiorum suorum interficiet impium. Et erit justitia cingulum lumborum ejus, et fides cinctorium renum ejus. Habitabit lupus cum agno, et pardus cum hœdo accubabit: vitulus et leo et ovis simul morabuntur, et puer parvulus minabit eos. Vitulus et ursus pascentur: simul requiescent catuli eorum: et leo quasi bos comedet paleas. Et delectabitur infans ab ubere super foramine aspidis: et in caverna reguli, qui ablactatus fuerit, manum suam mittet. Non nocent, et non occident in universo monte sancto meo: quia repleta est terra scientia Domini, sicut aquæ maris operientes. In die illa radix Jesse, qui stat in si-

And there shall come forth a branch out of the rod of Jesse, and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and of understanding, the Spirit of counsel and of fortitude, the Spirit of knowledge and of godliness: and he shall be filled with the Spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears: but he shall judge the poor with justice, and shall reprove with equity for the meek of the earth. And he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked. And justice shall be the girdle of his loins, and faith the girdle of his reins. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid: the calf and the lion and the sheep shall abide together, and a little child shall lead them. The calf and the bear shall feed: their young ones shall rest together: and the lion shall eat straw like an ox. And the suckling child shall play on the hole of the asp: and the weaned child shall thrust his hand into the den of the basilisk. They shall not

gnum populorum, ipsum Gen-
tes deprecabuntur, et erit
sepulchrum ejus gloriosum.

hurt, nor shall they kill in all
my holy mountain: for the
earth is filled with the know-
ledge of the Lord, as the
covering waters of the sea.
In that day the root of Jesse,
who standeth for an ensign
of people, him the Gentiles
shall beseech, and his sepul-
chre shall be glorious.

How much is contained in these magnificent words of the prophet! The branch; the flower that is to come from it; the Spirit which rests on this flower; the seven gifts of this Spirit; peace and confidence established on the earth; and, throughout the world, one brotherhood in the kingdom of the Messiah! St. Jerome, whose words are read by the Church in the lessons of the second nocturn of this Sunday, says that the branch which cometh forth from the root of Jesse, is the blessed Virgin Mary, who had contact with no shrub or plant; and that the flower is the Lord Jesus, who says in the Canticle of canticles: 'I am the flower of the field, and the lily of the valley.' In every age of the Christian Church, this wonderful branch and its divine flower have been objects of enthusiastic veneration. In the middle ages the tree of Jesse, with its prophetic branches, was carved on the cathedral porches, was painted on the windows, was embroidered on the hangings of the sanctuary, and the melodious voice of the priests sang its praises in the beautiful responsory composed by Fulbert of Chartres, and put to music by the devout king Robert.

R. Stirps Jesse virgam
produxit, virgaque florem; *
et super hunc florem requies-
cit Spiritus almus.

R. The root of Jesse gave
out a branch, and the branch
a flower; * and on the
flower resteth the holy
Spirit.

V. Virgo Dei Genitrix
virga est, flos filius ejus, *

V. The Virgin Mother of
God is the branch, her Son the

Et super hunc florem re- flower. * And on the flower
 quiescit Spiritus almus. resteth the holy Spirit.

The devout St. Bernard, commenting upon this responsory in his second Advent homily, says : 'The Virgin's Son is the flower, a flower white and ruddy, chosen out of thousands ; a flower on whom the angels love to look ; a flower whose fragrance restores the dead ; a flower, as himself assures us, of the field, not of a garden : for the flowers of the field bloom without man's care, no man has sown their seed, no man has cultivated them. Just so the Virgin's womb, a meadow verdant in an endless spring, has brought forth a flower, whose beauty will never droop, whose freshness will never fade. O Virgin, branch sublime, to what a height art thou grown ! Even up to Him that sitteth on the throne, even to the Lord of majesty. It was sure to be so, for thou castest deep down the roots of humility. O plant of heaven indeed ! precious above all, holier than all. O tree of life indeed ! alone worthy to bear the fruit of salvation.'

And of the holy Spirit and His gifts, what shall we say ? They rest and are poured out on the Messiah only to the end that they may flow from Him upon us ; He needs them not ; but we alone need wisdom and understanding, counsel and fortitude, knowledge and godliness, and fear of the Lord. Let us ask with instance for this divine Spirit, by whose operation Jesus was conceived and born in Mary's womb, and let us beg of Him to form Jesus within our hearts. But let us not forget to rejoice at those other glorious things which are told us by the prophet, of the happiness, and peace, and delights, which are to be on *the holy mountain*. The world has been looking so many ages for peace ; it is now coming. Sin had caused enmity and division everywhere ; grace will bring unity. A little Child will be the pledge

of an alliance between all nations. The prophets have foretold it, the sibyl has announced it, and in Rome itself, buried as it is in paganism, the prince of Latin poets has sung the celebrated poem, which, after all, is but the voice of the old tradition : 'The last age foretold by the Cumean Sibyl, is at hand ; a new race is being sent down to earth from high heaven. The flock shall no more fear the fierce lions. The serpent shall be no more : the treacherous plant, which yielded poison, shall grow no more.'¹

Come then, O Messiah, and restore to the world its primitive peace ; but remember, we beseech Thee, that it is in the heart of man that harmony has been broken more than elsewhere in Thy creation : cure this heart, enter into possession of this Jerusalem, which Thou lovest, though so unworthy : she has been too long captive in Babylon ; lead her out of this strange land. Build up her temple again, and make the glory of this second temple to be greater than that of the first, by having Thee to dwell in it, not in figure, but in the reality of Thy adorable Person. The angel said to Mary : 'The Lord God shall give unto thy Son the throne of David His father ; and He shall reign in the house of Jacob for ever ; and of His kingdom there shall be no end.' What can we do, O Jesus, but say with Thy beloved disciple, at the close of his prophecy : 'Amen. Come, Lord Jesus !'

MASS

The holy sacrifice commences with a song of triumph, addressed to Jerusalem. This song expresses the joy which will fill the heart of man, when

¹ Ultima Cumæi venit jam carminis ætas . . .
 Jam nova progenies cœlo demittitur alto . . .
 . . . Nec magnos metuent armenta leones . . .
 Occidet et serpens, et fallax herba veneni
 Occidet . . . (*Virgil. Eclog. iv.*)

he shall hear the voice of his God. It extols the goodness of that divine Shepherd, who looks on each of our souls as a sheep most dear to Him, so dear, indeed, that He will feed it with His own flesh.

INTROIT

<p>Populus Sion, ecce Dominus veniet ad salvandas gentes: et auditam faciet Dominus gloriam vocis suæ in lætitia cordis vestri.</p>	<p>People of Sion, behold the Lord will come to save the Gentiles: and the Lord will make the glory of his voice heard to the joy of your hearts.</p>
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<p><i>Ps.</i> Qui regis Israel intendente: qui deducis velut ovem, Joseph. <i>V.</i> Gloria Patri.</p>	<p><i>Ps.</i> Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. <i>V.</i> Glory be to the Father.</p>
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In the Collect, the priest lays stress on the great preparation we must make for the coming of our Saviour; we must have purity of heart.

COLLECT

<p>Excita, Domine, corda nostra ad præparandas Uniti geniti tui vias: ut per ejus adventum, purificatis tibi mentibus servire mereamur. Qui tecum.</p>	<p>Stir up, O Lord, our hearts to prepare the ways of thy only-begotten Son: that by his coming we may be enabled to serve thee with pure minds. Who liveth, &c.</p>
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The other Collects of the blessed Virgin, against the persecutors of the Church, and for the Pope, are the same as on the first Sunday in Advent, page 128.

EPISTLE

<p>Lectio Epistolæ beati Pauli Apostoli ad Romanos.</p>	<p>Lesson of the Epistle of St. Paul the Apostle to the Romans.</p>
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Cap. xv.

Ch. xv.

<p>Fratres, quæcumque scripta sunt, ad nostram doctrinam.</p>	<p>Brethren, what things so ever were written, were writ-</p>
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nam scripta sunt: ut per patientiam et consolationem Scripturarum, spem habeamus. Deus autem patientiæ et solatii det vobis idipsum sapere in alterutrum secundum Jesum Christum: ut unanimes uno ore honorificetis Deum, et Patrem Domini nostri Jesu Christi. Propter quod suscipite invicem, sicut et Christus suscepit vos in honorem Dei. Dico enim Christum Jesum ministrum fuisse circumcisionis propter veritatem Dei, ad confirmandas promissiones patrum. Gentes autem super misericordia honorare Deum, sicut scriptum est: Propterea confitebor tibi in Gentibus Domine, et nomini tuo cantabo. Et iterum dicit: Letamini Gentes cum plebe ejus. Et iterum: Laudate omnes Gentes Dominum: et magnificate eum omnes populi. Et rursus Isaias ait: Erit radix Jesse; et qui exsurget regere Gentes, in eum Gentes sperabunt. Deus autem spei repleat vos omni gaudio, et pace in credendo: ut abundetis in spe, et virtute Spiritus sancti.

ten for our learning: that through patience and the comfort of the Scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ: that with one mind and with one mouth you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another as Christ also hath received you unto the honour of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for his mercy, as it is written: Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name. And again he saith: Rejoice ye Gentiles with his people. And again: Praise the Lord all ye Gentiles, and magnify him all ye people. And again Isaias saith: There shall be a root of Jesse, and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghost.

Here, Christians, is your instruction; be patient, be firm in hope, and you shall delight in the God of peace who is coming to you. But take heed, you must have cordial charity one for the other; it is the mark of the children of God. The prophet tells us

that the Messias will make even wolf and lamb dwell together; and now we have the apostle showing us how this same Christ brings Jews and Gentiles into the one same family. Glory to this sovereign King, the powerful offspring of the root of Jesse, who now bids us hope in Him! Listen to the Church, she again tells us that He is about to show Himself in Jerusalem.

GRADUAL

Ex Sion species decoris ejus; Deus manifeste veniet. He shall come in his comeliness and beauty from Sion: God will come visibly.

V. Congregate illi sanctos ejus, qui ordinaverunt testamentum ejus super sacrificia. V. Gather to him his saints, who have set his covenant by sacrifice.

Alleluia, alleluia.

Alleluia, alleluia.

V. Lætatus sum in quæ dicta sunt mihi: in domum Domini ibimus. Alleluia. V. I rejoiced at what was told me: we are to go up to the house of the Lord. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum. Sequel of the holy Gospel according to Matthew.

Cap. xi.

Ch. xi.

In illo tempore: Cum audisset Joannes in vinculis opera Christi, mittens duos de discipulis suis, ait illi: Tu es, qui venturus es, an alium expectamus? Et respondens Jesus ait illis: Euntes renuntiate Joanni quæ audistis, et vidistis. Cæci vident, claudi ambulat, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur: et beatus est, qui non fuerit scandalizatus in me. Illis autem abeuntibus, cepit Jesus dicere ad turbas de Joanne: Quid existis

At that time: When John had heard in prison the works of Christ, sending two of his disciples, he said to him: Art thou he that art to come, or look we for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them: and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to

in desertum videre ? Arundinem vento agitatam ? Sed quid existis videre ? Hominem mollibus vestitum ? Ecce qui mollibus vestiuntur, in domibus regum sunt. Sed quid existis videre ? prophetam ? Etiam dico vobis, et plus quam prophetam. Hic est enim de quo scriptum est : Ecce ego mitto angelum meum ante faciem tuam, qui præparabit viam tuam ante te.

the multitude, concerning John : What went you out into the desert to see ? A reed shaken with the wind ? But what went you out to see ? A man clothed in soft garments ? Behold they that are clothed in soft garments are in the houses of kings. But what went you out to see ? A prophet ? Yea, I tell you, and more than a prophet. For this is he of whom it is written : Behold, I send my angel before thy face, who shall prepare thy way before thee.

Thou art He that was to come, O Jesus ! We look for no other. We were blind, Thou hast enlightened us ; we were lame, Thou hast made us walk ; the leprosy of sin disfigured us, Thou hast cleansed us ; we were deaf to Thy words, Thou hast given us hearing ; we were dead in sin, Thou hast given us life again ; we were poor and had none to care for us, Thou hast come to us with every aid and consolation. These have been, and will again be, the blessings of Thy visit to our souls, O Jesus ! A visit, silent but wonderful in its work ; which flesh and blood cannot understand, but which faithful hearts feel is granted them. Come, my Saviour, come to me, Thy condescension, and familiarity with such poverty as mine, shall not scandalize me ; Thy workings in the souls of men are proof enough that Thou art God. He alone, that created souls, can heal them.

After the symbol of faith has been chanted, when you see the priest is about to make the offering of the bread and wine, unite with the Church in asking to be filled with life by the divine Guest, who is so soon to be with her.

OFFERTORY

<p>Deus, tu convertens vivificabis nos, et plebs tua lætabitur in te: ostende nobis, Domine, misericordiam tuam, et salutare tuum da nobis.</p>	<p>Thou wilt turn, O God, to us, and bring us to life, and thy people shall rejoice in thee: show us, O Lord, thy mercy, and grant us thy salvation.</p>
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SECRET

<p>Placaro, quæsumus Domine, humilitatis nostræ precibus et hostiis: et ubi nulla suppetunt suffragia meritorum, tuis nobis succurre præsidii. Per Dominum.</p>	<p>Be appeased, O Lord, we beseech thee, by our humble prayers and sacrifices: and although we allege no deserts on our part, grant us thy protection. Through, &c.</p>
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The other Secrets as on the first Sunday, page 132.

During the Communion, the voice of the Church is again heard, proclaiming the happiness which is to be granted to Jerusalem. Her God is coming to her, and He wishes to make her His bride. Let her prepare herself for this divine visit, and detach herself from everything which is not God, her God who is her Spouse.

COMMUNION

<p>Jerusalem, surge, et sta in excelso: et vide jucunditatem, quæ veniet tibi a Deo tuo.</p>	<p>Arise, O Jerusalem, and stand on high; and behold the joy that will come to thee from thy God.</p>
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In the following prayer the Church explains in what consists that *high standing* to which she has just invited Jerusalem: love of the things of heaven whence comes her Saviour, and contempt of earthly things which, when loved, separate man from God.

POSTCOMMUNION

<p>Repleti cibo spiritualis alimonie, supplices te, Domine, deprecamur, ut hujus</p>	<p>Being filled, O Lord, with this spiritual food, we humbly beseech thee to teach</p>
--	--

participatione mysterii, do- us, by partaking of this
ceas nos terrena desplicere, et mystery, to despise carthly
amare cœlestia. Per Domi- things, and to love such as
num. are heavenly. Through, &c.

The other Postcommunions as on the first Sunday,
page 134.

VESPERS

1. ANT. Ecce in nubibus
cœli Dominus veniet cum
potestate magna, alleluia.

2. ANT. Urbs fortitudinis
nostræ Sion, Salvator pone-
tur in ea murus et antemu-
rale: aperite portas, quia
nobiscum Deus, alleluia.

3. ANT. Ecce apparebit
Dominus, et non mentietur:
si moram fecerit, expecta-
eum, quia veniet, et non tar-
dabit, alleluia.

4. ANT. Montes et colles
cantabunt coram Deo lau-
dem, et omnia ligna silva-
rum plaudent manibus, quo-
niam veniet dominator
Dominus in regnum æter-
num, alleluia, alleluia.

5. ANT. Ecce Dominus
noster cum virtute veniet, et
illuminabit oculos servorum
suorum, alleluia.

1. ANT. Behold the Lord
will come in the clouds of
heaven with great power,
alleluia.

2. ANT. Sion is our strong
city, the Saviour shall be its
wall and bulwark: open the
gates, for God is with us,
alleluia.

3. ANT. Behold the Lord
will appear, and will not de-
ceive us: if he stay, expect
him, for he will come, and
will not delay, alleluia.

4. ANT. Mountains and
hills shall sing forth praises
before God, and all the trees
of the forest shall clap their
hands, because the Lord, the
ruler, will come into his
eternal kingdom, alleluia,
alleluia.

5. ANT. Behold our Lord
will come with power, and
will enlighten the eyes of his
servants, alleluia.

CAPITULUM

Fratres, quæcumque scri-
pta sunt, ad nostram doctri-
nam scripta sunt: ut per
patientiam et consolationem
Scripturarum spem habea-
mus.

Brethren, what things
soever were written, were
written for our learning:
that through patience and
the comfort of the Scriptures
we might have hope.

The hymn *Creator alme siderum*, the verse *Rorate* and the canticle *Magnificat*, are given on pages 107 and 109.

ANTIPHON OF THE MAGNIFICAT

<p>Tu es qui venturus es, an alium expectamus? Dicite Joanni quæ vidistis: Ad lu- men redeunt cæci, mortui resurgunt, pauperes evan- gelizantur, alleluia.</p>	<p>Art thou he that art to come, or look we for ano- ther? Tell John what you have seen: the blind see, the dead rise again, the poor have the Gospel preached unto them, alleluia.</p>
--	---

OREMUS

Excita, Domine, corda no-
stra ad præparandas Uni-
geniti tui vias: ut per ejus
adventum, purificatis tibi
mentibus servire mereamur.
Qui tecum vivit et regnat in
sæcula sæculorum.

R. Amen.

LET US PRAY

Stir up, O Lord, our hearts
to prepare the ways of thy
only-begotten Son: that by
his coming we may be en-
abled to serve thee with pure
minds; who liveth and reign-
eth with thee for ever and
over.

R. Amen.

MONDAY

OF THE SECOND WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

De Isaiâ Propheta.

From the Prophet Isaias.

Cap. xiii.

Ch. xiii.

Onus Babylonis, quod vidit Isaias filius Amos. Super montem caliginosum levate signum, exaltate vocem, levate manum, et ingrediantur portas duces. Ego mandavi sanctificatis meis, et vocavi fortes meos in ira mea, exultantes in gloria mea. Vox multitudinis in montibus, quasi populorum frequentium: vox sonitus regum, gentium congregatarum. Dominus exercituum præcepit militiæ belli, venientibus de terra procul, a summitate cœli; Dominus, et vasa furoris ejus, ut disperdat omnem terram. Uulate, quia prope est dies Domini, quasi vastitas a Domino veniet. Propter hoc omnes manus dissolventur, et omne cor hominis contabescet, et conteretur. Torisiones et dolores tenebunt, quasi parturiens dolebit: unusquisque ad proximum suum stupebit, facies combustæ vultus eorum. Ecce dies Domini veniet crudelis

The burden of Babylon, which Isaias the son of Amos saw. Upon the dark mountain lift ye up a banner, exalt the voice, lift up the hand and let the rulers go into the gates. I have commanded my sanctified ones, and have called my strong ones in my wrath, them that rejoice in my glory. The noise of a multitude in the mountains, as it were of many people: the noise of the sound of kings, of nations gathered together. The Lord of hosts hath given charge to the troops of war, to them that come from a country afar off, from the end of heaven: the Lord and the instruments of his wrath, to destroy the whole land. Howl ye, for the day of the Lord is near, it shall come as a destruction from the Lord. Therefore shall all hands be faint, and every heart of man shall melt, and shall be broken. Gripings and pains shall take hold of them, they shall be

et indignationis plenus, et iræ, furorisque ad ponendam terram in solitudinem, et peccatores ejus conterendos de ea. Quoniam stellæ cœli, et splendor earum non expandent lumen suum: obtenebratus est sol in ortu suo, et luna non splendebit in lumine suo. Et visitabo super orbis mala, et contra impios iniquitatem eorum: et quiescere faciam superbiam infidelium, et arrogantiam fortium humiliabo.

in pain as a woman in labour: every one shall be amazed at his neighbour, their countenances shall be as faces burnt. Behold, the day of the Lord shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the land desolate, and to destroy the sinners thereof out of it. For the stars of heaven, and their brightness shall not display their light: the sun shall be darkened in his rising, and the moon shall not shine with her light. And I will visit the evils of the world, and against the wicked for their iniquity: and I will make the pride of infidels to cease, and will bring down the arrogance of the mighty.

The Church puts before us again, in the Office of to-day, the terrible spectacle of the last coming of Jesus Christ. The sinful *Babylon*, of which Isaias speaks, is the world grown old in its crimes; the *cruel day, full of indignation and wrath*, is that on which the Messiah will return to judge the world, with His sign glittering in the clouds. The words used by the prophet to describe the terror of the inhabitants of Babylon are so expressive, that it is difficult to meditate upon them seriously and not tremble. You, then, who, in this second week of preparation for the birth of our Saviour, are still wavering and undecided as to what you intend to do for the day of His coming, reflect upon the connection that there is between the two comings. If you receive your Saviour in the first, you need be in no fear for the second; but if you despise the first, the second will be to your destruction, nor will the cries of your despair save you. The Judge will come on

a sudden, at midnight, at the very time when you persuade yourself that He is far off from you.

Say not that the end of the world is not yet come, and that the destinies of the human race are not filled up : it is not the world that is here in question, it is you individually. True the day of the Lord will be terrible, when this world shall be broken up as a vessel of clay, and the remnants of creation shall be a prey to devouring flames ; but, long before that day of universal terror, your own day of judgement will come. The inexorable Judge will come to you, you will stand before His face, you will have none to defend you, and the sentence He will pass will be eternal ; and though the nature of that sentence, whether for or against you, will not be known to the rest of the world until the last and general judgement, still is this His coming to you, at your own judgement, terrible above measure. Remember, therefore, that what will make the terror of the last day so great is, that then will be solemnly and publicly confirmed what was judged irrevocably, though secretly, between your own soul and her Judge ; just as the favourable sentence, which the good receive at the happy moment of their death, will be repeated before the immense assembly of men and angels on the last day. Is it wise, then, Christians, to put off your conversion, on the plea of the day of the Lord not having to come for ages, when it might be this night that your soul were required of you ?¹ The Lord is coming : lose no time ; prepare to meet Him ; a humble and contrite and converted heart is sure to find acceptance.

¹ St. Luke xii. 20.

CANTICLE OF THE LAST JUDGEMENT

(It is an interpolation of appropriate sentences into the Responsory Libera: it was occasionally so sung in the fifteenth and sixteenth centuries)

R. Libera me, Domine, de morte æterna, in die illa tremenda;

* Quando cœli movendi sunt et terra;

* Dum veneris judicare sæculum per ignem.

V. Timebunt Angeli et Archangeli: impii autem ubi parebunt?

* Quando cœli movendi sunt et terra.

V. Quid ergo miserrimus, quid dicam, vel quid faciam, dum nil boni perferam ante tantum judicem?

* Dum veneris judicare sæculum per ignem.

V. Vix justus salvabitur; et ego miser, ubi parebo?

* Quando cœli movendi sunt et terra.

V. Lux immarcescibilis, eripe me de tenebris, ne cadam in obscura pœnarum incendia;

* Dum veneris judicare sæculum per ignem.

V. Plangent super se omnes tribus terræ;

* Quando cœli movendi sunt et terra.

V. Vox de cœlis! O vos mortui qui jacetis in sepulchris, surgite et occurrite ad judicium Salvatoris;

R. Deliver me, O Lord, from eternal death, on that dread day;

* When heaven and earth are to be moved;

* When thou shalt come to judge the world by fire.

V. The Angels and Archangels shall fear; but the impious, where shall they be?

* When heaven and earth are to be moved.

V. What, therefore, shall I wretched sinner say? or what shall I do? who can take no good before so great a Judge,

* When thou shalt come to judge the world by fire.

V. The just shall scarce be saved: and I a sinner, where shall I appear?

* When heaven and earth are to be moved.

V. O Light eternal, deliver me from darkness, lest I fall into the dismal fire of torment;

* When thou shalt come to judge the world by fire.

V. All the tribes of the earth shall mourn;

* When heaven and earth are to be moved.

V. And then a voice from heaven: Arise ye dead that sleep in your graves, and come to the judgement of Jesus;

* Dum veneris judicare
sæculum per ignem.

V. Lauda, anima mea, Do-
minum; laudabo Dominum
in vita mea, et in carne mea
videbo Deum;

* Dum veneris judicare
sæculum per ignem.

V. Quando Deus filius Vir-
ginis
Judicare sæculum venerit,
Dicet justis ad dexteram po-
sitis:

Accedite, dilecti filii,
Vobis dare regnum disposui.
O felix vox! felix promissio!

Felix dator et felix datio!

* Quando cœli movendi
sunt et terra.

V. Post hæc dicet ad læ-
vam positus:
Nescio vos, cultores criminis:
Vos decepit gloria sæculi;
Descendite ad ima barathri,
Cum Zabulon et suis mini-
stris.

O proh dolor! quanta tri-
stitia!

Quantus luctus! quanta sus-
piria!

* Dum veneris judicare
sæculum per ignem.

V. Jam festinat Rex ad
judicium,
Dies instat horrenda ni-
mium;
Et quis erit nobis refugium,
Nisi Mater Virgo, spes om-
nium,
Quæ pro nobis exoret Fili-
um?

O Jesu Rex, exaudi posci-
mus

Preces nostras, et salvi eri-
mus;

* When thou shalt come to
judge the world by fire.

V. Praise the Lord, O my
soul! I will praise the Lord,
while I live; and in the flesh,
I shall see God;

* When thou shalt come to
judge the world by fire.

V. When God the Son of
the Virgin, shall come to
judge the world, he will say
to the just on his right hand:
Come, my beloved children, I
have prepared a kingdom to
be given unto you. O happy
word! happy promise!
Happy Giver! and happy
gift!

* When heaven and earth
are to be moved.

V. After this, he will say
to them that are on his left:
I know you not, ye workers
of iniquity: the glory of the
world deceived you; go to
that deep abyss with the devil
and his ministers. O what
grief! what sadness! what
wailing! what weeping!

* When thou shalt come to
judge the world by fire.

V. Even now the King is
preparing for his judgement;
the day, terrible beyond all
thought, is at hand; and who
will be our refuge? The Vir-
gin Mother, the hope of all.
May she pray to her Son for
us! O Jesus, our King, hear,
we beseech thee, our prayers,
and we shall be saved.

* Quando cœli movendi
sunt et terra.

V. Creator omnium rerum
Deus qui me de limo terræ
formasti, et mirabiliter pro-
prio sanguine redemisti, cor-
pusque meum, licet modo
putrescat, de sœpulchro facies
in die iudicii resuscitari; ex-
audi, exaudi me, ut animam
meam in sinu Abrahæ patri-
archæ tui jubeas collocari;

* Dum veneris iudicare
sæculum per ignem.

* When heaven and earth
are to be moved.

V. O God, the Creator of
all things, who hast formed
me from the slime of the
earth, and hast wonderfully
redeemed me by thine own
Blood, and on the day of
judgement wilt make this my
now corruptible body to rise
again from the grave; hear,
oh hear me, and mercifully
lead my soul into the bosom
of thy patriarch Abraham;

* When thou shalt come to
judge the world by fire.

PRAYER FROM THE AMBROSIAN LITURGY

(In the third week of Advent)

Omnipotens Christe, Fili
Dei, in die Nativitatis tuæ
propitius ad salvandum in
te populum veni: ut beni-
gnitate solita, ab omni dubie-
tate, et metu temporis nos
jubeas liberari. Qui vivis et
regnas, &c.

O Jesus, almighty Son of
God, mercifully come and
save thy people on the day
of thy Nativity; and deign,
with thy wonted compassion,
to deliver us from all the
anxieties and fears of this
present time. Who livest
and reignest for ever and
ever. Amen.

TUESDAY

OF THE SECOND WEEK OF ADVENT

Regem venturum Domi-
num, venito, adoremus.

Come, let us adore the
King our Lord, who is to
come.

De Isaia Propheta.
Cap. xiv.

From the Prophet Isaias.
Ch. xiv.

Prope est ut veniat tempus
ejus, et dies ejus non elon-
gabuntur. Miserebitur enim
Dominus Jacob, et eliget ad-
huc de Israel, et requiescere
eos faciet super hulum suam :
adjungetur advena ad eos, et
adhærebit domui Jacob. Et
tenebunt eos populi, et ad-
ducent eos in locum suum :
et possidebit eos domus Israel
super terram Domini in ser-
vos et ancillas : et erunt
capientes eos qui se ceperant,
et subjicient exactores suos.
Et erit in die illa, cum re-
quiem dederit tibi Deus a
labore tuo et a concussionem
tua, et a servitute dura, qua
ante servisti : sumes para-
bolam istam contra regem
Babylonis, et dices : Quo-
modo cessavit exactor, quie-
vit tributum ? Contrivit Do-
minus baculum impiorum,
virgam dominantium, cæ-
dentem populos in indigna-
tione, plaga insanabili, sub-
jicientem in furore Gentes,
persequentem crudeliter.
Quomodo cecidisti de cælo,
Lucifer, qui mane oriebaris ?

Her time is near at hand,
and her days shall not be
prolonged. For the Lord
will have mercy on Jacob,
and will yet choose out of
Israel, and will make them
rest upon their own ground :
and the stranger shall be
joined with them, and shall
adhere to the house of Jacob.
And the people shall take
them, and bring them into
their place : and the house of
Israel shall possess them in
the land of the Lord for
servants and handmaids :
and they shall make them
captives that had taken them,
and shall subdue their op-
pressors. And it shall come
to pass in that day, that when
God shall give thee rest from
thy labour, and from thy
vexation, and from the hard
bondage, wherewith thou
didst serve before, thou shalt
take up this parable against
the king of Babylon, and
shalt say : How is the op-
pressor come to nothing ?
the tribute hath ceased ?
The Lord hath broken the

corruisti in terram, qui vulnerabas gentes : qui dicebas in corde tuo : In cœlum conscendam ; super astra Dei exaltabo solium meum, sedebō in monte testamenti, in lateribus aquilonis : ascendam super altitudinem nubium, similis ero Altissimo. Verumtamen ad infernum detraheris in profundum lacu.

staff of the wicked, the rod of the rulers, that struck the people in wrath with an incurable wound, that brought nations under in fury, that persecuted in a cruel manner. How art thou fallen from heaven, O Lucifer, who didst rise in the morning ? how art thou fallen to the earth, that didst wound the nations ? And thou saidst in thy heart : I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north : I will ascend above the height of the clouds, I will be like the Most High. But yet thou shalt be brought down to hell, into the depth of the pit.

Thy ruin, O Lucifer, is irreparable ! Thou refusedst to humble thyself before God, and thou wast cast into hell. Thy pride then sought a compensation for this thy deep humiliation, and thou causedst the ruin of the human race, out of hatred for God and His creatures. Thou didst succeed in inspiring him, who was formed out of dust, with that same pride which had caused thine own destruction. By thee sin came into this world, and by sin death : the human race seemed now a victim which never could escape thy vengeance. Forced to give up thy hopes of a heavenly royalty, thou aimedst at reigning in hell and destroying the creatures of God as they came from His creating love. But again thou art foiled and conquered. Thy reign was in pride ; pride alone could form thy court and give thee subjects ; now, see how the sovereign Lord of all things uproots thy kingdom : He Himself comes to teach His creatures

humility; and He teaches it, not by laws given with awful majesty, as once on Sinai, but by Himself meekly practising that heavenly humility, which alone can raise up them that had fallen by pride. Tremble, proud spirit, thy sceptre is to be broken!

In thy haughty wisdom, thou disdainest this humble and lowly Virgin of Nazareth, who holds within herself, in adoring silence, the mystery of thy ruin and our salvation. The Child whom she carries in her womb, and who is so soon to be born, has long since been the object of thy contempt. Know, then, that God does not disdain this unborn Child, for this Child is also God! And a single act of adoration and devotedness to His Father, which He is making in the womb of Mary, gives more glory to the Divinity than all thy pride could rob it of, even were thy pride to increase for eternity. Henceforth, men, taught by the lessons of a God the immense power of humility, will have recourse to it as their great remedy. Instead of exalting themselves, as thou didst, by a mad and guilty pride, they will humble themselves with love and pleasure: the lower they humble themselves, the higher will God raise them: the poorer they own themselves, the richer will He make them. It is the glorious Virgin that tells us this in her exquisite canticle. May she be ever blessed, Mother so gentle and sweet to her children, and so terrible to thee, Lucifer! that writhest beneath her as she crushes and conquers thee.

PROSE FOR THE TIME OF ADVENT

(Composed in the eleventh century, and taken from the ancient Roman-French missals)

Regnantem sempiterna per
sæcla susceptura

Concio, devote concrepa:
Factori redde debita.

Ready to receive him who
reigneth for ever and ever,

Devoutly sing, O Christian
people; pay thy homage to
thy Creator.

Quem jubilant agmina cœ-
lica, ejus vultu exhilarata.

Quem expectant omnia
terras, ejus vultu exami-
nanda,

Districtum ad judicia,
Clementem in potentia.

Tua nos salva, Christe,
clementia propter quos pas-
sus es dira.

Ad poli astra subleva ni-
tida : qui sorde tergis sæcula.

Influens salus vera, effuga
pericula.

Omnia ut sint munda, tri-
bue pacifica.

Ut hic tua salvi miseri-
cordia : læti regna post adea-
mus supera.

Qui regnas sæcula per in-
finita. Amen.

The heavenly hosts, who
enjoy the beauty of his coun-
tenance, are ever praising him
in jubilation.

All earthly things, which
are to be examined before his
face, are in expectation of
him.

Him so severe in judgement,
So merciful in power.

Save us in thy mercy, O
Christ, for whom thou didst
suffer so cruel a passion.

Raise us up to the bright
stars of heaven, O thou that
dost take away the sins of the
earth.

True Saviour, descending
as dew upon us, drive all
dangers from us.

Purify all that is about us,
make all in peace ;

That here protected by thy
mercy, we may ascend, here-
after, into the kingdom of
heaven in gladness.

Who livest and reignest for
endless ages. Amen.

PRAYER FROM THE GALLICAN SACRAMENTARY

(Mass for Christmas Eve)

Misericors ac piissime Deus,
cujus voluntate ac mu-
nere Dominus noster Jesus
Christus ad hoc se humiliavit,
ut totum genus exaltaret hu-
manum, et ideo ad ima do-
scenderet, ut humilia subli-
maret : ac propterea Deus
homo nascitur per Virginem,
ut in homine perditam cœle-
stem reformaret imaginem :
da ut plebs hæc tibi adhæreat,
ut quam redemisti tuo mu-

O merciful and most loving
God, by whose will and
bounty our Lord Jesus Christ
humbled himself that he
might exalt the whole human
race, and came down to what
was lowest that he might
raise up the humble : who,
being God, did become man,
born of a Virgin, to the end
that he might re-form in man
the heavenly image that had
been corrupted ; grant that

nerē, tibi semper devota placeat servitute.

this thy people may cling to thee, and that they, whom thou hast redeemed by thy bounty, may ever please thee by devoted service.

WEDNESDAY

OF THE SECOND WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King, our Lord, who is to come.

De Isaiā Propheta.

From the Prophet Isaias.

Cap. xvi.

Ch. xvi.

Emitte Agnum Domine, dominatorem terræ, de petra deserti ad montem filiæ Sion. Et erit: sicut avis fugiens, et pulli de nido avolantes, sic erunt filiæ Moab in transcensu Arnon. Ini consilium, coge concilium, pone quasi noctem umbram tuam in meridie: absconde fugientes, et vagos ne prodas. Habitabunt apud te profugi mei: Moab, esto latibulum eorum a facie vastatoris. Finitus est enim pulvis, consummatus est miser, defecit qui conculcabat terram. Et præparabitur in misericordia solium, et sedebit super illud in veritate, in tabernaculo David, iudicans et quærens iudicium, et velociter reddens quod justum est.

Send forth, O Lord, the Lamb, the ruler of the earth, from Petra of the desert to the mount of the daughter of Sion. And it shall come to pass, that as a bird fleeing away, and as young ones flying out of the nest, so shall the daughters of Moab be in the passage of Arnon. Take counsel, gather a council, make thy shadow as the night in the midday: hide them that flee, and betray not them that wander about. My fugitives shall dwell with thee: O Moab, be thou a covert to them from the face of the destroyer. For the dust is at an end, the wretch is consumed, he hath failed that trod the earth under foot. And a throne shall be prepared in mercy, and one shall sit upon it in truth in the tabernacle of David, judging and seeking judgement, and quickly rendering that which is just.

Send forth to us, O Lord, the Lamb: 'It is the Lamb,' says Peter of Celles, 'it is the Lamb we need, and not the Lion; the Lamb that knows no anger, and whose meekness is never ruffled; the Lamb that will give us His snow-white wool to warm our coldness, and cover our nakedness; the Lamb that will give us His flesh to eat, lest we faint with hunger on the way. Send Him full of wisdom, for in His divine prudence He will vanquish the spirit of pride; send Him full of strength, for it is written that the Lord is strong and mighty in battle; send Him full of meekness, for He is to come down as dew that falls on the fleece; send Him as a victim, for He is to be sold and immolated for our ransom; send Him the pardoner of sinners, for He is to come to call them, and not the just; send Him to receive power and divinity, for He is worthy to loose the seven seals of the sealed book, the unspeakable mystery of the Incarnation.'¹ Thou art King, then, O divine Lamb! Thou art even now, in thy Mother's womb, the sovereign Ruler. This virginal womb is a throne of mercy whereon Thou art seated in humility, ready to avenge our rights and confound our cruel enemy. O most dear King! our eyes cannot yet behold Thee, but our hearts tell us Thou art near us. We know that it is for our sake that Thou hast put on this strange royalty. Suffer us to approach Thee, and offer Thee our homage and loyalty, even now that a cloud hides Thee from our sight. A few days more, and Thou wilt be seated on another throne, Thy Mother's arms, and then all the earth will see the salvation that is sent unto it.

HYMN TAKEN FROM THE ANTHOLOGY OF THE GREEKS

(December 20)

Spelunca, parare; Agna Cave of Bethlehem, be
enim venit foetum gerens ready, for here comes the

¹ Third Sermon for Advent.

Christum: recipe, præsepium, illum qui nos terribiliter verbo solvit ineffabili modo: pastores de nocte vigilantes, prodigiosum confitemini miraculum; magique e Perside aurum, thus et myrrham Regi afferte: quia visus est e Virgine matre Dominus, quem et ipsa prona servili modo, mater adoravit et ei quem in brachiis suis tenebat dixit: Quomodo in me inseminatus es: vel quomodo in me ingeneratus es, Salvator meus et Deus?

Audi cœlum, et intellige terra; ecce enim Filius Verbumque Dei Patris progreditur ad nascendum ex Virgine, inexperta virum, sine dolore illum pariente et virtute Spiritus sancti. Bethlehem parare: aperi januam, Eden, nam qui Est fit qui non erat, et plasturgus omnis creaturæ plasmatur ipse, afferens mundo magnam misericordiam.

Natura immense, Christe Rex, quomodo parva te recipiet spelunca? Quomodo præsepe te poterit continere, Jesu, ex Matre nesciente virum, advena factus in propria, ut hospites ipse salves?

Novum facta cœlum, Domina, e vulva tua, sicut e

Mother bearing Christ, her Lamb, in her womb; and thou, O crib, receive him who delivers us mortals by his word ineffably; ye shepherds, keeping your night-watch, tell the wondrous miracle; ye Magi, from Persia, bring to the King gold, incense, and myrrh; for the Lord hath appeared, born of a Virgin Mother; before him she herself falls down, and though his Mother, yet adores him as his lowly handmaid, and then taking him into her arms, she says unto him: O my Saviour, my God, how is it that thou camest unto me, and wast produced in me?

Hear, O ye heavens, and thou, O earth, attend: the Son and Word of God the Father is to be born of a Virgin that knows not man, and travails not when giving him birth, for all is by the power of the Holy Ghost. Bethlehem, be ready! Eden, open thy gates! for he that Is is made what he was not, and he that formed all creatures receives himself a created form, bringing to the world plentiful mercy.

O thou that art immense by Nature, O Christ our King, how shall a little cave receive thee? How shall a crib contain thee, O Jesus, Son of a spotless Virgin, making thyself a stranger in thine own house, that thou mayst give salvation to them that harbour thee?

Thou art a new heaven, O Lady! Hasten to make arise

nebula Christum solem gloriæ oriri facere festines in spelunca carnaliter, omnes terræ fines suis splendoribus fulgentissime irradiaturum, per incommensurabilem misericordiam.

Noscis nostrum dolorem et miseriam, misericors Christe, et nos non despicias; sed exinanis te ipsum, non adhuc egressus ex tua genitrice; tabernaculumque figens in matrice nuptinescia, quæ sine dolore te pariet in spelunca caro factum.

Montes et colles, valles et campi, populi et tribus, gentes ac omnis spiritus, alacrum agite; lætitiæ divinæ venit plenitudo, omnium advenit redemptio, Verbum Dei tempora nesciens per misericordiam factum sub tempore.

Vitis divina incorruptam maturitate nigrescere faciens uvam, appropinquat: paritura venit lætitiæ vinum scaturiens et nos bibere faciens ipsi canentes: Deus noster, benedictus es!

Myrotheca divina, intus myrum ferens graditur, ut in spelunca Bethlehem effundat illud a quo mystico replentur odore canentes: Deus patrum, benedictus es!

Forceps quam olim vidit Isaias propheta, divinum carbonem Christum in utero

from thy womb, as from a cloud, Christ, the Sun of glory; may he appear in the flesh, in the cave, shedding thence to the ends of the world his dazzling splendour by his immense mercy.

Thou knowest, O merciful Jesus, our pains and misery, and thou despisest us not; but emptyest thyself even before leaving thy Mother's virginal womb, where thou hast set thy tabernacle; this thy Mother will not travail in giving thee birth in the cave, thee who art made flesh.

Mountains and hills, valleys and plains, peoples and tribes, nations and every spirit, sing the song of victory! the fullness of a divine joy is coming, and all are to be redeemed, for the Word of God, who is beyond all time, is now made in time.

Now is coming towards us the heavenly vine, on which has ripened the immortal fruit; she comes to produce for us the wine of joy, of which she will give us to drink: we will then sing to him, Blessed art thou our God!

There is advancing the vessel bearing the divine perfume, and she will place it in the cave of Bethlehem, and we, filled with the mystic fragrance, will sing, Blessed art thou, O God of our fathers!

Thou, O Mary, art like that instrument which Isaias saw of old, holding in thy

geris omnem materiam peccati comburentem, fideliumque animas illuminantem.

Finem habuerunt prophetarum præconia; quem enim prænuntiarunt in temporis plenitudine venturum, adest, apparet casta ex Virgine corporatus; illum puris mentibus excipiamus.

womb the Christ, who, like a burning coal, will consume all the dross of sin, and will enlighten the minds of the faithful.

The songs of the prophets are hushed; for he, whom they announced as having to come in the fullness of time, is present and appears to us, having assumed a body from the chaste Virgin; let us receive him with pure hearts.

PRAYER FROM THE MOZARABIC MISSAL

(Second Sunday of Advent)

Jucundatur, Domine, et tripudiat terra; quia Verbum caro factum habitat in sacræ Virginis membra. In cujus adventu omnis de captivitate redimitur terra; quæ detinebatur per transgressionem Adæ in obscurata gehenna. Nunc moveatur mare, et omnia quæ in eo sunt; montes exsultent et omnia ligna silvarum; quia Deus homo dignatur, per uterum beatæ Virginis Mariæ, de cælo in mundum venire. Per ipsius igitur adventum te deprecamur, omnipotens Deus, ut nostræ carnis fragilitatem a vinculis peccatorum absolvas, et præsentis familiæ tuæ misericordia plenus occurras.

The earth is glad, O Lord, and leaps with joy, for that the Word made flesh dwells in the womb of the holy Virgin. At his coming, the whole earth is ransomed from captivity, after having been kept, by Adam's sin, in a dark prison. Now let the sea be moved, and all things that are therein; let the mountains leap with joy, and all the trees of the forests; because God, having become man, has deigned to come, through the womb of the blessed Virgin Mary, from heaven into this world. By this his coming, therefore, we beseech thee, O almighty God, that thou loose the weakness of our flesh from the bonds of sin, and come, in thy overflowing mercy, to the assistance of this thy family here present before thee.

THURSDAY

OF THE SECOND WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

De Isaia Propheta.

From the Prophet Isaias.

Cap. xix.

Ch. xix.

Onus Egypti. Ecce Dominus ascendet super nubem levem : et ingredietur Egyptum : et commovebuntur simulacra Egypti a facie ejus, et cor Egypti tabescet in medio ejus : et concurrere faciam Egyptios adversus Egyptios, et pugnabit vir contra fratrem suum, et vir contra amicum suum, civitas adversus civitatem, regnum adversus regnum.

The burden of Egypt. Behold the Lord will ascend upon a light cloud : and will enter into Egypt : and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst thereof : and I will set the Egyptians to fight against the Egyptians, and they shall fight brother against brother, and friend against friend, city against city, kingdom against kingdom.

The Egypt which the Lord is here represented as visiting, and whose idols and empire He will overthrow, is the city of satan, which is to be destroyed, and to give place to the city of God. But how peaceful is the divine Conqueror's entrance into His conquest ! it is on a *cloud, a light cloud*, that He comes, as on His triumphal chariot. How many mysteries in these few words ! 'There are three clouds,' says Peter of Blois ; 'the first the obscurity of the prophets ; the second, the depth of the divine decrees ; the third, the prodigy of a Virgin Mother.'¹ First, as to the obscurity of the prophets, it is essential to every

¹ Second Sermon of Advent.

prophecy that it be thus veiled, to the end that man's free will may not be interfered with; but under this cloud the Lord comes at last, and when the day comes for the prophecy to be accomplished, all things are clear enough. Thus was it with the first coming; so will it be with the second. Then, as to the decrees of God; as they are ordinarily made manifest by second, that is by created, causes only, it almost always happens that the extreme simplicity of the means employed by the divine Wisdom takes men by surprise. Never was this so observable as in the grand event of the Incarnation. Men would naturally expect that, in restoring a fallen world, a power equal, at least, to that which first created it would be displayed; and all they are told about the portent is: 'You will find the Child wrapped in swaddling clothes, and laid in a manger'! O almighty power of God, how dazzling is Thy light through this cloud! how strong art Thou in this apparent weakness!

But there is the third cloud; it is the Virgin Mary; a *light* cloud, 'for,' says St. Jerome, 'neither concupiscence, nor the burden of earthly marriage, weighs upon her;' a cloud, too, laden with a refreshing Dew, since it holds the Just One, who is to be rained down upon us, that our seething passions may be quenched, and the soil of our spiritual life made fertile. How sweet is the majesty of our divine King, when seen thus through this beautiful cloud! O incomparable Virgin! the whole Church of God recognizes thee in that mysterious cloud which the prophet Elias,¹ from the summit of Mount Carmel, saw rising up from the sea, little, at first, like a man's foot, but sending at last such a plentiful rain that all Israel was refreshed by its abundance. Delay not, we pray thee; give us that heavenly and divine Dew which thou possessest within thee. Our sins

¹ 3 Kings xviii. 42-44.

have made the heavens as brass, and we are parched ; thou alone of creatures art just and pure ! Beseech our Lord, who has set up His throne of mercy in thee, to come speedily and destroy our enemies and bring us peace.

HYMN FOR ADVENT

(The Mozarabic breviary, first Sunday of Advent)

Cunctorum rex omnipotens,
Mundum salvare veniens,
Formam assumpsit corporis
Nostræ similitudinis.

Qui regnat cum Altissimo,
Virginis intrat uterum,
Nasciturus in corpore,
Mortis vincla dirumpere.

Gentes erant in tenebris :
Videbunt lumen fulgoris,
Cum Salvator advenerit
Redimere quos condidit.

Quem olim vatum præscia
Cecinerunt oracula,
Nunc veniet in gloria,
Nostra ut curet vulnera.

Lætetur nunc in Domino,
Simul in Dei Filio,
Parati eum suscipere
Adventus sui gloria. Amen.

The almighty King of the universe, coming to save the world, assumed to himself a body like unto ours.

He who reigns with the Most High, enters the Virgin's womb, that he may be born in the flesh, and break the bonds of death.

The nations have sat in darkness ; but they shall see the brightest light, when the Saviour shall come to redeem his creatures.

He of whom the future-seeing oracles of the prophets anciently sang, shall now come in glory to cure our wounds.

Let us now be glad in the Lord, and in the Son of God, and be ready to receive him in his glorious coming. Amen.

PRAYER FROM THE AMBROSIAN BREVIARY

(Sixth Sunday of Advent, Preface)

Vere dignum et justum est, æquum et salutare : nos tibi, Domine Deus omnipotens, gratias agere : et cum tuæ invocatione virtutis, beatæ Mariæ Virginis festa celebrare : de cujus ventre

It is truly meet and just, right and available to salvation, that we should give thanks to thee, O Lord God almighty : and that we should, whilst invoking thy power, celebrate the feasts of the

fructus effloruit, qui Panis angelici munere nos replevit. Quod Eva voravit in crimine, Maria restituit in salute. Distat opus serpentis et Virginis. Inde fusa sunt venena discriminis: hinc egressa mysteria Salvatoris. Inde se præbuit tentantis iniquitas: hinc Redemptoris est opitulata majestas. Inde partus occubuit; hinc Conditor resurrexit, a quo humana natura, non jam captiva, sed libera restituitur. Quod Adam perdidit in parente, Christo receipt auctore.

blessed Virgin Mary; from whose womb grew the Fruit, which has filled us with the Bread of angels. That Fruit which Eve took from us when she sinned, Mary has restored to us, and it has saved us. Not as the work of the serpent is the work of Mary. From the one, came the poison of our destruction; from the other, the mysteries of salvation. In the one, we see the malice of the tempter; in the other, the help of the divine Majesty. By the one, came death to the creature; by the other, the resurrection of the Creator, by whom human nature, now not captive but free, is restored; and what it lost by its parent Adam, it regained by its Maker Christ.

FRIDAY

OF THE SECOND WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

De Isaia Propheta.

From the Prophet Isaias.

Cap. xxiv.

Ch. xxiv.

Ecce Dominus dissipabit terram, et nudabit eam; et affliget faciem ejus et disperget habitatores ejus. Et erit sicut populus, sic sacerdos; et sicut servus, sic dominus ejus; sicut ancilla, sic domina ejus; sicut emens, sic ille qui vendit; sicut fœnerator, sic is qui mutuum accipit; sicut qui repetit, sic qui debet. Dissipatione dissipabitur terra, et direptione prædabitur: Dominus enim locutus est verbum hoc. Luxit et defluxit terra, et infirmata est: defluxit orbis, infirmata est altitudo populi terræ. Et terra infecta est ab habitatoribus suis: quia transgressi sunt leges, mutaverunt jus, dissipaverunt fœdus sempiternum. Propter hoc maledictio vorabit terram, et peccabunt habitatores ejus, ideoque insanient cultores ejus; et relinquentur homines pauci. Luxit vindemia, infirmata est vitis, ingemuerunt omnes qui lætabantur corde. Cessavit gaudium tympanorum, quievit

Behold the Lord shall lay waste the earth, and shall strip it: and shall afflict the face thereof, and scatter abroad the inhabitants thereof. And it shall be as with the people, so with the priest; and as with the servant, so with his master; as with the handmaid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with him that calleth for his money, so with him that oweth. With desolation shall the earth be laid waste, and it shall be utterly spoiled: for the Lord hath spoken this word. The earth mourned and faded away, and is weakened: the world faded away, the height of the people of the earth is weakened. And the earth is infected by the inhabitants thereof: because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant. Therefore shall a curse devour the earth, and the inhabitants thereof shall sin; and

sonitus lætantium, conticuit dulcedo citharæ. Cum cantico non bibent vinum : amara erit potio bibentibus illam. Attrita est civitas vanitatis : clausa est omnis domus, nullo introeunte. Clamor erit super vino in plateis : deserta est omnis lætitia, translatum est gaudium terræ. Relicta est in urbe solitudo, et calamitas opprimet portas. Quia hæc erunt in medio terræ, in medio populorum ; quomodo si pauca olivæ quæ remanserunt, excutiantur ex olea : et racemi, cum fuerit finita vindemia. Hilevabunt vocem suam, atque laudabunt ; cum glorificatus fuerit Dominus, hinnient de mari. Propter hoc in doctrinis glorificate Dominum, in insulis maris nomen Domini Dei Israel. A finibus terræ laudes audivimus, gloriam justi.

therefore they that dwell therein shall be mad, and few men shall be left. The vintage hath mourned, the vine hath languished away, all the merry-hearted have sighed. The mirth of timbrels hath ceased, the noise of them that rejoice is ended, the melody of the harp is silent. They shall not drink wine with a song ; the drink shall be bitter to them that drink it. The city of vanity is broken down, every house is shut up, no man cometh in. There shall be a crying for wine in the streets : all mirth is forsaken, the joy of the earth is gone away. Desolation is left in the city, and calamity shall oppress the gates. For it shall be thus in the midst of the earth, in the midst of the people, as if a few olives that remain should be shaken out of the olive tree : or grapes, when the vintage is ended. These shall lift up their voice, and shall give praise, when the Lord shall be glorified, they shall make a joyful noise from the sea. Therefore glorify ye the Lord in instruction : the name of the Lord God of Israel in the islands of the sea. From the ends of the earth we have heard praises, the glory of the just one.

Thus was the earth in desolation when the Messiah came to deliver and save it. So diminished, so decayed, were truths among the children of men, that the human race was bordering on its ruin. The knowledge of the true God was becoming rarer as the

world grew older ; idolatry had made everything in creation an object of its adulterous worship ; the practical result of a religion which was but gross materialism, was frightful immorality ; man was for ever at war with man ; and the only safeguards of what social order still existed in the world, were the execrable laws of slavery and extermination. Among the countless inhabitants of the globe, a mere handful could be found who were seeking God ! they were as rare as the olives that remain on the tree after a careful plucking, or as grape-bunches after the vintage is ended. Of this happy few were, among the Jewish people, those true Israelites whom our Saviour chose for His disciples ; and, among the Gentiles, the Magi that came from the east, asking for the new-born King ; and later on, Cornelius the centurion, whom the angel of the Lord directed to St. Peter. But with what faith and joy did they acknowledge the incarnate God ! and what their hymns of glad gratitude, when they found that they had been privileged, above others, to see with their own eyes the promised Saviour !

Now, all this will again happen when the time draws near of the second coming of the Messiah. The earth will once more be filled with desolation, and mankind will be again a slave of its self-degradation. The ways of men will again grow corrupt ; and, this time, the malice of their evil will be the greater, because they will have received Him who is the Light of the world, the Word of life. A profound sadness will sit heavy on all nations, and every effort for their well-being will seem paralyzed ; they, and the earth they live on, will be conscious of decrepitude ; and yet it will never once strike them that the world is drawing to an end. There will be great scandals ; there shall fall stars from heaven, that is, many of those who had been masters in Israel shall apostatize, and their light shall be changed into darkness. There

shall be days of temptation, and faith shall grow slack : so that when the Son of Man shall appear, faith shall scarce be found on the earth. Let it not be, O Lord, that we live to see those days of temptation ; or, if it be Thy will that they overtake us, make our hearts firm in their allegiance to Thy holy Church, which will be the only beacon left to Thy faithful children in that fierce storm. Grant, O Lord, that we may be of the number of those chosen olives, of those elect bunches of grapes, wherewith Thou wilt complete the rich harvest which Thou wilt garner for ever into Thy house. Preserve intact within us the deposit of faith which Thou hast entrusted to us ; let our eye be fixed on that Orient of which the Church speaks to us, and where Thou art suddenly to appear in Thy majesty. When that day of Thine comes, and we behold Thy triumph, we will shout our glad delight, and then, like eagles which cluster round the body, we shall be taken up to meet Thee in the air, as Thy apostle speaks, and thus shall we for ever be with Thee.¹ Then we shall *hear the praises and glory of the Just One, from the ends of this earth*, which it is Thy good will to preserve until the decrees of Thy mercy and justice shall have been fully executed. O Jesus ! we are the work of Thy hands ; save us, and be merciful to us on that great day.

HYMN OF ADVENT

(*Mozarabic breviary, in the second week of Advent*)

A Patre, Unigenite,
Ad nos venis per Virginem,
Baptismi rore consecrans,
Cunctos fide regenerans.

De cœlo celsus prodiens,
Exceptit formam hominis,
Victor a morte rediens,
Gaudia vitæ largiens.

Only-begotten Son of the
Father, thou comest to us by
the Virgin, consecrating us
all by the dew of Baptism,
and by faith regenerating us.

The Most High coming
from heaven has taken on
himself the form of man,
returning after conquering
death, and giving us the joys
of a new life.

¹ 1 Thess. iv. 16.

Hoc te, Redemptor, quæsumus,
 Illabere propitius,
 Clarumque nostris cordibus
 Lumen præbe deificum.

Deo Patri sit gloria
 Ejusque soli Filio
 Cum Spiritu Paraclito,
 In sempiterna sæcula.
 Amen.

Wherefore, we beseech thee,
 O Redeemer, descend upon
 us in thy mercy, and give to
 our hearts the brightness of
 the divine light.

To God the Father, and to
 his only Son, and to the
 holy Paraclete, be glory for
 ever and ever.
 Amen.

PRAYER FROM THE GALLICAN MISSAL

(*In Adventu Domini, Collecta*)

Animæ nostræ quæsumus,
 omnipotens Deus, hoc
 potiantur desiderio: ut a
 tuo Spiritu inflammentur,
 ut sicut lampades divino
 munere satiati, ante con-
 spectum venientis Christi
 Filii tui velut clara lumina
 fulgeamus.

Grant, we beseech thee, O
 almighty God, that our souls
 be filled with a desire of being
 inflamed with thy Spirit;
 that being nourished with
 the divine gift, as lamps with
 their oil, we may shine as
 bright lights before the face
 of Christ thy Son, who is
 coming to us.

SATURDAY

OF THE SECOND WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

De Isaia Propheta.

From the Prophet Isaias.

Cap. xxv.

Ch. xxv.

Domine, Deus meus es tu, exaltabo te, et confitebor nomini tuo: quoniam fecisti mirabilia, cogitationes antiquas fideles. Amen. Quia posuisti civitatem in tumulum, urbem fortem in ruinam, domum alienorum, ut non sit civitas, et in sempiternum non ædificetur. Super hoc laudabit te populus fortis, civitas gentium robustarum timebit te. Quia factus es fortitudo pauperi, fortitudo egeno in tribulatione sua: spes a turbine, umbraculum ab æstu. . . . Et faciet Dominus exercituum omnibus populis in monte hoc convivium pinguium, convivium vindemiæ, pinguium medullatorum, vindemiæ defæcatæ. Et præcipitabit in monte isto faciem vinculi colligati super omnes populos, et telam quam orditus est super omnes nationes. Præcipitabit mortem in sempiternum: et auferet Dominus Deus lacrymam ab omni facie, et opprobrium populi sui auferet de universa terra: quia Dominus locutus est. Et dicet in die illa:

O Lord, thou art my God, I will exalt thee, and give glory to thy name: for thou hast done wonderful things, thy designs of old faithful. Amen. For thou hast reduced the city to a heap, the strong city to ruin, the house of strangers to be no city, and to be no more built up for ever. Therefore shall a strong people praise thee, the city of mighty nations shall fear thee. Because thou hast been a strength to the poor, a strength to the needy in his distress: a refuge from the whirlwind, a shadow from the heat. . . . And the Lord of hosts shall make unto all people, in this mountain, a feast of fat things, a feast of wine, of fat things full of marrow, of wine purified from the lees. And he shall destroy in this mountain the face of the bond which all people were tied, and the web that he began over all nations. He shall cast death down headlong for ever: and the Lord God shall wipe away tears from every face.

Ecco Deus noster iste, expectavimus eum, et salvabit nos: iste Dominus, sustinimus eum, exsultabimus et lætabimur in salutari ejus.

and the reproach of his people he shall take away from off the whole earth: for the Lord hath spoken it. And they shall say in that day: Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have patiently waited for him, we shall rejoice and be joyful in his salvation.

Yet a little while, and the conqueror of death will appear, and then, in the joy of our hearts, we will say: *Lo! this is our God; we have waited for Him, and He will save us; we have patiently waited for Him; this is He, and we will rejoice and be joyful in His salvation.* Let us, therefore, prepare the way of the Lord that we may receive Him worthily; and in this work of our preparation, let us have recourse to Mary. Saturday is the day which is sacred to her; she will the more readily grant the prayers said to her upon it. Let us consider her in her grand privilege of being full of grace, carrying in her womb Him whom we so long to possess. If we ask her by what means she rendered herself worthy of such an immense favour, she will tell us that in her was simply fulfilled the prophecy, which the Church so continually repeats during these days of Advent: 'Every valley shall be filled up.' The humble Mary was the valley blessed by the Lord: a valley beautiful and fertile, in which God sowed the divine wheat, our Saviour Jesus: for it is written in the psalm, that the valleys shall abound with corn.¹ O Mary! it is thy humility that drew down upon thee the admiration of thy Creator. If, from the high heaven where He dwells, He had perceived a virgin more humble in her love, He would have chosen her in preference of thee: but no, it is thou that didst win His predilection,

¹ Ps. lxiv. 14.

O mystic valley, ever verdant and lovely in thy flowers of grace. We that, like high hills, are so proud and such sinners, what shall we do? We must look on this our God, who comes to us in infinite humility, and then humble ourselves out of love and gratitude. O blessed Mother! obtain this grace for us. Pray for us that henceforth we may submit ourselves to the will of our Lord as thou didst, when thou didst speak those admirable words: 'Behold the handmaid of the Lord: may it be done to me according to thy word!'

PROSE IN HONOUR OF THE BLESSED VIRGIN

(Taken from the Cluny missal of 1523)

Missus Gabriel de cœlis,
Verbi bajulus fidelis,
Sacris disserit loquelis
Cum beata Virgine.

Verbum bonum et suave
Pandit intus in conclavo,
Et ex *Eva* format *Ave*,
Eva verso nomine.

Consequenter juxta pactum,
Adest Verbum caro factum;
Semper tamen est intactum
Puellare gremium.

Patrem pariens ignorat,
Et quam homo non deflorat,
Non torquetur nec laborat
Quando parit filium.

Signum audis novitatis;
Crede solum, et est satis;
Non est nostræ facultatis
Solvere corrigiam.

Grande signum et insigne
Est in rubo et in igne:
Ne appropiet indigne
Calciatus quisquam.

Gabriel, sent from heaven,
faithful bearer of the word,
holds sacred converse with
the holy Virgin.

In the inner chamber he
discloses the good and sweet
word; and inverting the
name of Eve, *Eva* becomes
Ave, his salutation Hail!

The covenant made, instantly
there was present the
Word made flesh; and yet
the pure Maid a Virgin still
for ever.

Parent like no other;
Mother, yet not losing the
treasure; giving birth to her
child, yet not in pain or travail.

Unheard-of prodigy! 'tis
so indeed, and all thou, my
soul, canst do is to believe it:
we have not power to loose
the latchet.

It is the great, the wondrous
portent of the burning bush;
let him that would approach,
take off the sandals from his
feet.

Virga sicca sine rore,
Novo ritu, novo more,
Fructum protulit cum flore ;
Sicque Virgo peperit.

Benedictus talis fructus,
Fructus gaudii, non luctus ;
Non erit Adam seductus,
Si de hoc gustaverit.

Jesus noster, Jesus bonus,
Piæ Matris pium onus,
Cujus est in cælo thronus
Nascitur in stabulo.

Qui sic est pro nobis natus
Nostros deleat reatus ;
Quia noster incolatus
Hic est in periculo.
Amen.

A dry branch, with not one drop of dew, once yielded a flower and fruit ; it was a new law, a new way : so was it when the Virgin brought forth her Son.

What a blessed Fruit ! a Fruit of joy, not of woe. There will be no Adam deceived, if men but eat of this.

He is our Jesus, the good Jesus, lovely burden of a lovely Mother ! He who has a throne in heaven, has a stable for his birth-place !

May he, that for our sake was thus born, wipe away all our guilt ; for our sojourn here is full of dangers.
Amen.

PRAYER FROM THE MOZARABIC BREVIARY

(For the Friday of the third week of Advent)

Quis poterit, Deus Dei
Filius, scrutari vias tuas ?
Vel quibus aditibus nasciturus
ad Virginem veneris ?
Vel quibus semitis ad superna
regressus es ? Et ideo,
quia tu solus cuncta considerans
es, cujus nomen supra terræ
terminos permanet ; da nobis,
illa de te semper considerare
et dicere, quæ culpæ careant
lege : ut, qui excelsus in
fortitudine veniens humilia
respicias, dignos facias nos
muneribus tuis. Amen.

Who, O God, thou Son of God, who can search into thy ways ? and tell how thou wast born of a Virgin, when thou camest from heaven, or by what paths thou didst return thither ? And therefore since thou alone knowest all things, thou whose name is beyond the ends of the earth ; grant us so to think and speak of thee as to be guiltless of error : that so thou, who, high in power, dost come down to lowly things and love them, mayst make us worthy of thy gifts. Amen.

THE THIRD SUNDAY OF ADVENT

TO-DAY, again, the Church is full of joy, and the joy is greater than it was. It is true that her Lord has not come ; but she feels that He is nearer than before, and therefore she thinks it just to lessen somewhat the austerity of this penitential season by the innocent cheerfulness of her sacred rites. And first, this Sunday has had the name of *Gaudete* given to it, from the first word of the Introit ; it also is honoured with those impressive exceptions which belong to the fourth Sunday of Lent, called *Lætare*. The organ is played at the Mass ; the vestments are rose-colour ; the deacon resumes the dalmatic, and the subdeacon the tunic ; and in cathedral churches the bishop assists with the precious mitre. How touching are all these usages, and how admirable this condescension of the Church, wherewith she so beautifully blends together the unalterable strictness of the dogmas of faith and the graceful poetry of the formulæ of her liturgy ! Let us enter into her spirit, and be glad on this third Sunday of her Advent, because our Lord is now so near unto us. To-morrow we will resume our attitude of servants mourning for the absence of their Lord and waiting for Him ; for every delay, however short, is painful and makes love sad.

The Station is kept in the basilica of St. Peter, at the Vatican. This august temple, which contains the tomb of the prince of the apostles, is the home and refuge of all the faithful of the world ; it is but natural that it should be chosen to witness both the joy and the sadness of the Church.

The night Office commences with a new Invitatory. The voice of the Church no longer invites the faithful to come and adore in fear and trembling *the King, our Lord, who is to come*. Her language assumes

another character ; her tone is one of gladness ; and now, every day, until the vigil of Christmas, she begins her nocturns with these grand words :

Prope est jam Dominus : The Lord is now nigh ;
venite adoremus. come, let us adore.

Now let us take the book of the Prophet, and read with the Church :

De Isaia Propheta.

Cap. xxvi.

In die illa cantabitur canticum istud in terra Juda : Urbs fortitudinis nostræ Sion ; Salvator ponetur in ea murus et antemurale. Aperite portas, et ingredia- tur gens justa, custodiens veritatem. Vetus error abiit, servabis pacem ; pacem, quia in te speravimus. Sperastis in Domino in sæculis æternis : in Domino Deo forti in perpetuum. Quia incurvabit habitantes in excelso, civitatem sublimem humiliabit. Humiliabit eam usque ad terram, detrahet eam usque ad pulverem. Conculcabit eam pes ; pedes pauperis, gressus egenorum. Semita justi recta est, rectus callis justi ad ambulandum. Et in semita judiciorum tuorum, Domine, sustinuimus te : nomen tuum, et memoriale tuum in desiderio animæ. Anima mea desideravit te in nocte : sed et spiritu meo in præcordiis meis, de mane vigilabo ad te.

From the Prophet Isaias.

Ch. xxvi.

In that day shall this cantic be sung in the land of Juda. Sion the city of our strength : a Saviour, a wall, and a bulwark shall be set therein. Open ye the gates and let the just nation, that keepeth the truth, enter in. The old error is passed away, thou wilt keep peace : peace, because we have hoped in thee. You have hoped in the Lord for evermore : in the Lord God mighty for ever. For he shall bring down them that dwell on high, the high city he shall lay low. He shall bring it down even to the ground, he shall pull it down even to the dust. The foot shall tread it down ; the feet of the poor, the steps of the needy. The way of the just is right, the path of the just is right to walk in. And in the way of thy judgements, O Lord, we have patiently waited for thee : thy name and thy remembrance are the desire of the soul. My soul hath desired thee in the night : yea, and with my spirit within me in the morning early I will watch to thee.

O holy Roman Church, *city of our strength!* behold us thy children assembled within thy walls, around the tomb of the fisherman, the prince of the apostles, whose sacred relics protect thee from their earthly shrine, and whose unchanging teaching enlightens thee from heaven. Yet, *O city of strength*: it is by the Saviour, who is coming, that thou art strong. He is thy *wall*, for it is He that encircles, with His tender mercy, all thy children; He is thy *bulwark*, for it is by Him that thou art invincible, and that all the powers of hell are powerless to prevail against thee. Open wide thy *gates*, that all nations may enter thee; for thou art mistress of holiness and the guardian of truth. May the *old error*, which sets itself against the faith, soon disappear, and peace reign over the whole fold! O holy Roman Church! thou hast for ever put thy trust in the Lord; and He, faithful to His promise, has humbled before thee the haughty ones that defied thee, and the proud cities that were against thee. Where now are the Cæsars, who boasted that they had drowned thee in thine own blood? where the emperors, who would ravish the inviolate virginity of thy faith? where the heretics, who, during the past centuries of thine existence, have assailed every article of thy teaching, and denied what they listed? where the ungrateful princes, who would fain make a slave of thee, who hadst made them what they were? where that empire of Mahomet, which has so many times raged against thee, for that thou, the defenceless State, didst arrest the pride of its conquests? where the reformers, who were bent on giving the world a Christianity, in which thou wast to have no part? where the more modern sophists, in whose philosophy thou wast set down as a system that had been tried, and was a failure, and is now a ruin? and those kings who are acting the tyrant over thee, and those people that will have liberty independently and at the risk of truth, where will they be in another

hundred years? Gone and forgotten as the noisy anger of a torrent; whilst thou, O holy Church of Rome, built on the immovable rock, wilt be as calm, as young, as unwrinkled as ever. Thy path through all the ages of this world's duration, will be right as that of the just man; thou wilt ever be the same unchanging Church, as thou hast been during the eighteen hundred years past, whilst everything else under the sun has been but change. Whence this thy stability, but from Him who is very truth and justice? Glory be to Him in thee! Each year, He visits thee; each year, He brings thee new gifts, wherewith thou mayst go happily through thy pilgrimage; and to the end of time, He will visit thee, and renew thee, not only with the power of that look wherewith Peter was renewed, but by filling thee with Himself, as He did the ever glorious Virgin, who is the object of thy most tender love, after that which thou bearest to Jesus Himself. We pray with thee, O Church, our mother, and here is our prayer: 'Come, Lord Jesus! Thy name and Thy remembrance are the desire of our souls: they have desired Thee in the night, yea, and early in the morning have they watched for Thee.'

MASS

The assembly of the faithful is attentive; the cantors intone the Gregorian melody, and the church echoes with these sweet words:

INTROIT

Gaudete in Domino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dominus enim prope est. Nihil solliciti sitis: sed in omni oratione petitiones vestræ innotescant apud Deum.

Rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men: for the Lord is nigh. Be nothing solicitous: but in every prayer let your petitions be made known to God.

Ps. Benedixisti Domine terram tuam: avertisti captivitatem Jacob. V. Gloria Patri.

Ps. O Lord thou hast blessed thy land: thou hast turned away the captivity of Jacob. V. Glory.

In the Collect, the Church asks for the grace of that divine visit, which dispels darkness and brings light. Darkness produces fear in the soul; whereas, light gives courage and joy to the heart.

COLLECT

Aurem tuam, quæsumus, Domine, precibus nostris accommoda: et mentis nostræ tenebras gratia tuæ visitationis illustra. Qui vivis.

Bend thine ear, O Lord, we beseech thee, to our prayers; and enlighten the darkness of our minds by the grace of thy visitation. Who livest, &c.

The other Collects of the blessed Virgin, against the persecutors of the Church, and for the Pope, are given in the Mass of the first Sunday of Advent, page 128.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Philippenses.

Lesson of the Epistle of St. Paul the Apostle to the Philippians.

Cap. iv.

Ch. iv.

Fratres, gaudete in Domino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dominus prope est. Nihil solliciti sitis; sed in omni oratione, et obsecratione, cum gratiarum actione, petitiones vestræ innotescant apud Deum. Et pax Dei, quæ exsuperat omnem sensum, custodiat corda vestra, et intelligentias vestras, in Christo Jesu Domino nostro.

Brethren, rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men: the Lord is nigh. Be nothing solicitous: but in everything, by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

Nothing is more just than that we rejoice in the Lord. Both the prophet and the apostle excite us

to desire the Saviour, both of them promise us peace. Therefore, let us not be solicitous : *the Lord is nigh ; nigh to His Church, and nigh to each of our souls.* Who can be near so burning a fire, and yet be cold ? Do we not feel that He is coming to us, in spite of all obstacles ? He will let nothing be a barrier between Himself and us, neither His own infinite high majesty, nor our exceeding lowliness, nor our many sins. Yet a little while, and He will be with us. Let us go out to meet Him by these *prayers and supplications*, and *thanksgiving* which the apostle recommends to us. Let our zeal to unite ourselves with our holy mother the Church become more than ever fervent : now every day her prayers will increase in intense earnestness, and her longings after Him, who is her light and her love, will grow more ardent. First let us say together with her :

GRADUAL

Qui sedes, Domine, super Cherubim, excita potentiam tuam et veni.

V. Qui regis Israel, intendo : Qui deducis velut ovem Joseph.

Alleluia, alleluia.

V. Excita Domine potentiam tuam, et veni, ut salvos facias nos. Alleluia.

O Lord, who sittest on the Cherubim, exert thy power and come.

V. Thou who rulest Israel, hearken. Thou who leadest Joseph as a sheep.

Alleluia, alleluia.

V. Exert, O Lord, thy power, and come to save us. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. i.

In illo tempore : Miserunt Judæi ab Jerosolymis sacerdotes et levitas ad Joannem ut interrogarent eum : Tu quis es ? Et confessus est, et non negavit, et confessus est : Quia non sum ego Christus. Et interrogaverunt eum :

Sequel of the holy Gospel according to John.

Ch. i.

At that time : the Jews sent from Jerusalem priests and levites to John, to ask him : Who art thou ? And he confessed, and did not deny, and he confessed : I am not the Christ. And they asked him : What then ? Art

Quid ergo ? Elias es tu ? Et dixit : Non sum. Propheta es tu ? Et respondit : Non. Dixerunt ergo ei : Quis es, ut responsum demus his qui miserunt nos ? Quid dicis de te ipso ? Ait : Ego vox clamantis in deserto : Dirigite viam Domini, sicut dixit Isaias propheta. Et qui missi fuerant erant ex Pharisæis. Et interrogaverunt eum, et dixerunt ei : Quid ergo baptizas, si tu non es Christus, neque Elias, neque propheta ? Respondit eis Joannes, dicens : Ego baptizo in aqua : medius autem vestrum stetit, quem vos nescitis. Ipse est, qui post me venturus est, qui ante me factus est : cujus ego non sum dignus ut solvam ejus corrigiam calcamenti. Hæc in Bethania facta sunt trans Jordanem, ubi erat Joannes baptizans.

thou Elias ? And he said : I am not. Art thou a prophet ? And he answered : No. They said therefore unto him : Who art thou, that we may give an answer to them that sent us ? What sayest thou of thyself ? He said : I am the voice of one crying in the wilderness : Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him and said to him : Why then dost thou baptize, if thou be not Christ, nor Elias, nor a prophet ? John answered them saying : I baptize with water ; but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me : the latchet of whose shoe I am not worthy to loose. These things were done in Bethania, beyond the Jordan, where John was baptizing.

There hath stood One in the midst of you, whom you know not, says Saint John the Baptist to them that were sent by the Jews. So that our Lord may be near, He may even have come, and yet by some be not known ! This Lamb of God is the holy Precursor's consolation : he considers it a singular privilege to be but the voice, which cries out to men to prepare the way of the Redeemer. In this, St. John is the type of the Church, and of all such as seek Jesus. St. John is full of joy because the Saviour has come : but the men around him are as indifferent as though they neither expected nor wanted a Saviour. This is the third week of Advent ; and are all hearts

excited by the great tidings told them by the Church, that the Messiah is near at hand? They that love Him not as their Saviour, do they fear Him as their Judge? Are the crooked ways being made straight, and the hills being brought low? Are Christians seriously engaged in removing from their hearts the love of riches and the love of sensual pleasures? There is no time to lose: *the Lord is nigh!* If these lines should come under the eye of any of those Christians who are in this state of sinful indifference, we would conjure them to shake off their lethargy, and render themselves worthy of the visit of the divine Infant: such a visit will bring them the greatest consolation here, and give them confidence hereafter, when our Lord will come to judge all mankind. Send Thy grace, O Jesus, still more plentifully into their hearts; 'compel them to go in,' and permit not that it be said of the children of the Church, as St. John said of the Synagogue: *There standeth in the midst of you One, whom you know not.*

During the Offertory the faithful should unite in the prayer of the Church, and beg that the captivity in which our sins hold us may be brought to an end, and that the divine Deliverer may come.

OFFERTORY

Benedixisti, Domine, terram tuam; avertisti captivitatem Jacob, remisisti iniquitatem plebis tuæ.

Lord, thou hast blessed thy land; thou hast turned away the captivity of Jacob, thou hast forgiven the iniquity of thy people.

SECRET

Devotionis nostræ tibi, quæsumus, Domine, hostia jugiter immoletur: quæ et sacri peragat instituta mysterii, et salutare tuum in nobis mirabiliter operetur. Per Dominum.

May we always, O Lord, offer thee this sacrifice of our devotion; both to effect that for which thou didst institute this mystery, and wonderfully to procure ourselves that salvation which thou designest us. Through, &c.

The other Secrets are given on page 132.

During the Communion, the Church chants the words of the prophet Isaias, which bid the heart of the sinner take courage. Fear not, Christian people! He that is *coming* is God; but He comes to *save* His creatures, and to give Himself to them.

COMMUNION

Dicite : Pusillanimes, con-	Say : Be comforted, O ye
fortamini et nolite timere :	timid of heart, and fear not;
ecce Deus noster veniet, et	behold our God will come,
salvabit nos.	and save us.

The Church asks of God, in the following prayer, that the secret visit which she has just been receiving from her divine Spouse, may fit her for that solemn one which she is preparing to receive at the feast of Christmas.

POSTCOMMUNION

Imploramus, Domine, clem-	We implore, O Lord, thy
entiam tuam : ut hæc divina	mercy : that these divine
subsidia, a vitiis expiatis ad	helps, having cleansed us
festa ventura nos præparent.	from sin, may prepare us for
Per Dominum.	the ensuing solemnity.
	Through, &c.

The other Postcommunions as on the first Sunday, page 134.

VESPERS

- | | |
|--|--|
| 1. ANT. Veniet Dominus,
et non tardabit, et illuminabit
abscondita tenebrarum, et
manifestabit se ad omnes
gentes, alleluia. | 1. ANT. The Lord will
come, and will not delay, and
he will reveal things hidden
in darkness, and will manifest
himself to all nations, alle-
luia. |
| 2. ANT. Jerusalem, gaude
gaudio magno, quia veniet
Salvator, alleluia. | 2. ANT. Rejoice, O Jeru-
salem, with great joy, for thy
Saviour will come to thee,
alleluia. |
| 3. ANT. Dabo in Sion sa-
lutem, et in Jerusalem glo-
riam meam, alleluia. | 3. ANT. I will settle sal-
vation in Sion, and my glory
in Jerusalem. alleluia. |

4. ANT. Montes et omnes colles humiliabuntur: et erunt prava in directa, et aspera in vias planas: veni, Domine, et noli tardare, alleluia.

5. ANT. Juste et pie vivamus, exspectantes beatam spem, et adventum Domini, alleluia.

4. ANT. Mountains and hills shall be brought low: the crooked paths shall be made straight, and the rough ways smooth: come, O Lord, and delay not, alleluia.

5. ANT. Let us live justly and piously, expecting the blessed hope, and the coming of the Lord, alleluia.

CAPITULUM

Fratres, gaudete in Domino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dominus enim prope est.

Brethren, rejoice in the Lord always: again I say rejoice. Let your modesty be known to all men: the Lord is nigh.

The hymn *Creator alme siderum*, and the canticle *Magnificat*, are given on pages 107 and 109.

ANTIPHON OF THE MAGNIFICAT

Beata es, Maria, quæ credidisti Domino; perficientur in te, quæ dicta sunt tibi a Domino, alleluia.

Blessed art thou, O Mary, who didst believe the Lord; what the Lord said to thee shall be fulfilled in thee, alleluia.

But if the third Sunday of Advent fall on December 17, then, instead of the above, is said the first of the Great Antiphons (*O Sapientia*), which will be found, with the other six, in the proper of saints, from December 17 to 23 (page 484).

OREMUS

Aurem tuam, quæsumus, Domine, precibus nostris accommoda, et mentis nostræ tenebras gratia tuæ visitationis illustra. Qui vivis.

LET US PRAY

Hend thino ear, O Lord, we beseech thee, to our prayers, and enlighten the darkness of our minds by the grace of thy visitation. Who livest, &c.

MONDAY

OF THE THIRD WEEK OF ADVENT

Prope est jam Dominus: The Lord is now nigh;
venite, adoremus. come, let us adore.

De Isaia Propheta.

From the Prophet Isaias.

Cap. xxviii.

Ch. xxviii.

Hæc dicit Dominus Deus:
Ecce ego mittam in funda-
mentis Sion lapidem, lapi-
dem probatum, angularem,
pretiosum, in fundamento
fundatum. Qui crediderit,
non festinet. Et ponam in
pondere judicium, et justitiam
in mensura, et subvertet
grando spem mendacii, et
protectionem aquæ inunda-
bunt. Et delebitur fœdus
vestrum cum morte, et pactum
vestrum cum inferno
non stabit.

Thus saith the Lord God:
Behold I will lay a stone in
the foundations of Sion, a
tried stone, a corner-stone,
a precious stone, founded in
the foundation. He that be-
lieveth, let him not hasten.
And I will set judgement in
weight, and justice in mea-
sure; and hail shall overturn
the hope of falsehood, and
waters shall overflow its pro-
tection. And your league
with death shall be abolished,
and your covenant with hell
shall not stand.

Heavenly Father! Thou art preparing to set in the foundations of Sion a corner-stone, that is tried and solid; and this stone, which is to give firmness to Sion Thy Church, is Thy Incarnate Son. It was prefigured, as Thy apostle assures us,¹ by that rock of the desert, which yielded the abundant and saving stream that quenched the thirst of Thy people. But now Thou art about to give us the reality; it has already come down from heaven, and the hour is fast approaching when Thou wilt lay it in the foundations. O sacred Stone, which maketh all one, and

¹ 1 Cor. x. 4.

givist solidity to the whole structure! By Thee it will come to pass, that there shall be no longer Jew or Gentile, but all nations shall become one family. Men shall no more build on sand, nor set up houses which floods and storms may overturn. The Church shall rise up from the stone which God now sets, and, secure on the great foundation, her summit shall touch the clouds. With all his weakness, and all his fickleness, man will partake of Thy immutability, O divine Stone, if he will but lean on Thee. Woe to him that rejects Thee, for Thou hast said, and Thou art the eternal Truth: 'Whosoever shall fall upon that stone, shall be bruised; and upon whomsoever it shall fall, it will grind him to powder.'¹ From this twofold evil, O Thou that art chief corner-stone, deliver us, and never permit us to be of the number of those blind men who rejected Thee. Give us grace ever to honour and love Thee as the cause of our strength, and the one sole origin of our solidity: and since Thou hast communicated this Thy quality of the rock to one of Thine apostles, and by him to his successors unto the end of the world, grant us ever to cling to this rock, the holy Roman Church, in union with which all the faithful on the face of the earth are preparing to celebrate the glorious solemnity of Thy coming, *O precious and tried Stone!* Thou art coming, that Thou mayst destroy the kingdom of falsehood, and break the league which mankind had made with death and hell.

HYMN FOR ADVENT

(In the Mozarabic breviary, first Sunday of Advent)

Christi caterva clamitet,
Rerum parenti proximas
Quas esse sentit gratias,
Laudesque promat maximas.

Let all the assembly of
Christ's faithful ones laud
the graces that are nigh, and
sing their highest praises to
their Creator.

¹ St. Matt. xxi. 44.

Vatum poli oracula
 Perfecit olim tradita,
 Cum nos redemit unicus
 Factoris orbis Filius.

Verbum profectum, pro-
 ditum,
 Tulit reatum criminum,
 Sumensque nostrum pulve-
 rem,
 Mortis peremit principem.

A matre natus tempore,
 Sed sempiternus a Patre,
 Duabus in substantiis,
 Persona sola est Numinis.

Venit Deus factus homo,
 Nitescat ut cultu novo
 Renatus in nato Deo,
 Factus novus vetus homo.

Natalis hinc ob gaudium,
 Ovans trophæo, gentium
 Renata plebs per gratiam
 Hæc festa præbet annua.

Adventus hic solemnibus
 Votis feratur omnibus,
 Quos sustinere convenit,
 Tanti diei gloriam.

Secundus ut cum cœperit,
 Orbemque terror presserit ;
 Succurrat hæc humillima
 Susceptionis dignitas.

Deo Patri sit gloria,
 Ejusque soli Filio,
 Cum Spiritu Paraclito,
 In sempiterna sæcula. Amen.

When his only-begotten
 Son, who created this world,
 redeemed us, he fulfilled the
 promises which the heaven-
 sent prophets spoke in the
 ages past.

The Word having come
 down from heaven, and shown
 himself to men, took away
 the punishment due to their
 sins ; and assuming our na-
 ture, though but dust, he van-
 quished the prince of death.

Born of a Mother in time,
 but begotten eternally from
 the Father, in the two sub-
 stances there is but one Per-
 son, that is the Person of
 the Word.

God has come into this
 world made man, that our old
 man being changed into the
 new, we may put on new
 beauty by being regenerated
 in the new-born God.

Let the Gentiles, who have
 received this new birth of
 grace, in gladness and exul-
 tation at the trophy won by
 the divine Nativity, keep
 every year its feast.

Let this coming of Jesus
 be celebrated with devout
 solemnity by all, who have so
 just a share in the glory of
 this great day.

That so, when the second
 coming shall burst upon the
 world and fill it with fear,
 this most humble expression
 of our devout celebration of
 the first may give us confi-
 dence.

To God the Father, and to
 his only Son, and to the holy
 Spirit, be glory for ever and
 ever. Amen.

PRAYER FROM THE AMBROSIAN MISSAL

(*In the Mass of the sixth Sunday of Advent, Preface.*)

Vere dignum et justum est, æquum et salutare, nos beatæ semper Virginis Mariæ solemniter celebrare, quæ parvo utero Dominum celi portavit; et, angelo prænuntiante, Verbum carne mortali edidit Salvatorem. Hic est mundi Redemptor, castis conceptus visceribus; et clausa ingrediens, et clausa relinquens.

It is truly meet and just, right and available to salvation, that in this holy time we should celebrate the memory of the ever blessed Virgin Mary, who carried in the narrow inclosure of her womb the Lord of heaven, and who, according as the angel had foretold her, brought forth the Word become our Saviour in our mortal flesh. This is he who is the Redeemer of the world, conceived in a chaste womb, his Mother both then and at his birth remaining ineffably the Virgin.

TUESDAY

OF THE THIRD WEEK OF ADVENT

Prope est jam Dominus; venite, adoremus.

The Lord is now nigh; come, let us adore.

De Isaia Propheta.

From the Prophet Isaias.

Cap. xxx.

Ch. xxx.

Exspectat Dominus ut misereatur vestri, et ideo exaltabitur parcens vobis; quia Deus judicii Dominus, beati omnes qui expectant eum. Populus enim Sion habitabit in Jerusalem: plorans nequam plorabis: miserans miserabitur tui: ad vocem clamoris tui statim ut audierit, respondebit tibi. Et dabit vobis Dominus panem arctum, et aquam brevem: et non

The Lord waiteth that he may have mercy on you, and therefore shall he be exalted sparing you: because the Lord is the God of judgement, blessed are all they that wait for him. For the people of Sion shall dwell in Jerusalem: weeping thou shalt not weep: he will surely have pity on thee: at the voice of thy cry, as soon as he shall hear, he will answer thee. And the

faciet avolare a te ultra doctorem tuum, et erunt oculi tui videntes præceptorem tuum. Et dabitur pluvia semini tuo, ubicumque seminaveris in terra: et panis frugum terræ erit uberrimus et pinguis. Pascetur in possessione tua in die illo agnus spatiosæ, et tauri tui, et pulli asinorum, qui operantur terram, commixtum migma comedent sicut in area ventilatum est. Et erunt super omnem montem excelsum, et super omnem collem elevatum rivi currentium aquarum in die interfectionis multorum, cum ceciderint turres. Et erit lux lunæ sicut lux solis, et lux solis erit septempliciter sicut lux septem dierum, in die qua alligaverit Dominus vulnus populi sui, et percussuram plagæ ejus sanaverit. Ecce nomen Domini venit de longinquo, ardens furor ejus, et gravis ad portandum: labia ejus repleta sunt indignatione, et lingua ejus quasi ignis devorans. Spiritus ejus velut torrens inundans usque ad medium colli, ad perdendas Gentes in nihilum, et frenum erroris quod erat in maxillis populorum.

Lord will give you spare bread and short water: and will not cause thy teacher to flee away from thee any more, and thy eyes shall see thy teacher. And rain shall be given to thy seed, wheresoever thou shalt sow in the land: and the bread of the corn of the land shall be most plentiful and fat. The lamb in that day shall feed at large in thy possession, and thy oxen, and the ass-colts, that till the ground, shall eat mingled provender as it was winnowed in the floor. And there shall be upon every high mountain, and upon every elevated hill, rivers of running waters in the day of the slaughter of many, when the towers shall fall. And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day when the Lord shall bind up the wound of his people, and shall heal the stroke of their wound. Behold the name of the Lord cometh from afar, his wrath burneth, and is heavy to bear: his lips are filled with indignation, and his tongue as a devouring fire. His breath as a torrent overflowing even to the midst of the neck, to destroy the nations unto nothing, and the bridle of error that was in the jaws of the people.

And are we then to weep no more, O Jesus? Happy we! How could we be sad now that Tho'

hast heard our prayers, and our eyes shall behold Thee, our Master, and our Teacher? If Thou yet delayest some days longer, it is only that we may have more time to receive what Thou hast made it Thy glory to give—mercy and the pardon of our sins. Oh, the happiness of Thy kingdom! Oh, the richness of our lands, that is, of our souls, when Thy dew shall have fallen upon them! Oh, the sweetness of our Bread, which is to be Thyself, O living Bread come down from heaven! Oh, the brightness of the light which Thou wilt give us, even on the very day when Thou wilt have bound up our wounds! Blessed day, come quickly! And thou, dear night, when Mary is to give her divine Babe to us, when wilt thou come? So great is our hope in this Thy merciful coming, that we listen with less dread to the awful words of Thy prophet, who, with a rapidity swift as Thine own word, passes over the long ages between the two events, and speaks to us of the approach of the terrible day, when Thou wilt *come suddenly in Thy burning wrath, with Thy lips filled with indignation, and Thy tongue as a devouring fire.* Our present feeling is hope, for we are looking forward to that coming, in which Thou art the beautiful Prince of peace and love, and we cannot but hope. When that last day comes, have mercy on us! but on this day of Thine amiable visit, permit us to say to Thee the words of one of Thy servants: ‘Yes, dear Jesus, come; come to us! but in swathing-bands, not with Thy hand raised to punish us: in humility, not in Thy greatness: in the crib, not in the clouds of heaven: in the arms of Thy Mother, not on the throne of Thy Majesty: on the colt of the ass, not on the Cherubim: to us, and not against us: to save us, and not to judge: to visit us in Thy peace, not to condemn us in Thy anger. If Thou comest unto us thus, O Jesus! it is not from Thee, but to Thee, that we will flee.’ (The venerable Peter of Celles, *First sermon of Advent.*)

HYMN TAKEN FROM THE ANTHOLOGY OF THE GREEKS

(December 20)

Bethlehem, præparare, omnibus aperitur Eden ; lætare, Ephrata, quia arbor vitæ in spelunca effloruit ex Virgine ; ejus enim venter paradisi demonstratus est spiritualis, in quo est divina planta, de qua manducantes vivimus ; neque enim amplius sicut Adam moriemur : nam Christus nascitur, lapsam principio relevans imaginem.

Ministraturus Christus libenter progreditur, plasmatis formam plastes accipit ; qui locuples est divinitate, Adam indigenti novam reformationem atque nativitatem ut commiserans elargitur.

Inclinans cœlos et in Virgine habitans progreditur carnaliter, Bethlehem in spelunca pariendus, ut scriptum est, videndusque infantulus qui infantes in vulva vivificat ; ipsi gaudentes nunc obviamus omnes corde veloci.

Dominus nascens ut hospes, sapienter in propria venit : recipiamus eum, ut hospites factos paradisi deliciarum iterum habitare faciat natus in spelunca.

Jam divinæ Verbi Incarnationis omnibus aperitur

Be thou ready, O Bethlehem, for now Eden is open unto all ; rejoice, O Ephrata, for the tree of life has blossomed in the cave from the Virgin ; for her womb has become a mystic paradise, wherein is the divine plant, of which if we eat we shall live, and not, like Adam, die ; for Christ is born, that he may raise up his image which had fallen in the beginning.

Christ comes willingly to minister to us ; the Creator puts on the creature's form ; he that is rich in the Godhead, mercifully bestows on the needy Adam a new creation and birth.

He has bowed down the heavens, and, taking up his abode in the Virgin, he comes in our flesh to be born in Bethlehem's cave, as it is written ; and he that gives life to children in the womb has himself become a child : let us all go forth to meet him with our hearts full of ardour and joy.

The all-wise Lord thus born, comes among his own to receive hospitality from his own creatures ; let us receive him, that this divine Babe of the cave may make us the guests of the paradise of delights.

Now is the portal of the divine Incarnation opened

propylæum; cœli, gaudete; angeli, exsultate; lætetur terra cum hominibus, una cum pastoribus et magis in spiritu.

Fert sicut unguentum spirituale non vacuum Virgo alabastrum, et illud gestat in spelunca in spiritu ad evacuandum sapienter illud, ut bono odore repleat animas nostras.

Angelicæ accurrite Virtutes; qui in Bethlehem estis, præparate præsepium, Christus enim nascitur; Sapientia progreditur. Accipe salutationem, Ecclesia; in gaudium Dei Matris dicamus, populi: Benedictus qui venit, Deus noster.

Christus Deus noster manifeste gradiens veniet, et non tardabit; ex nuptinescia nympha videbitur; in spelunca autem requiescet; et tu, præsepe alogorum, quem cœlum non continet, accipe fasciis in te involvendum, qui uno verbo nostras alogias solvit.

Chorum age, Isais, Verbum Dei demonstra, prophetiza puellæ Mariæ rubum incendiari et igne non consumi. Splendore Deitatis, Bethlehem, adornare; aperi januam, O Eden; atque iter capite magi, Salutem visuri in præsepio fasciatum; quem sidus designavit desuper spe-

to all: be glad, ye heavens: exult with joy, all ye angels! let the earth and its inhabitants rejoice in spirit with the shepherds and the magi.

The Virgin, as a precious vase of alabaster, bears the divine perfume into the cave, there wisely and ineffably to yield what she contains, that she may fill our souls with the delicious fragrance.

Ye angelic Powers: hasten thither. Ye who dwell in Bethlehem, prepare the crib, for Christ is coming to be born; Wisdom advances towards you. Receive our greetings, O thou Church of God! and let us, O ye people, thus sing in honour of the divine Mother's joy: Blessed be our God, that cometh!

Christ our God shall come manifestly, and shall not delay; he shall appear born of a spotless Virgin; he shall be laid in a cave; and thou, the crib of senseless beasts, receive into thyself, wrapt in swathing-bands, him, whom the heavens cannot contain, and whose single word absolves our senseless sins.

Sing, O Isaias! show us the Word of God, predict the bush that is to be on fire, yet not consumed; the Virgin Mary. Put on thy splendour, the rays reflected from the Deity, O Bethlehem! open thy gates, O Eden! Set out on your journey, ye Magi, to see the Saviour laid in

luncam, vitæ datorem Domini
 salvantem genus nostrum.

swaddling-clothes in a manger,
 Him whom your star,
 standing over the cave,
 pointed out to you the Lord
 and giver of life, the Saviour
 of our race.

PRAYER FROM THE GALLICAN MISSAL

(In Adventu Domini, Immolatio)

Vere dignum et justum est, nos tibi hic et ubique semper gratias agere, Domine sancte, Pater omnipotens, æterne Deus, cui proprium est veniam delictis impendere, quam pœnaliter imminere. Qui fabricam tui operis per eundem rursus lapidem es dignatus erigere, ne imago, quæ ad similitudinem tui facta fuerat vivens, dissimilis haberetur ex morte. Munus venialis indulgentiæ præstitisti: ut unde mortem peccato contraxerat, inde vitam pietas repararet immensa. Hæc postquam prophetica sæpius vox prædixit; et Gabriel angelus Mariæ jam præsentia nuntiavit, mox puellæ credentis in utero, fidelis Verbi mansit aspirata conceptio; et illa proles nascenti sub lege latuit, quæ cuncta suo nasci nutu concessit. Tumbatur Virginis sinus; et fœcunditate suorum viscerum corpus mirabatur intactum. Grande mundo spondebatur auxilium, fœminæ partus sine viro mysterium; quando nullius maculæ nebula fuscata

Truly is it meet and just that here and in all places we should give thee thanks, O holy Lord, almighty Father, eternal God, who lovest rather to pardon than to punish sin. Who didst mercifully use in the restoration of thy work the same stone wherewith thou hadst made it, lest the image made to thy likeness living, should, dying, become unlike thee. Thou didst bestow on man the gift of an indulgent pardon; that thence thy boundless mercy might restore life, whence man by his sin had wrought death. It is this that the voice of the prophets had often foretold; it is this that the angel Gabriel announced to Mary as then to be presently accomplished. The Virgin believed, and, in that same hour, there was conceived in her womb the long-sighed-for Word, ever faithful to his promises. There did her Child lie concealed until the law, which fixed the time of birth, had been observed, though it was he, whose sovereign will granted

tenso nutriebat ventre præcordia, mox futura sui genitrix genitoris.

all things to be born. The Virgin was seen to be a Mother; it was the prodigy of there being in the same body an immense fruitfulness and an angelic purity. Great was the help augured to the world by this mystery of a Virgin Mother, whereby the Mother of her own Creator nourished him in her womb, she whose purity was undimmed by the least shadow of a stain.

WEDNESDAY

IN EMBER WEEK

Prope est jam Dominus; The Lord is now nigh;
venite, adoremus. come, let us adore.

To-day the Church begins the fast of *Quatuor Tempora*, or, as we call it, of *Ember days*: it includes also the Friday and Saturday of this same week. This observance is not peculiar to the Advent liturgy; it is one which has been fixed for each of the four seasons of the ecclesiastical year. We may consider it as one of those practices which the Church took from the Synagogue; for the prophet Zacharias speaks of the fasts of the fourth, fifth, seventh, and tenth months.¹ Its introduction into the Christian Church would seem to have been made in the apostolic times; such, at least, is the opinion of St. Leo, of St. Isidore of Seville, of Rabanus Maurus, and of several other ancient Christian writers. It is remarkable, on the other hand, that the orientals do not observe this fast.

From the first ages the *Quatuor Tempora* were kept,

¹ Zach. viii. 19.

in the Roman Church, at the same time of the year as at present. As to the expression, which is not unfrequently used in the early writers, of *the three times* and not *the four*, we must remember that in the spring, these days always come in the first week of Lent, a period already consecrated to the most rigorous fasting and abstinence, and that consequently they could add nothing to the penitential exercises of that portion of the year.

The intentions, which the Church has in the fast of the Ember days, are the same as those of the Synagogue; namely, to consecrate to God by penance the four seasons of the year. The Ember days of Advent are known, in ecclesiastical antiquity, as the fast of the tenth month; and St. Leo, in one of his sermons on this fast, of which the Church has inserted a passage in the second nocturn of the third Sunday of Advent, tells us that a special fast was fixed for this time of the year, because the fruits of the earth had then all been gathered in, and that it behoved Christians to testify their gratitude to God by a sacrifice of abstinence, thus rendering themselves more worthy to approach to God, the more they were detached from the love of created things. 'For fasting,' adds the holy doctor, 'has ever been the nourishment of virtue. Abstinence is the source of chaste thoughts, of wise resolutions, and of salutary counsel. By voluntary mortifications, the flesh dies to its concupiscences, and the spirit is renewed in virtue. But since fasting alone is not sufficient whereby to secure the soul's salvation, let us add to it works of mercy towards the poor. Let us make that which we retrench from indulgence, serve unto the exercise of virtue. Let the abstinence of him that fasts, become the meal of the poor man.'

Let us, the children of the Church, practise what is in our power of these admonitions; and since the actual discipline of Advent is so very mild, let us be

so much the more fervent in fulfilling the precept of the fast of the Ember-days. By these few exercises which are now required of us, let us keep up within ourselves the zeal of our forefathers for this holy season of Advent. We must never forget that although the interior preparation is what is absolutely essential for our profiting by the coming of our Lord Jesus Christ, yet this preparation could scarcely be real unless it manifested itself by the exterior practices of religion and penance.

The fast of the Ember days has another object besides that of consecrating the four seasons of the year to God by an act of penance : it has also in view the ordination of the ministers of the Church, which takes place on the Saturday, and of which notice was formerly given to the people during the Mass of the Wednesday. In the Roman Church, the ordination held in the month of December was, for a long time, the most solemn of all ; and it would appear, from the ancient chronicles of the Popes, that, excepting very extraordinary cases, the tenth month was, for several ages, the only time for conferring Holy Orders in Rome. The faithful should unite with the Church in this her intention, and offer to God their fasting and abstinence for the purpose of obtaining worthy ministers of the word and of the Sacraments, and true pastors of the people.

The Church does not read anything, in the Matins of to-day, from the prophet Isaias : she merely reads a sentence from the chapter of St. Luke, which gives our Lady's Annunciation, to which she subjoins a passage from St. Ambrose's Homily on that Gospel. The fact of this Gospel having been chosen for the Office and Mass of to-day, has made the Wednesday of the third week of Advent a very marked day in the calendar. In several ancient Ordinaries, used by many of the larger churches, both cathedral and abbatial, we find it prescribed that feasts falling on

this Wednesday should be transferred : that the ferial prayers should not be said kneeling on that day ; that the Gospel *Missus est*, that is, of the Annunciation, should be sung at Matins by the celebrant vested in a white cope, with cross, lights, and incense, the great bell tolling meanwhile ; that in abbeys, the abbot should preach a homily to the monks, as on solemn feasts. We are indebted to this custom for the four magnificent sermons of St. Bernard on our blessed Lady, which are entitled : *Super Missus est*.

As the Mass of the Ember days is seldom sung, excepting in churches where the canonical Office is said, as also that we might not add unnecessarily to this volume, we have thought it advisable to omit the Masses of Ember Wednesday, Friday, and Saturday of Advent. The Station for the Wednesday is at St. Mary Major, on account of the Gospel of the Annunciation, which, as we have just seen, has caused this day to be looked upon as a real feast of the blessed Virgin.

Having to speak, later on, of this mystery, in the proper of saints, we will conclude this Wednesday with a prose of the middle ages, in honour of our blessed Lady's receiving the angel's salutation, and with a prayer taken from one of the ancient liturgies.

PROSE IN HONOUR OF THE BLESSED VIRGIN

(Taken from the missal of Cluny of 1523.)

Angelus ad Virginem
Subintrans in conclavi,
Virginis formidinem
Demulcens, inquit ei :
Ave, Regina virginum,
Cœli terræque Dominum
Concipies et paries,
Intacta,
Salutem hominum ;
Tu porta cœli facta,
Medela criminum.

The angel, entering the Virgin's chamber, and gently bidding her not to fear, says to her :

Hail, Queen of virgins ! thou shalt conceive in thy womb the Lord of heaven and earth ; and still remaining a Virgin, thou shalt bring forth the salvation of mankind, O gate of heaven bringing to the world the remedy of its iniquities !

Quomodo conciperem,
 Quæ virum non cognovi ?
 Qualiter infringerem
 Quæ firma mente vovi ?

Spiritus sancti gratia
 Perficiet hæc omnia :
 Ne timeas, sed gaudeas,
 Secura
 Quod castimonia
 Manebit in te pura,
 Dei potentia.

Ad hæc Virgo nobilis
 Respondens inquit ei :
 Servula sum humilis
 Omnipotentis Dei.

Tibi cælesti nuncio,
 Tanti secreti conscio,
 Consentiens, et cupiens
 Videre

Factum quod audio,
 Parata sum parere
 Dei consilio.

Angelus disparuit,
 Et statim puellaris
 Uterus intumuit,
 Vi partus virginalis.

Qui circumdatus utero,
 Novem mensium numero,
 Hinc exiit et iniit

Conflictum,
 Affigens humero crucem,
 Quæ dedit ictum
 Hosti mortifero.

Eia ! Mater Domini,
 Quæ pacem reddidisti
 Angelo et homini,
 Quando Christum genuisti ;
 Tuum exora Filium
 Ut se nobis propitium
 Exhibeat, et deleat

Peccata,
 Præstans auxilium
 Vita frui beata,
 Post hoc exilium. Amen.

How shall this be, replied
 the Virgin, for I know not
 man ? How wouldst thou
 have me break the vow which
 I have sworn to keep ?

The grace of the Holy
 Ghost shall accomplish all
 these things, said the angel.
 Fear not, but rejoice. I
 assure thee thy virginity
 shall be left intact: the
 power of God shall maintain
 it.

To this the noble Virgin
 answering, said to the angel :
 I am the lowly handmaid of
 the omnipotent God.

Consenting to thy word, O
 heavenly messenger, bearer
 of so great a secret, and
 desiring to see fulfilled what
 thou announcest, I am ready
 to obey the decree of God.

The angel left her, and in
 that moment her virginal
 womb conceived the Word
 made flesh from hers.

This was his chosen enclo-
 sure for nine months: then
 he left it, and began the
 great combat, carrying the
 cross upon his shoulders,
 wherewith he struck the
 enemy who brought death
 into the world.

O dear Mother of Jesus, who
 didst bring peace to angels
 and to men by giving birth
 to Christ,

Pray for us to this thy Son,
 that he be merciful to us, and
 forgive us our sins, and give
 us his assistance, whereby,
 after this exile, we may pos-
 sess the blessed joys of
 eternal life. Amen.

PRAYER FROM THE MOZARABIC MISSAL

(Second Sunday of Advent, Illatio)

Dignum et justum est; vere æquum et salutare est, Domini nostri Jesu Christi adventum in mirabilibus prædicare: quem inter homines nasciturum cœlestis nuntius nunciavit. Virgo terrena dum salutaretur audivit: Spiritus sanctus in utero, dum veniret creavit, ut Gabriele dicente, Maria credente, Dei Verbo Spiritu co-operante, sequeretur salutationem angelicam securitas, promissionem perficeret veritas; ut Altissimi obumbrante virtute, didicisset se esse fœcundam virginitas. Ecce concipies in utero, et paries filium, angelus prædicavit; et: Quomodo fiet istud, Maria respondit. Sed quia hæc credendo, non dubitando respondit, implevit Spiritus sanctus quod angelus sponndit. Virgo ante conceptum, Virgo semper futura post partum, Deum suum prius mente, dehinc ventre concepit; salutem mundi prima suscepit Virgo plena gratia Dei, et ideo vera Mater Filii Dei.

It is meet and just, truly right and available to salvation that we should extol the coming of our Lord Jesus Christ as one of the highest of God's wonderful works. A heavenly messenger announced that he would be born among men. A Virgin, dwelling on this earth, was saluted by the angel, and heard the great mystery. The Holy Ghost produced it in the Virgin's womb, when he came to her. So that thus, Gabriel announcing, Mary believing, and the Spirit co-operating with the Word of God, confidence followed the angelical salutation, and the promise was fulfilled by the reality that the Virgin should find herself to be made a mother, by the power of the Most High overshadowing her. Behold, said the angel, thou shalt conceive in thy womb, and bring forth a Son. How shall this be? answered Mary. But because she said it from faith, not from doubt, the Holy Ghost accomplished what the angel promised. Virgin before the conception, and Virgin after the birth of her Son, she had received her God in her soul, before possessing him in her womb. Virgin full of the grace of God, she was the first to receive the salvation of the world, and therefore was chosen to be the true Mother of the Son of God.

THURSDAY

OF THE THIRD WEEK OF ADVENT

Prope est jam Dominus ;
venite, adoremus.

The Lord is now nigh ;
come, let us adore.

De Isaia Propheta.
Cap. xxxiii.

From the Prophet Isaias.
Ch. xxxiii.

Domine, miserere nostri :
te enim exspectavimus : esto
brachium nostrum in mane,
et salus nostra in tempore
tribulationis. A voce angeli
fugerunt populi, et ab exal-
tatione tua dispersæ sunt
Gentes. Et congregabuntur
spolia vestra sicut colligitur
bruchus, velut cum fossæ
plenæ fuerint de eo. Magni-
ficatus est Dominus, quo-
niam habitavit in excelso :
implevit Sion iudicio et ju-
stitiis. Et erit fides in tem-
poribus tuis : divitiæ salutis
sapientia et scientia : timor
Domini ipse est thesaurus
ejus. Conterriti sunt in Sion
peccatores : possedit tremor
hypocritas. Quis poterit ha-
bitare de vobis cum igne
devorante ? quis habitabit ex
vobis cum ardoribus sempi-
ternis ? Qui ambulat in ju-
stitiis, et loquitur veritatem,
qui projicit avaritiam ex
calumnia, et excutit manus
suas ab omni munere, qui
obturat aures suas ne audiat
sanguinem, et claudit oculos
suos ne videat malum. Iste
in excelsis habitabit, muni-

O Lord, have mercy on us :
for we have waited for thee :
be thou our arm in the
morning, and our salvation
in the time of trouble. At
the voice of the angel the
people fled, and at the lifting
up thyself the nations are
scattered. And your spoils
shall be gathered together as
the locusts are gathered, as
when the ditches are full of
them. The Lord is magnified,
for he hath dwelt on high :
he hath filled Sion with judge-
ment and justice. And there
shall be faith in thy times,
riches of salvation, wisdom
and knowledge : the fear of
the Lord is his treasure. The
sinners in Sion are afraid :
trembling hath seized upon
the hypocrites. Which of you
can dwell with devouring
fire ? which of you shall dwell
with everlasting burning ?
He that walketh in justices,
and speaketh truth, that
casteth away avarice by
oppression, and shaketh his
hands from all bribes, that
stoppeth his ears lest he hear
blood, and shutteth his eyes

menta saxorum sublimitas
 ejus : panis ei datus est,
 aquæ ejus fideles sunt. Re-
 gem in decore suo vidobunt
 oculi ejus : cernent terram de
 longe.

that he may see no evil. He
 shall dwell on high, the forti-
 fications of rocks shall be his
 highness : bread is given him,
 his waters are sure. His eyes
 shall see the king in his
 beauty ; they shall see the
 land far off.

Happy he whose eyes shall thus contemplate the new-born King in the sweet majesty of His love and His humility ! He shall be so taken with this His beauty, that the earth, with all its magnificence, shall appear as nothing in his eyes. The only thing he will care to look upon, will be the Child laid in a manger, and wrapped in swaddling clothes. But, that we may have this happiness of closely contemplating the divine King who is coming to us, that we may merit to enter His court, we must do as the prophet bids us : we must *walk in justice, and speak truth*. Let us listen to the pious Rabanus Maurus, who expresses this, with much unction, in his first sermon on preparation for the feast of Christmas : ‘ If at all times it behoves us to be adorned with the comeliness of good works, we should be so, with an especial care, on the day of our Saviour’s birth. Consider within yourselves, my brethren, what you would do, were a king, or prince, to invite you to come to celebrate his birthday. Your garments would be as new, as elegant, even as magnificent, as you could procure them, for you would think it an insult to him who invited you, were you to appear before him with anything upon you that was torn, or poor, or unclean. Show a like solicitude on the occasion of the coming feast : and let your souls, beautified with the several ornaments of virtue, go forth to their King. He loves the pearls of simplicity, and the flowers of chaste sobriety : wear them therefore. Let your consciences be composed in a holy

calm, now that the solemn feast of Jesus' Nativity is so close upon us. Assist at it lovely in your chastity, gorgeous in your charity, beauteous by your almsdeeds, brilliant with justice and humility, and, above all, radiant in the love of God. If the Lord Jesus shall see you thus when you keep His feast, believe me, He will do more than visit your souls; He will treat you with such familiarity, that He will choose them for His favourite abode, and there He will dwell for ever, as it is written: Behold! I will come, and I will dwell with them and they shall be my people, and I will be their God.' Christians, you have no time to lose: quickly prepare yourselves for this great visit. Let sinners be converted and become just: let the just become more just; let the holy become more holy, for He that is coming is the Lord our God, and none else.

PROSE FOR THE TIME OF ADVENT

(Composed in the eleventh century, and taken from the ancient Roman-French missals)

Jubilemus omnes una, Deo
nostro qui creavit omnia;

Per quem condita sunt
sæcula;

Cælum quod plurima luce
coruscat, et diversa sidera;

Sol mundi schema, noctium
decus luna, cunctaque splen-
dentia;

Mare, solum, alta, plana, et
profunda flumina;

Aeris ampla spatia: quæ
discurrunt aves, venti atque
pluvia.

Hæc simul cuncta tibi soli
Deo Patri militant.

Let us sing together to our
God, who created all things;

By whom all ages were
made;

The firmament, which
shines with much light, and
the countless stars;

The sun, the ornament of
the world; the moon, which
is the night's beauty; and all
shining things;

The sea, the land, the hills,
the plains, and the deep
rivers;

The wide space of the air,
through which float birds,
and winds, and rain;

All these obey thee alone,
O God, as their Maker and
King.

Nunc et in ævum, sine fine
per sæcula :

Laus eorum tua gloria :

Qui pro salute nostra Pro-
lem unicam,

Pati in terra misisti sine
culpa, sed ob nostra delicta.

Te, sancta Trinitas, pre-
camur, ut corpora nostra et
corda regas et protegas, et
dones peccatorum veniam.
Amen.

Now and evermore, for
endless ages :

Their praise is thy glory ;

Who for our salvation didst
send thine only-begotten Son,

In whom could be no sin,
to suffer on earth for our
sins.

We beseech thee, O holy
Trinity, to govern and pro-
tect our souls and bodies, and
grant us forgiveness of our
sins. Amen.

PRAYER FROM THE AMBROSIAN MISSAL

(Second Sunday of Advent, Præfatio)

Vere dignum et justum est,
æquum et salutare, nos tibi
semper et ubique gratias
agere, Domine sancte, Pater
omnipotens, æterne Deus,
per Christum Dominum no-
strum : cujus Incarnatione
salus facta est mundi, et Pas-
sione redemptio procurata est
hominis procreati. Ipse nos,
quæsumus, ad æternum per-
ducatur præmium, qui redemit
nos de tenebris infernorum :
justificetque in adventu se-
cundo, qui nos redemit in
primo : quatenus illius nos a
malis omnibus defendat sub-
limitas, cujus nos ad vitam
erexit humilitas.

It is truly meet and just,
right and available to salva-
tion, that we should always
and in all places, give thanks
to thee, O holy Lord, almighty
Father, eternal God, through
Christ our Lord : by whose
Incarnation has been wrought
the salvation of the world,
and by whose Passion has
been purchased the redemp-
tion of his creature man.
Grant, we beseech thee, that
he, who redeemed us from
the dark prison of hell, may
lead us to the rewards which
are eternal ; and justify us
in his second coming, who
redeemed us in the first : that
thus, he, whose humility ex-
alted us unto life, may by his
most high majesty shield us
from all evil.

FRIDAY

IN EMBER WEEK

Prope est jam Dominus ; The Lord is now nigh ;
venite, adoremus. come, let us adore.

The Church does not read anything from the prophet Isaias to-day ; she merely gives, in the Office of Matins, a sentence of that chapter of St. Luke's Gospel, which relates the mystery of our Lady's Visitation : and to this she subjoins a fragment of St. Ambrose's homily upon that passage. The considerations and affections with which this important event of our Lady's life ought to inspire the faithful, will be given further on in the proper of the saints.

The Station for to-day is in the church of the Holy Apostles, which many suppose to have been first built by Constantine. The glorious bodies of the two holy apostles Philip and James the Less, lie buried under the altar, awaiting the second coming of Him who chose them as His co-operators in the work of the first, and who will give them, on the last day, to sit upon thrones near His own, judging the twelve tribes of Israel.¹

That we may better conform to the intentions of our holy mother the Church, who offers to our contemplation the Visitation of the blessed Virgin, let us recite the following hymn, composed in honour of this mystery during the ages of faith.

A PROSE IN HONOUR OF THE BLESSED VIRGIN

(Taken from the ancient Roman-French missals)

Ave, Verbi Dei parens,	Hail, Mother of the divine
Virginis humilitas.	Word ! Hail, most humble
Ave, omni nodo carens,	and most spotless Virgin !
Humilis virginitas.	

¹ St. Matt. xix. 28.

Gaude, quæ sic gravidaris
Nec gravaris Filio :
Gaude quæ sic oneraris
Onere gratissimo.

Salve, Jesse stirpe orta
Virgula fructifera.
Salve, clausa templi porta,
Soli Deo pervia.

Plaude, vellus Gedeonis,
Rore madens Pneumatis.
Plaude, pellis Salomonis,
Pulchrior præ cæteris.

Vale, Jacob micans stella,
Circumlustrans maria.
Vale consignata cella,
Rubus in vi flammea.

Euge, sole quod amicta
Solem gignis stellula.
Euge, quod sis prælecta,
Scala cœli fulgida.

Pange, aurora consurgens
Luce novi sideris ;
Pange, arca trina ferens
Charismata miseris.

Eia ! magnificat tua
Jesum Christum anima ;
Eia ! tecum ut laudemus
Ora, dulcis Maria. Amen.

Rejoice, thou Mother of a
Son who supports thee ! Re-
joice, thy burden is a burden
most sweet to bear !

Hail, branch of Jesse,
Fruit-bearing branch ! Hail
gate of the temple, closed to
all but God !

Be glad, thou fleece of
Gedeon, full of the dew of
the holy Spirit ! Be glad,
thou tent of Solomon, of all
the first in beauty !

Hail, shining star of Jacob,
lighting up the sea ! Hail,
thou sealed-up sanctuary,
thou burning bush !

What bliss is thine, that
thou the humble star shouldst
be clad with the Sun, and then
bring forth the Sun ! What
bliss is thine, that thou
shouldst be elected the bright
ladder reaching up to heaven !

Sing to thy God, thou
aurora rising in the light of
the new Star ! Sing, thou ark
of the covenant, bearing unto
us sinners thy three treasures.

Oh ! let thy soul magnify
Jesus ! and oh ! sweet Mary,
pray that, with thee, we too
may magnify him. Amen.

PRAYER FROM THE GALLICAN SACRAMENTARY

(*In Adventu Domini, Collect*)

Purifica, Domine Deus,
Pater omnipotens, pectorum
arcana nostrorum, cunctas-
que propitius maculas ablue
peccatorum : ac præsta, Do-
mine, ut benedictione pietatis
tuæ a nostris criminibus
mundati, metuendum terri-
blemque adventum Domini
nostri Jesu Christi exspecto-
mus interriti.

O Lord God, Father al-
mighty, purify the recesses of
our heart, and mercifully
wash away all the stains of
our sins ; and grant, O Lord,
that, cleansed from our sins
by thy merciful blessing, we
may await in confidence the
dread and terrible coming of
our Lord Jesus Christ.

SATURDAY

IN EMBER WEEK

Prope est jam Dominus ; The Lord is now nigh :
venite adoremus. come, let us adore.

The lessons from the prophet Isaias are interrupted to-day also ; and a homily on the Gospel of the Mass is read in their place. As this Gospel is repeated to-morrow, in the Mass of the fourth Sunday of Advent, we will, for the present, omit it, and be satisfied with mentioning the reason of the same Gospel being assigned to the two days.

The primitive custom, in the Roman Church, was to hold ordinations in the night between Saturday and Sunday, just as Baptism was administered to the catechumens in the night between Holy Saturday and Easter Sunday. The ceremony took place towards midnight, and Sunday morning was always far advanced before the termination ; so that the Mass of ordination was considered as the Mass of Sunday itself. Later on, discipline relaxed, and these severe vigils were given up ; the ordination Mass, like that of Holy Saturday, was anticipated ; and, as the fourth Sunday of Advent and the second of Lent had not hitherto had a proper Gospel, since they had not had a proper Mass, it was settled, about the tenth or eleventh century, that the Gospel of the Mass of ordinations should be repeated in the special Mass of the two Sundays in question.

The Station is at St. Peter's on account of the ordinations. This basilica was always one of the largest of the city of Rome, and was therefore the best suited for the great concourse of people.

Let us honour Mary upon this day of the week, which is consecrated to her ; let us borrow a canticle from the oriental Church, ever profuse in its praise of the Mother of God.

HYMN TAKEN FROM THE ANTHOLOGY OF THE GREEKS

(December 15)

Ut thronus purpuriformis
Creatorem fers ; ut animatus
thalamus regem circumdas,
Deo gratissima.

Virga virtutis germinasti
Christum in quo stabilimur ;
te enim figurabat virga Aaron,
olim germinans inculta ; casta
columba, semper Virgo.

Hymnificare modum superadmirabilem, et omnem sensum superantem extraordinariæ tuæ graviditatis nesciunt omnium hominum catervæ ; omnem enim mentem et cogitationem prætergreditur, ac intelligentias, omnium et verborum virtutem.

Miraculum inenarrabile conceptionis atque immemorandum gestationis tuæ prodigium videns Isaias, divina voce clamabat : Spiritus sanctus supervenit in te, Dei Mater ! rubum te servans ut olim incombustum ; et ideo cum angelo clamamus : Gaude, Dei tabernaculum.

As a royal throne, thou carriest the Creator ; as a living couch, thou encirclest the King, O creature most dear to God :

Branch most vigorous, thou didst bud forth the Christ on whom we lean and are supported ; for Aaron's branch, which, of old, budded unplanted, was a type of thee, thou chaste dove, and ever a Virgin.

To sing the more than wonderful manner of thy extraordinary and incomprehensible maternity, is above the power of all the choirs of men : for no mind, no thought, no understanding, no words, can reach the mystery.

Isaias, seeing the unspeakable miracle, the ineffable miracle of thy maternity, spoke thus divinely : The holy Spirit hath come upon thee, O Mother of God ! preserving thee, as heretofore he kept entire the burning bush : and, therefore, we cry out with the angel : Rejoice, O thou tabernacle of God !

PRAYER FROM THE MOZARABIC MISSAL

(Fifth Sunday of Advent, Illatio)

Dignum et justum est nos tibi gratias agere, Domine sancte, Pater æterne, omnipotens Deus, per Jesum Christum Filium tuum Dominum nostrum. Ejus incarnatio salus facta est mundi, et passio exstitit redemptio hominis procreati. Ipse igitur nos, omnipotens Pater, quæsumus, perducatur ad præmium, qui redemit de tenebris infernorum. Ipse carnem nostram a delictis emaculet, qui eam suscepit ex Virgine. Ipse nos læsos tuæ restituat majestati, qui nos tibi per sanguinem suum reconciliavit. Ipse nos secundi adventus examinatione justificet, qui in primo contulit donum gratiæ suæ. Ipse ad judicandum veniat mitis, qui olim apparuit humilis. Ipse in judicium ostendatur nobis mitissimus, qui dudum venit occultus.

It is meet and just that we give thee thanks, O holy Lord, eternal Father, almighty God, through Jesus Christ thy Son our Lord. His Incarnation was the salvation of the world, and his Passion the redemption of his creature man. Therefore we beseech thee, O almighty Father, may he lead us to heaven, who purchased us from dark hell. May he cleanse our flesh from its sins, who took to himself that flesh from the Virgin. May he again bring us from our treason to fidelity, who reconciled us to thee by his Blood. May he make and find us just in the judgement of his second coming, who conferred upon us the gift of his grace in the first. May he come to judge us in meekness, who heretofore came in humility to dwell with us. May he show himself in gentlest meekness when he judges us, who heretofore hid himself in deepest humility when he redeemed us.

THE FOURTH SUNDAY OF ADVENT

(If this Sunday fall on December 24, it is omitted, and in its place is said the Office of Christmas Eve, which is given in the proper of the saints, December 24, page 506.)

WE have now entered into the week which immediately precedes the birth of the Messiah. That long-desired coming might be even to-morrow; and at furthest, that is, when Advent is as long as it can be, the beautiful feast is only seven days from us. So that the Church now counts the hours; she watches day and night, and since December 17 her Offices have assumed an unusual solemnity. At Lauds, she varies the antiphons each day; and at Vespers, in order to express the impatience of her desires for her Jesus, she makes use of the most vehement exclamations to the Messiah, in which she each day gives Him a magnificent title, borrowed from the language of the prophets.

To-day,¹ she makes a last effort to stir up the devotion of her children. She leads them to the desert; she shows them John the Baptist, upon whose mission she instructed them on the third Sunday. The voice of the austere Precursor resounds through the wilderness, and penetrates even into the cities. It preaches penance, and the obligation men are under of preparing by self-purification for the coming of Christ. Let us retire from the world during these next few days; or if that may not be by reason of our external duties, let us retire into the quiet of our

¹ The fourth Sunday of Advent is called *Rorate*, from the Introit; but more frequently, *Canite tuba*, which are the first words of the first responsory of Matins, and of the first antiphon of Lauds and Vespers.

own hearts and confess our iniquities, as did those true Israelites, who came, full of compunction and of faith in the Messias, to the Baptist, there to make perfect their preparation for worthily receiving the Redeemer on the day of His appearing to the world.

See, then, with what redoubled earnestness the Church, before opening the book of her great prophet, repeats her invitatory :

Prope est jam Dominus ;
venite, adoremus.

The Lord is now nigh ;
come, let us adore.

De Isaia Propheta.

From the Prophet Isaias.

Cap. xxxv.

Ch. xxxv.

Lætabitur deserta et inuia,
et exsultabit solitudo, et
florebit quasi lilium. Ger-
minans germinabit, et exsul-
tabit lætabunda et laudans ;
gloria Libani data est ei,
decor Carmeli et Saron.
Ipsi videbunt gloriam Do-
mini, et decorem Dei nostri.
Confortate manus dissolutas,
et genua debilia roborate.
Dicite pusillanimis : Confor-
tamini, et nolite timere.
Ecce Deus vester ultionem
adducet retributionis : Deus
ipse veniet et salvabit vos.
Tunc aperientur oculi cæco-
rum, et aures surdorum pate-
bunt. Tunc saliet sicut cer-
vus claudus, et aperta erit
lingua mutorum : quia scissæ
sunt in deserto aquæ, et
torrentes in solitudine. Et
quæ erat arida, erit in sta-
gnum, et sitiens in fontes
aquarum. In cubilibus, in
quibus prius dracones habita-
bant, orietur viror calami et
junci. Et erit ibi semita et
via, et via sancta vocabitur,
non transibit per eam pollu-

The land that was desolate
and impassable shall be glad,
and the wilderness shall re-
joice, and shall flourish like
the lily. It shall bud forth
and blossom, and shall re-
joice with joy and praise ;
the glory of Libanus is given
to it, the beauty of Carmel
and Saron. They shall see
the glory of the Lord, and
the beauty of our God.
Strengthen ye the feeble
hands, and confirm the weak
knees. Say to the faint-
hearted : Take courage, and
fear not. Behold your God
will bring the revenge of re-
compense : God himself will
come and will save you.
Then shall the eyes of the
blind be opened, and the
ears of the deaf shall be
unstopped. Then shall the
lame man leap as a hart, and
the tongue of the dumb shall
be free : for waters are broken
out in the desert, and streams
in the wilderness. And that
which was dry land, shall be-
come a pool, and the thirsty

tus ; et hæc erit vobis directa via, ita ut stulti non errent per eam. Non erit ibi leo, et mala bestia non ascendet per eam, nec inveniatur ibi : et ambulabunt qui liberati fuerint. Et redempti a Domino convertentur, et venient in Sion cum laude, et lætitia sempiterna super caput eorum ; gaudium et lætitiã obtinebunt, et fugiet dolor et gemitus.

land springs of water. In the dens where dragons dwell before shall rise up the verdure of the reed and the bulrush. And a path and a way shall be there, and it shall be called the holy way : the unclean shall not pass over it ; and this shall be unto you a straight way, so that fools shall not err therein. No lion shall be there, nor shall any mischievous beast go up by it, nor be found there : but they shall walk there, that shall be delivered. And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads : they shall obtain joy and gladness, and sorrow and mourning shall flee away.

Oh, the joy of Thy coming, dear Jesus ! How great it must needs be, when the prophecy says it shall be like an everlasting crown upon our heads. And could it be otherwise ? The very desert is to flourish as a lily, and living waters are to gush forth out of the parched land, because their God is coming. Come, O Jesus, come quickly, and give us of that water, which flows from Thy sacred Heart, and which the Samaritan woman, the type of us sinners, asked of Thee with such earnest entreaty. This water is Thy grace ; let it rain upon our parched souls, and they too will flourish ; let it quench our thirst, and we will run in the way of Thy precepts and examples. Thou, O Jesus, art our way, our path, to God ; and Thou art Thyself God ; Thou art, therefore, both our way and the term to which our way leads us. We had lost our way ; we had gone astray as lost sheep : how great Thy love to come thus in

search of us ! To teach us the way to heaven, Thou hast deigned to come down from heaven, and then tread with us the road which leads to it. No ! there shall be no more weak hands, nor feeble knees, nor faint hearts ; for we know that it is in love that Thou art coming to us. There is but one thing which makes us sad : our preparation is not complete. We have some ties still to break ; help us to do it, O Saviour of mankind ! We desire to obey the voice of Thy Precursor, and make plain those rugged paths, which would prevent Thy coming into our hearts, O divine Infant ! Give us to be baptized in the Baptism of the waters of penance ; Thou wilt soon follow, baptizing us in the Holy Ghost and love.

MASS

The prophet has made us thirst for that clear cool fountain, which he tells us is to spring up on the coming of the Messiah ; let us ask, together with the Church, for the Dew which will give new life to our hearts, and for the Rain which will make them fruitful.

INTROIT

<p>Rorate cœli desuper, et nubes pluant Justum : aperiat terra, et germinet Salvatorem.</p>	<p>Drop down Dew, ye heavens, from above, and let the clouds rain the Just One : let the earth be opened and bud forth a Saviour.</p>
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<p><i>Ps.</i> Cœli enarrant gloriam Dei : et opera manuum ejus annuntiat firmamentum. <i>V.</i> Gloria Patri. Rorate.</p>	<p><i>Ps.</i> The heavens show forth the glory of God : and the firmament declareth the works of his hands. <i>V.</i> Glory, &c. Drop down, &c.</p>
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In the Collect, the Church implores God to hasten the time of His coming to her assistance ; she fears lest her sins might keep her Spouse from visiting her ; she, therefore, prays that this obstacle may be removed by His mercy.

COLLECT

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

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

The other Collects of the blessed Virgin, against the persecutors of the Church, and for the Pope, are given in the Mass of the first Sunday of Advent, page 128.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

Lesson of the Epistle of St. Paul the Apostle to the Corinthians.

1. Cap. iv.

Fratres, sic nos existimet homo ut ministros Christi, et dispensatores mysteriorum Dei. Hic jam quæritur inter dispensatores ut fidelis quis inveniatur. Mihi autem pro minimo est ut a vobis judicer, aut ab humano die: sed neque meipsum judico. Nihil enim mihi conscius sum: sed non in hoc justificatus sum: qui autem iudicat me Dominus est. Itaque nolite ante tempus iudicare, quoadusque veniat Dominus: qui et illuminabit abscondita tenebrarum, et manifestabit consilia cordium: et tunc laus erit unicuique a Deo.

1. Ch. iv.

Brethren, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you or by man's day: but neither do I judge my own self. For I am not conscious to myself of anything: yet I am not hereby justified: but he that judgeth me is the Lord. Therefore judge not before the time, until the Lord come: who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

The Church here reminds the people of the dignity of the Christian priesthood. The occasion is an appropriate one, as the ordinations were held yesterday. She also brings before her sacred ministers the obligation they have contracted of being faithful to the duties imposed upon them. But let not the flock judge their pastor; since all, both priest and people, are living in expectation of the day of our Saviour's coming; not only of that second one, for which we are now preparing, but also of that last coming which will be as terrible as the other two are dear to the hearts of men. After having spoken these words of stern admonition, the Church resumes the expressions of her hope and her entreaties for the speedy coming of her Spouse.

GRADUAL

Prope est Dominus omnibus invocantibus eum, omnibus qui invocant eum in veritate.

V. Laudem Domini loquetur os meum: et benedicat omnis caro nomen sanctum ejus.

Alleluia, alleluia.

V. Veni, Domine, et noli tardare: relaxa facinora plebi tuæ Israël. Alleluia.

The Lord is nigh unto all them that call upon him: to all that call upon him in truth.

V. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name.

Alleluia, alleluia.

V. Come, O Lord, and delay not: release thy people Israel from their sins. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. iii.

Anno quintodecimo imperii Tiberii Cæsaris, procurante Pontio Pilato Judæam, tetrarcha autem Galilææ Herode,

Sequel of the holy Gospel according to Luke.

Ch. iii.

New in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and

Philippo autem fratre ejus tetrarcha Iturææ, et Trachonitidis regionis, et Lysania Abilinæ tetrarcha, sub principibus sacerdotum Anna et Caïpha: factum est verbum Domini super Joannem Zachariæ filium in deserto. Et venit in omnem regionem Jordanis, prædicans baptismum pœnitentiæ in remissionem peccatorum; sicut scriptum est in libro sermonum Isaïæ prophetæ: Vox clamantis in deserto: Parate viam Domini: rectas facite semitas ejus: omnis vallis implebitur, et omnis mons et collis humiliabitur: et crunt prava in directa, et aspera in vias planas: et videbit omnis caro salutare Dei.

Herod tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caïphas, the word of the Lord came to John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins: as it was written in the book of the words of Isaïas the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord: make straight his paths: every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.

Thou art nigh, O Lord, for the inheritance of Thy people has passed into the hands of the Gentiles, and the land which Thou didst promise to Abraham is now but a province of that vast empire, to which Thine own is to succeed. The oracles of the prophets are being rapidly fulfilled, each in its turn; the prediction of Jacob himself has been accomplished: the sceptre is taken from Juda. Everything is ready for Thy coming, O Jesus! Thus it is that Thou renewest the face of the earth; deign also, I beseech Thee, to renew my heart, and give me courage during these last few hours of my preparation for receiving Thee. I feel the need I have of withdrawing into solitude, of receiving the baptism of penance, of making straight all my ways: O divine Saviour, let

all this be done in me, that so my joy may be full on the day of Thy coming.

During the Offertory, the Church salutes the ever glorious Virgin, in whose chaste womb is still concealed the Saviour of the world. Give us, O Mary, this God, who fills thee with Himself and His grace. The Lord is with thee, O incomparable Mother! but the happy hour is rapidly advancing when He will also be with us; for His name is *Emmanuel*.

OFFERTORY

Ave, Maria, gratia plena : Dominus tecum : benedicta tu in mulieribus, et benedi- ctus fructus ventris tui.	Hail, Mary, full of grace : the Lord is with thee : Blessed art thou among women, and blessed is the fruit of thy womb.
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SECRET

Sacrificiis præsentibus, quæsumus, Domine, placatus intende : ut et devotioni nostræ proficiant, et salutem. Per Dominum.	Hear us, O Lord, we beseech thee, and being appeased by these offerings, grant they may increase our devotion, and advance our salvation. Through, &c.
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The other Secrets as on the first Sunday, page 132.

During the Communion, the Church, now filled with the God who has just come into her, borrows the words of Isaias, wherewith to celebrate the praise of the Virgin Mother. The same words apply also to the Church herself, since that same God, who made Mary His tabernacle, has this instant visited her.

COMMUNION

Ecco Virgo concipiet, et pariet filium : et vocabitur nomen ejus Emmanuel.	Behold a Virgin shall con- ceive, and bear a Son : and his name shall be called Emmanuel.
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POSTCOMMUNION

Sumptis muneribus, quæsumus, Domine: ut cum frequentatione mysterii crescat nostræ salutis effectus. Per Dominum.

Having received what has been offered to thee, O Lord, grant, we beseech thee, that the more frequently we partake of these sacred mysteries, the more our devotion may increase. Through, &c.

The other Postcommunions as on the first Sunday, page 134.

VESPERS

(If this Sunday be Christmas Eve, the following antiphons are not sung, as the Vespers are of Christmas, which are given in the next volume.)

1. ANT. Canite tuba in Sion, quia prope est dies Domini: ecce veniet ad salvandum nos, alleluia, alleluia.

2. ANT. Ecce veniet desideratus cunctis Gentibus: et replebitur gloria domus Domini, alleluia.

3. ANT. Erunt prava in directa, et aspera in vias planas: veni, Domine, et noli tardare, alleluia.

4. ANT. Dominus veniet, occurrite illi, dicentes: Magnum principium, et regni ejus non erit finis; Deus, Fortis, Dominator, Princeps pacis, alleluia, alleluia.

5. ANT. Omnipotens sermo tuus, Domine, a regalibus sedibus veniet, alleluia.

1. ANT. Sound the trumpet in Sion, for the day of the Lord is nigh: Behold he will come to save us, alleluia, alleluia.

2. ANT. Lo! the Desired of all nations will come: and the house of the Lord shall be filled with glory, alleluia.

3. ANT. The crooked ways shall be made straight, and the rough smooth: come, O Lord, and delay not, alleluia.

4. ANT. The Lord will come, go, meet him and say: Great is his empire, and his reign shall have no end; he is God, the Mighty, the Ruler, and Prince of peace, alleluia, alleluia.

5. ANT. Thy almighty word, O Lord, shall come from thy royal throne, alleluia.

CAPITULUM

Fratres, sic nos existimet homo ut ministros Christi, et dispensatores mysteriorum Dei. Hic jam quæritur inter dispensatores ut fidelis quis inveniatur.

Brethren, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God; here now it is required amongst the dispensers, that a man be found faithful.

The hymn *Creator alme siderum*, the verse *Rorate* and the canticle *Magnificat*, are given on pages 107 and 109.

The Great Antiphon which is marked for the day of December on which this Sunday falls, is sung at the Magnificat. The Great Antiphons are given in the proper of the saints (pages 483-504).

OREMUS

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

LET US PRAY

Exert, we beseech thee, O Lord, thy power and come, and succour us by thy great might: that by the assistance of thy grace, thy indulgent mercy may hasten what is delayed by our sins; who livest and reignest, &c.

MONDAY

OF THE FOURTH WEEK OF ADVENT

Prope est jam Dominus :
venite adoremus.

De Isaia Propheta.

Cap. xli.

Et tu Israël, serve meus, Jacob quem elegi, semen Abraham amici mei; in quo apprehendi te ab extremis terræ, et a longinquis ejus vocavi te, et dixi tibi: Servus meus es tu, elegi te, et non abjeci te. Ne timeas, quia ego tecum sum: ne declines, quia ego Deus tuus: confortavi te, et auxiliatus sum tibi, et suscepit te dextera Justi mei. Ecce confundentur et erubescunt omnes qui pugnant adversum te: erunt quasi non sint, et peribunt viri qui contradicunt tibi. Quæres eos, et non invenes, viros rebelles tuos; erunt quasi non sint, et veluti consumptio homines bellantes adversum te: quia ego Dominus Deus tuus apprehendens manum tuam, dicensque tibi: Ne timeas, ego adjuvi te. Noli timere, vermis Jacob, qui mortui estis ex Israel: ego auxiliatus sum tibi, dicit Dominus, et redemptor tuus Sanctus Israël. Ego posui te quasi plaustrum triturans novum, habens rostra serrantia: tri-

The Lord is now nigh:
come, let us adore.

From the Prophet Isaias.

Ch. xli.

But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend; in whom I have taken thee from the ends of the earth, and from the remote parts thereof have called thee, and said to thee: Thou art my servant, I have chosen thee, and have not cast thee away. Fear not, for I am with thee; turn not aside, for I am thy God: I have strengthened thee, and have helped thee, and the right hand of my just One hath upheld thee. Behold all that fight against thee shall be confounded and ashamed: they shall be as nothing, and the men shall perish that strive against thee. Thou shalt seek them, and shalt not find the men that resist thee: they shall be as nothing, and as a thing consumed the men that war against thee: for I am the Lord thy God, who take thee by the hand, and say to thee: Fear not, I have helped thee. Fear not, thou worm of Jacob, you that are dead of Israel: I have

turabis montes, et commi-
nues, et colles quasi pulverem
pones. Ventilabis eos, et
ventus tollet, et turbo di-
sperget eos: et tu exsultabis
in Domino, in Sancto Israël
lætaberis.

helped thee, saith the Lord,
and thy Redeemer, the holy
One of Israel. I have made
thee as a new thrashing wain
with teeth like a saw: thou
shalt thrash the mountains,
and break them in pieces:
and shalt make the hills as
chaff. Thou shalt fan them,
and the wind shall carry
them away, and the whirl-
wind shall scatter them: and
thou shalt rejoice in the Lord,
in the holy One of Israel thou
shalt be joyful.

It is thus Thou raisest us up from our abject lowliness, O eternal Son of the Father! It is thus Thou consolest us under the fear we so justly feel by reason of our sins. Thou sayest to us: *Israel, my servant! Jacob, whom I have chosen! seed of Abraham, in whom I have called thee from the remote parts of the earth! fear not, for I am with thee.* But, O divine Word, how low Thou hast had to come, that Thou mightest be thus with us! We could never have come to Thee, for between us and Thee there was fixed an immense chaos. Nay, we had not so much as the desire to see Thee, so dull of heart had sin made us: and had we desired it, our eyes could never have borne the splendour of Thy majesty. Then it was, that Thou didst descend to us in person, yet so that our weakness could look fixedly upon Thee, because veiled under the cloud of Thy Humanity. 'Who could doubt,' says St. Bernard,¹ 'of there being some great cause pending, seeing that so great a Majesty deigned to come down, from so far off, into so unworthy a place? Oh yes, there is some great thing at stake, for the mercy is great, and the commiseration is extreme, and the charity is abundant. And why, think you, did He come? He came from

¹ First sermon of Advent.

the mountain to seek the hundredth sheep that was lost. O wonderful condescension, a God seeking! O wonderful worth of man, that he should be sought by God! If man should therefore boast, he is surely not unwise; for he boasts not for aught that he sees in himself as of himself, but for his very Maker making such account of him. All the riches and all the glory of the world, and all that men covet in it, all is less than his glory, nay, is nothing, when compared to it. What is man, O Lord, that Thou shouldst magnify him? or why dost Thou set Thy Heart upon him?¹ Delay not, then, good Shepherd! show Thyself to Thy sheep. Thou knowest them; not only hast Thou seen them from heaven, Thou also lookest on them with love, from the womb of Mary where Thou still art concealed. They also wish to know Thee; they are impatient to behold Thy divine features, to hear Thy voice and to follow Thee to the pastures that Thou hast promised them.

HYMN FOR THE TIME OF ADVENT

(Composed by St. Ambrose. It is in the Ambrosian breviary for the sixth Sunday of Advent)

Mysterium Ecclesiæ,
Hymnum Christo referimus,
Quem genuit Puerpera
Verbum Patris in filio.

Sola in sexu foemina
Electa es in sæculo:
Et meruisti Dominum
Sancto portare in utero.

Mysterium hoc magnum
est;
Mariæ quod concessum est,
Ut Deum per quem omnia
Ex se videret prodire.

It is a mystery of the Church, it is a hymn that we sing to Christ, the Word of the Father, become the Son of a Virgin.

Among women, thou alone, O Mary! wast chosen in this world, and wast made worthy to carry in thy holy womb him who is thy Lord.

This is a great mystery, that is given to Mary: that she should see the God, who created all things, become her own Child!

¹ Job vii. 17.

Vere gratia plena es,
Et gloriosa permanes,
Quia ex te natus est Christus
Per quem facta sunt omnia.

Rogemus ergo, populi,
Dei Matrem et Virginem,
Ut ipsa nobis impetret,
Pacem et indulgentiam.

Gloria tibi, Domine,
Qui natus es de Virgine,
Cum Patre et sancto Spiritu,
In sempiterna sæcula.

Amen.

How truly art thou full of
grace, ever glorious Virgin !
for of thee is born the Christ,
by whom all things were
made.

Come then, ye people, let
us pray to the Virgin Mother
of God, that she would ob-
tain for us peace and in-
dulgent mercy.

Glory be to thee, O Lord,
who wast born of the Virgin !
and to the Father and the
Holy Ghost, for everlasting
ages.

Amen.

PRAYER FROM THE AMBROSIAN MISSAL

(In the Mass of the fifth Sunday of Advent)

Deus, qui hominem dela-
psum in mortem conspiciens,
unigeniti Filii tui adventu
redimere voluisti; præsta,
quæsumus, ut, qui ejus glo-
riosam Incarnationem faten-
tur, ipsius etiam Redemptoris
consortia mereantur. Qui
tecum vivit et regnat in
sæcula sæculorum. Amen.

O God, who, seeing man
fallen a prey to death, didst
resolve to redeem him by the
coming of thine only-begot-
ten Son; grant, we beseech
thee, that they who confess
his glorious Resurrection,
may deserve to be for ever
with their Redeemer. Who,
with thee, liveth and reigneth
for ever. Amen.

TUESDAY

OF THE FOURTH WEEK OF ADVENT

Prope est jam Dominus:
venite, adoremus.

De Isaia Propheta.

Cap. xlii.

Ecce servus meus, suscipiam eum, electus meus, complacuit sibi in illo anima mea: dedi spiritum meum super eum, iudicium Gentibus proferet. Non clamabit, neque accipiet personam, nec audietur vox ejus foris. Calamum quassatum non conteret, et linum fumigans non exstinguet: in veritate educet iudicium. Non erit tristis, neque turbulentus, donec ponat in terra iudicium: et legem ejus insulæ expectabunt. Hæc dicit Dominus Deus creans cœlos, et extendens eos: firmans terram, et quæ germinant ex ea: dans flatum populo qui est super eam, et spiritum calcantibus eam. Ego Dominus vocavi te in justitia, et apprehendi manum tuam, et servavi te. Et dedi te in fœdus populi, in lucem Gentium: ut aperires oculos cæcorum, et educeres de conclusione vinctum, de domo carceris sedentes in tenebris.

The Lord is now nigh;
come, let us adore.

From the Prophet Isaia.

Ch. xlii.

Behold my servant, I will uphold him; my elect, my soul delighteth in him; I have given my spirit upon him, he shall bring forth judgement to the Gentiles. He shall not cry, nor have respect to person, neither shall his voice be heard abroad. The bruised reed he shall not break, and the smoking flax he shall not quench: he shall bring forth judgement unto truth. He shall not be sad, nor troublesome, till he set judgement in the earth: and the islands shall wait for his law. Thus saith the Lord God that created the heavens, and stretched them out: that established the earth, and the things that spring out of it: that giveth breath to the people upon it, and spirit to them that tread thereon. I the Lord have called thee in justice, and taken thee by the hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles: that thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison-house.

How sweet and peaceful is Thy entrance into this world, O Jesus! Thy voice is not heard giving its commands; and Thy hands, the hands of a yet unborn Babe, seem too weak to break the *reed*, so frail, that a breath would break it. What is it Thou hast come to do in this first coming? Thy heavenly Father tells us by the prophet. Thou art coming that Thou mayst be the pledge of a covenant between heaven and earth. O divine Infant! Son of God, and yet Son of man, blessed be Thy coming among us! Thy crib will be the ark which will save us; and when Thou walkest on our earth, it will be to give us light, and set us free from our *prison-house* of darkness. It is just, therefore, that we should rise and meet Thee on Thy approach, seeing that Thou hast come all this way to us. 'If the sick man cannot go out some distance to meet so great a Physician,' says St. Bernard, 'let him, at least, make an effort to raise his head and turn towards Him as He enters. It is not required of thee, O man! to pass the seas, or ascend the clouds, or cross the Alps. The way that is shown unto thee is not a long one; go as far as thine own self, and there meet thy God: for the word is nigh thee, even in thy mouth, and in thy heart.¹ Meet Him at least at thy heart's compunction, and thy mouth's confession, that thou mayst at least go out of the filth of thy guilty conscience, for into that thou surely never wouldst make the author of purity enter!'² Glory, then, be to Thee, O Jesus, for sparing the broken reed, that so it may regain its verdure and strength on the banks of the stream of which Thou art the source! Glory be to Thee, for having checked the breath of Thy almighty justice, and so cherishing the last spark left in the smoking flax, that it might burn up again, and give light at the Bridegroom's feast.

¹ Rom. x. 8.

² First sermon for Advent.

HYMN IN HONOUR OF THE BLESSED VIRGIN

(Composed by St. Peter Damian)

Terrena cuncta jubilent,
Astra laudibus intonent,
Virginis ante thalamum,
Laudes alternent dramatum.

Hæc Virgo Verbo gravida,
Fit paradisi janua ;
Quæ Deum mundo reddidit,
Cælum nobis aperuit.

Felix ista Puerpera,
Evæ lege liberrima,
Concepit sine masculino,
Peperit absque gemitu.

Dives Mariæ gremium !
Mundi gestavit pretium,
Quo gloriamur redimi
Soluti jugo debiti.

Quam Patris implet Filius,
Sanctus obumbrat Spiritus
Cælum fiunt castissima
Sacra puellæ viscera.

Sit tibi laus, Altissime,
Qui natus es ex Virgine ;
Sit honor ineffabilis
Patri, sanctoque Flamini.

Amen.

May all earth and heaven
be glad and resound with the
praises which, in this double
choir, are sung to the mater-
nity of the Virgin.

Yea, this Virgin, Mother
of the Word, is made the
gate of heaven ; she gave
God to the world, and, by
this, opened heaven to us.

This happy Mother of
Jesus conceived him without
humiliation, and bore him
without a moan ; such a
Mother could not be under
the law put on Eve.

O that rich treasury of
Mary's womb ! it held the
price which purchased our
redemption, setting us free
from the yoke of our debt.

The Son of the eternal
Father dwelt within her ; the
Holy Ghost overshadowed
her ; what is such a Virgin's
womb but a new-made
heaven ?

To thee, Most High, who
wast born of the Virgin, be
praise ! Honour ineffable be
to the Father, and to the Holy
Spirit.

Amen.

PRAYER FROM THE GALLICAN SACRAMENTARY

(In Adventu Domini, Oratio post Prophetiam)

Opifex lucis alme, plebis
visitator immeritæ, qui illa
prophetatum vaticiniorum
oracula, quæ sæculis fuerunt

Benign Creator of the
light, visiting an unworthy
people ! the oracles of the
prophetic predictions, which

nuntiata, beati Joannis ore
 exples, opere perficis, profes-
 sione peragis; concede plebi
 supplici tibi sine formidine
 famulari; ut per viscera mi-
 sericordiæ repleti scientia,
 veritate dirigi mereamur.

were announced in the past
 ages, thou didst fulfil by the
 mouth of John, thou didst
 perfect by his works, thou
 didst accomplish by his mis-
 sion. Grant to thy people,
 making supplication to thee,
 to serve thee without fear;
 that, through the bowels of
 thy mercy, we, being filled
 with knowledge, may deserve
 to be directed by truth.

WEDNESDAY

OF THE FOURTH WEEK OF ADVENT

Prope est jam Dominus:
 venite, adoremus.

The Lord is now nigh:
 come, let us adore.

De Isaia Propheta.
Cap. li.

From the Prophet Isaias.
Ch. li.

Audite me, qui sequimini
 quod justum est, et quæritis
 Dominum: attendite ad pe-
 tram unde excisi estis, et ad
 cavernam laci, de qua præ-
 cisi estis. Attendite ad
 Abraham patrem vestrum,
 et ad Saram, quæ peperit
 vos: quia unum vocavi eum,
 et benedixi ei, et multiplicavi
 eum. Consolabitur ergo Do-
 minus Sion, et consolabitur
 omnes ruinas ejus, et ponet
 desertum ejus quasi delicias,
 et solitudinem ejus quasi
 hortum Domini. Gaudium
 et lætitia invenietur in ea,
 gratiarum actio, et vox laudis.
 Attendite ad me, popule
 meus, et tribus mea, me
 audite: quia lex a me exiet,
 et judicium meum in lucem
 populorum requiescet. Prope

Give ear to me, you that
 follow that which is just, and
 you that seek the Lord:
 look unto the rock whence
 you are hewn, and to the hole
 of the pit from which you
 are dug out. Look unto
 Abraham your father and to
 Sara that bore you; for I
 called him alone, and blessed
 him, and multiplied him.
 The Lord therefore will com-
 fort Sion, and will comfort
 all the ruins thereof, and he
 will make her desert as a
 place of pleasure, and her
 wilderness as the garden of
 the Lord. Joy and gladness
 shall be found therein,
 thanksgiving and the voice
 of praise. Harken unto
 me, O my people, and give
 ear to me, O my tribes: for

est Justus meus, egressus est
 Salvator meus, et brachia
 mea populos judicabunt: me
 insulæ expectabunt, et bra-
 chium meum sustinebunt.
 Levate in cælum oculos
 vestros, et videte sub terra
 deorsum: quia cæli sicut
 fumus liquescent, et terra
 sicut vestimentum atteretur,
 et habitatores ejus sicut hæc
 interibunt: salus autem mea
 in sempiternum erit, et ju-
 stitia mea non deficiet.

a law shall go forth from me,
 and my judgement shall rest
 to be a light of the nations.
 My just One is near at hand,
 my Saviour is gone forth,
 and my arms shall judge the
 people: the islands shall
 look for me, and shall
 patiently wait for my arm.
 Lift up your eyes to heaven,
 and look down to the earth
 beneath: for the heavens
 shall vanish like smoke, and
 the earth shall be worn away
 like a garment, and the in-
 habitants thereof shall perish
 in like manner: but my sal-
 vation shall be for ever, and
 my justice shall not fail.

O Jesus, Thou Flower of the field, Thou Lily of the valley, Thy visit is to change our barren parched earth into a garden of delights! We had lost Eden and all its lovely magnificence, by our sins; and lo! Eden is restored to us; Thou art coming, that Thou mayst set it in our hearts. O heavenly plant, tree of life, transplanted from heaven to earth, Thou first takest root in Mary, that fruitful soil; and thence Thou wilt come to us, and we must be to Thee a grateful land, cherishing the divine seed and making it fructify. Let it be so, O divine Husbandman! who didst appear to Magdalene under the form of a gardener. Thou knowest how far are our hearts from being ready for Thy working in them. Move, and break, and water this land; the season is come; our hearts long to be fertile, and to have growing within them that exquisite Flower which makes the beauty of all heaven, and comes down to hide its splendour for a time here below. O Jesus! let our souls be fertile; let them be crowned with the flowers of virtue; let them become flowers growing around

Thee, O divine Flower, and forming to the heavenly Father a garden, which He may unite with that which He formed from all eternity. O Flower of heaven, Jesus! Thou art also the Dew, refresh us; Thou art the Sun, warm us; Thou art the fragrant Perfume, impart to us Thy sweetness; Thou art the sovereign Beauty, give us of Thy fair and ruddy bloom, and make us cluster round Thee in eternity, as a crown Thou hast wreathed to Thyself.

HYMN OF PREPARATION FOR CHRISTMAS

(Composed by St. Ambrose. It is in the Ambrosian breviary for first Vespers of Christmas, and in the ancient Roman-French breviaries)

Veni, Redemptor gentium,
Ostende partum Virginis;
Miretur omne sæculum,
Talis decet partus Deum.

Non ex virili semine,
Sed mystico spiramine,
Verbum Dei factum est caro
Fructusque ventris floruit.

Alvus tumescit Virginis,
Claustra pudoris permanent,
Vexilla virtutum micant,
Versatur in templo Deus.

Procedit e thalamo suo,
Pudoris aula regia,
Geminæ gigas substantiæ,
Alacris ut currat viam.

Egressus ejus a Patre,
Regressus ejus ad Patrem;
Excursus usque ad inferos,
Recursum ad sedem Dei.

Come, O Redeemer of mankind! reveal to us the Virgin's delivery: let all ages be in admiration: for what other birth would have been worthy of God?

Not of man, but of the Holy Ghost, was the Word of God made flesh, and the fruit of the womb ripened.

The Virgin has become Mother, and yet the Mother is still a Virgin. It is the banner of omnipotence which here shines; God has come into his temple.

He comes forth from the royal palace of virginity, as from his bride-chamber, that he may exultingly run the way, as a giant, who is both God and Man.

He comes forth from the Father; he returns to the Father; he descends into hell; he ascends to the throne of God.

Æqualis æterno Patri,
Carnis trophæo cingere ;
Infirma nostri corporis
Virtute firmans perpeti.

Præsepe jam fulget tuum,
Lumenque nox spirat novum,
Quod nulla nox interpolet,
Fideque jugi luceat.

Gloria tibi, Domine,
Qui natus es de Virgine,
Cum Patre et sancto Spiritu,
In sempiterna sæcula.

Amen.

Coequal Son of the eternal
Father, gird thee with the
trophay of the flesh ; strength-
ening the weaknesses of our
flesh by thy unailing power.

Thy crib is already re-
splendent, and the night
breathes forth a new light,
the light of faith ; let no
night interrupt it, let its
brightness be incessant.

Glory be to thee, O Lord,
who wast born of the Virgin !
and to the Father and the
Holy Ghost, for everlasting
ages.

Amen.

PRAYER FROM THE MOZARABIC MISSAL

(Second Sunday of Advent)

Domine Deus omnipotens,
qui pro humani generis re-
demptione coæternum tibi
coæqualemque Filium an-
geli annuntiatione per Ma-
riæ Virginis uterum usque
ad nos voluisti transmittere ;
da nobis hoc tempore ad-
ventus tui Unigeniti eandem
pacis gratiam, quam in præ-
terita largiri dignatus es
sæcula, et illi nos in occur-
sum fidei socios numerandos,
quos in fidei primordia a
Joanne pœnitentiæ undis
aquarum ablutos, a te pos-
tremo per Filium in Spiritu
sancto et igni cognoscimus
baptizatos.

Lord God omnipotent !
who, for the redemption of
the human race, didst deign
to send even unto us, by the
message of an angel and by
the Virgin Mary's womb, thy
coeternal and coequal Son ;
grant us, in this time of the
advent of thy only Son, that
same grace of peace which
thou hast mercifully be-
stowed upon the past ages,
and number us among those
who, at the first beginning
of the faith, were acceptable
to him by embracing the
faith ; and who, being washed
in the water of penance by
John, were afterwards bap-
tized by thee, through thy
Son, in the Holy Ghost and
fire.

THURSDAY

OF THE FOURTH WEEK OF ADVENT

Prope est jam Dominus :
venite, adoremus.

De Isaiâ Propheta.

Cap. lxiv.

Utinam dirumperes cœlos, et descenderes ; a facie tua montes defluerent ; sicut exustio ignis tabescerent : aquæ arderent igni, ut notum fieret nomen tuum inimicis tuis ; a facie tua Gentes turbarentur. Quum feceris mirabilia, non sustinebimus : descendisti, et a facie tua montes defluerunt. A sæculo non audierunt, neque auribus perceperunt : oculus non vidit, Deus, absque te, quæ præparasti expectantibus te. Occurristi lætanti, et facienti justitiam : in viis tuis recordabuntur tui : ecce tu iratus es, et peccavimus ; in ipsis fuimus semper, et salvabimur. Et facti sumus ut immundus omnes nos, et quasi pannus menstruatæ universæ justitiæ nostræ : et cecidimus quasi folium universi, et iniquitates nostræ quasi ventus abstulerunt nos. Non est qui invocet nomen tuum ; qui consurgat, et teneat te : abscondisti faciem tuam a nobis, et allisisti nos in manu iniquitatis nostræ. Et nunc, Domine, Pater noster es tu, nos vero lutum : et

The Lord is now nigh ;
come, let us adore.

From the Prophet Isaias.

Ch. lxiv.

O that thou wouldst rend the heavens, and wouldst come down ; the mountains would melt away at thy presence ; they would melt as at the burning of fire ; the waters would burn with fire ; that thy name might be made known to thy enemies : that the nations might tremble at thy presence. When thou shalt do wonderful things, we shall not bear them : thou didst come down, and at thy presence the mountains melted away. From the beginning of the world they have not heard, nor perceived with the ears : the eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee. Thou hast met him that rejoiceth, and doth justice : in thy ways they shall remember thee : behold thou art angry, and we have sinned ; in them we have been always, and we shall be saved. And we are all become as one unclean, and all our justices as the rag of a menstruous woman : and we have all

fictor noster tu, et opera
 manuum tuarum omnes nos.
 Ne irascaris, Domine, satis,
 et ne ultra memineris in-
 quitatis nostræ: ecce, respice,
 populus tuus omnes nos.
 Civitas sancti tui facta est
 deserta, Sion deserta facta est,
 Jerusalem desolata est. Do-
 mus sanctificationis nostræ,
 et gloriæ nostræ, ubi lauda-
 verunt te patres nostri, facta
 est in exustionem ignis: et
 omnia desiderabilia nostra
 versa sunt in ruinas.

fallen as a leaf, and our
 iniquities, like the wind, have
 taken us away. There is
 none that calleth upon thy
 name, that riseth up and
 taketh hold of thee: thou
 hast hid thy face from us,
 and hast crushed us in the
 hand of our iniquity. And
 now, O Lord, thou art our
 Father, and we are clay:
 and thou art our maker, and
 we all are the works of thy
 hands. Be not very angry,
 O Lord, and remember no
 longer our iniquity: behold,
 see, we are all thy people.
 The city of thy sanctuary is
 become a desert, Sion is
 made a desert, Jerusalem is
 desolate. The house of our
 holiness, and of our glory,
 where our fathers praised
 thee, is burnt with fire, and
 all our lovely things are
 turned into ruins.

O God of our fathers! delay not, but show Thyself
 unto us. The city which Thou lovest is desolate;
 come and raise up Jerusalem; avenge the glory of
 her temple. This was the cry of the prophet; Thou
 hast heard it, and hast come to deliver Sion from her
 captivity, giving her a new era of glory and holiness.
 Thou hast come, not to destroy but to fulfil the law;
 and, by Thy visit, Sion has been changed into the
 Church, Thy bride. But why, O Thou her beloved
 Saviour! why hast Thou turned away Thy face?
 Why is this Church of Thy love left in the wilderness,
 weeping like Jeremias over the ruins of the sanc-
 tuary, and as Rachel over her children that had been
 taken from her? Why has her inheritance been
 delivered to the stranger? By Thy power, she had
 become the mother of countless children; she had

nourished them ; she had taught them, in Thy name, the things that pertain to the present and the future life ; and these ungrateful children have turned against her. She has been driven from nation to nation, bearing away with her the heavenly treasure of faith ; her mysteries have ceased to be celebrated where once they were the glory and happiness of the people ; and from Thy throne above, O divine Word, Creator of the universe, Thou seest everywhere, throughout the earth, altars overturned and temples profaned. Oh ! come, then, and rekindle the smouldering fire of faith.

Remember Thy apostles and Thy martyrs ; remember Thy saints who have founded Churches, and honoured them by their virtues and miracles ; remember Thy bride the Church, and support her during her earthly pilgrimage, until the number of Thy elect is filled up. She longs to possess Thee in the eternal light of the vision ; but Thou hast given her a heart with such mother's love, that she will not leave her children as long as there is one to save, nor cease to save until that day come when there shall no more be a militant Church, but the one sole triumphant Church, inebriated with the enjoyment of the sight and embraces of her God. But that last day has not yet come, O Jesus ! there is yet time for Thee to descend from heaven and visit Thy vineyard. Restore to the branches of the tree the leaves which have fallen in the storm of iniquity. Let this tree of Thy predilection bud forth new branches ; and the old ones, which have separated from it, and have seemed to force Thy justice to cast them in the fire, let them be once more grafted on the parent trunk, so torn by their rupture from her. Come, O Jesus, for the sake of Thy Church ; she is dearer to Thee than was the Jerusalem of old.

HYMN TAKEN FROM THE ANTHOLOGY OF THE GREEKS

(December 21)

Acervus aræ uterus tuus, Dei Mater, dignoscitur; spicam inexcultam, omnem sensum superantem, Verbum ferens ineffabiliter, quod in spelunca Bethlehem paries, eum qui omnem creaturam divina agnitione aliturus est in charitate, et a fame lethifera humanum genus liberaturus.

Innupta Virgo, unde venis? Quis te genuit? Quæ mater tua? Quomodo Creatorem fers in brachiis? Quomodo non corrupta fuisti utero? Magnas in te gratias, in terra stupenda adimpleta cernimus mysteria, o omnisancta. Prout decet speluncam adornamus, et a cælo petimus sidus; Magi progrediuntur ab oriente orbis ad usque occidentem, salutem visuri mortalium, tuis in brachiis sicut facem prælucentem.

Lucidum Magistri palatium, quomodo venis in exiguissimam speluncam, Regem paritura Dominum, omnisancta, Virgo Dei sponsa.

Eva quidem per inobedientiæ nocumentum execrationem subintroduxit; tu autem, Virgo Dei Mater, per tuæ gestationis germinationem mundo florere fecisti

Thy womb, O Mother of God, is the *heap of wheat* of the Canticle; carrying, in an ineffable manner, the ear of corn, which, like no other, grew without being sown; thy Child is the Word, and thou wilt give him birth in Bethlehem's cave: he it is will lovingly feed every creature with the knowledge of God, and free the human race from deadly hunger.

Whence comest thou, O pure Virgin? Thy father and mother, who are they? How dost thou carry thy Creator in thy arms? Mother, and yet a Virgin! These are great graces, and stupendous mysteries, which have been done in thee, all-holy creature! We adorn the cave as it behoves us, and we look for the star in the heavens: the Magi are coming from the east to our western world, to see the Saviour of men shining in thy arms as a bright torch.

O Mary! fair palace of our Master, how is it thou comest into so poor a cave, there to give birth to the King our Lord, O all-holy Virgin, bride of God?

Eve, indeed, by the crime of disobedience brought a curse into the world: but thou, Virgin-Mother of God, by the flower thou bearest, hast made blessing bloom in

benedictionem; unde omnes te magnificamus.

Ne contristeris, Joseph, meum intuens uterum; videbis enim qui ex me nasciturus est atque gaudebis, cumque sicut Deum adorabis, aiebat Dei Mater suo sponso, dum Christum paritura veniret. Illam commemoremus dicentes: Gaude, gratia plena, Dominus tecum, et per te nobiscum.

the world; therefore do we all magnify thee.

The Mother of God, when the birth of Christ was near, spoke thus to her spouse: Be not sad, Joseph, finding that I am Mother; for thou shalt see him who is to be born of me, and thou shalt rejoice and adore him as thy God. Let us commemorate this divine Mother, saying: Be glad, O full of grace! the Lord is with thee, and with us by thee.

PRAYER FROM THE AMBROSIAN MISSAL

(In the Mass of the first Sunday of Advent)

Deus, qui Unigenito tuo novam creaturam nos tibi esse fecisti, respice propitius in opera misericordiæ tuæ, et in ejus adventu ab omnibus nos maculis vetustatis emunda. Per eundem Christum Dominum nostrum. Amen.

O God, who, by thine only-begotten Son, hast made us to be a new creature unto thyself, mercifully look on the works which thy mercy has produced, and cleanse us, in the coming of thy Son, from all the stains of our old habits. Through the same Jesus Christ our Lord. Amen.

FRIDAY

OF THE FOURTH WEEK OF ADVENT

Prope est jam Dominus;
venite, adoremus.

The Lord is now nigh;
come, let us adore.

De Isaia Propheta.

Cap. lxvi.

Audite verbum Domini, qui tremitis ad verbum ejus. Dixerunt fratres vestri odientes vos, et abjicientes propter nomen meum: Glorificetur Dominus, et videbimus in lætitia vestra: ipsi autem confundentur. Vox populi de civitate, vox de templo, vox Domini reddentis retributionem inimicis suis. Antequam parturiret, peperit; antequam veniret partus ejus, peperit masculum. Quis audivit unquam tale? Et quis vidit huic simile? Numquid parturiet terra in die una? aut parietur gens simul, quia parturivit et peperit Sion filios suos? Numquid ego qui alios parere facio, ipse non pariam, dicit Dominus? Si ego, qui generationem cæteris tribuo, sterilis ero, ait Dominus Deus tuus? Lætamini cum Jerusalem, et exsultate in ea omnes qui diligitis eam: gaudete cum ea gaudio universi, qui lugetis super eam: ut sugatis et replamini ab ubere consolationis ejus: ut mulgeatis, et deliciis affluatis ab

From the Prophet Isaias.

Ch. lxvi.

Hear the word of the Lord, you that tremble at his word. Your brethren that hate you, and cast you out for my name's sake, have said: Let the Lord be glorified, and we shall see in your joy: but they shall be confounded. A voice of the people from the city, a voice from the temple, the voice of the Lord that rendereth recompense to his enemies. Before she was in labour, she brought forth; before her time came to be delivered, she brought forth a man-child. Who hath ever heard such a thing? And who hath seen the like of this? Shall the earth bring forth in one day? or shall a nation be brought forth at once, because Sion hath been in labour, and hath brought forth her children? Shall not I that make others to bring forth children, myself bring forth, saith the Lord? Shall I, that give generation to others, be barren, saith the Lord thy God? Rejoice with Jerusalem, and be glad with her, all you that love her: rejoice for joy with her,

omnimoda gloria ejus. Quia hæc dicit Dominus: Ecce ego declinabo super eam quasi fluvium pacis, et quasi torrentem inundantem gloriam Gentium, quam sugetis: ad ubera portabimini, et super genua blandientur vobis. Quomodo si cui mater blandiatur, ita ego consolabor vos, et in Jerusalem consolabimini. Videbitis, et gaudebit cor vestrum, et ossa vestra quasi herba germinabunt: et cognoscetur manus Domini servis ejus, et indignabitur inimicis suis. Quia ecce Dominus in igne veniet, et quasi turbo quadrigæ ejus: reddere in indignatione furorem suum, et increpationem suam in flamma ignis: quia in igne Dominus dijudicabit: et in gladio suo ad omnem carnem; et multiplicabuntur interfecti a Domino.

all you that mourn for her: that you may suck and be filled with the breasts of her consolations: that you may milk out and flow with delights, from the abundance of her glory. For thus saith the Lord: Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles, which you shall suck: you shall be carried at the breasts and upon the knees they shall caress you. As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem. You shall see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to his servants, and he shall be angry with his enemies. For behold the Lord will come with fire, and his chariots are like a whirlwind: to render his wrath in indignation, and his rebuke with flames of fire: for the Lord shall judge by fire: and by his sword unto all flesh; and the slain of the Lord shall be many.

Thy presence, O Jesus, will give fruitfulness to her that was barren, and the despised Sion shall suddenly bring forth a people which the world is too small to hold. But all the glory of this fruitfulness belongs to Thee, O divine Word! The psalmist had foretold it when, speaking to Jerusalem as to a queen, he said to her: 'Instead of thy fathers, sons are born to thee; thou shalt make them princes over all the earth: they shall remember thy name throughout all gene-

rations; therefore shall people praise thee for ever and ever, yea for ever and ever.¹ But for this end it was necessary that God Himself should come down in person. He alone could make a Virgin-Mother; He alone could raise up children to Abraham out of the very stones. 'Yet one little while,' as He says by one of His prophets, 'and I will move heaven and earth, and I will move all nations.'² And by another: 'From the rising of the sun even to the going down, My name is great among the Gentiles; and in every place there is sacrifice, and there is offered to My name a clean oblation.'³ There will soon be, then, but one sacrifice; for the Lamb, who is to be offered therein, will be born a few hours hence; and since sacrifice is the bond of union among men, when there shall be but one sacrifice there will be but one people.

Come then quickly, O Church of God, that art to unite us all into one; come and be born into our world. And since for us thy children thou art already born, may the Lamb, thy Spouse, pour out upon thee the *river of peace* announced by the prophet: may He open out upon thee *the glory of the Gentiles, as an overflowing torrent*; may the nations cluster round thee as their common mother, and be filled with *the abundance of thy glory, with the breasts of thy consolations*; and thou carry them on thy heart and caress them in thy tender love. O Jesus! it is Thou that hast inspired our mother with this wonderful love; it is Thou that consolest us, and enlightenest us, by her. Come to her and visit her; come, and, by the new birth Thou art about to take among us, renew her life within her. Give her, during this year also, firmness of faith, the grace of the Sacraments, the efficacy of prayer, the gift of miracles, the succession of her hierarchy, power of government, fortitude against the princes of the world, love of the cross, victory over satan, and the crown of martyrdom.

¹ Ps. xliv.

² Agg. ii. 7, 8.

³ Malach. i. 11.

During this new year make her, as ever, Thy beautiful bride ; make her faithful to Thy love, and more than ever successful in the great work Thou hast entrusted to her ; for each year brings us nearer to the day when Thou wilt come for the last time, not in the swathing bands of infancy, but on a cloud with great majesty, *to render Thy rebuke with flames of fire*, and destroy those that have despised or have not loved Thy Church, which Thou wilt then raise up and admit into Thy eternal kingdom.

HYMN OF THE BIRTH OF CHRIST

(Taken from the poet Prudentius. VIII. KAL. JANUARIAS)

Emerge, dulcis Pusio,
Quem Mater edit castitas,
Parens et expers conjugis,
Mediator, et duplex genus.

Ex ore quamlibet Patris
Sis ortus, et verbo editus,
Tamen paterno in pectore
Sophia callebas prius.

Quæ prompta cœlum con-
didit,
Cœlum, diemque et cœtera,
Virtute Verbi effecta sunt
Hæc cuncta: nam Verbum
Deus.

Sed ordinatis sæculis,
Rerumque digesto statu,
Fundator ipse et artifex
Permansit in Patris sinu.

Donec rotata annalium
Trans volverentur millia,
Atque ipse peccantem diu
Dignatus orbem viseret.
Nam cæca vis mortalium
Venerans inanes nœnias,

Come forth, sweet Babe !
Child of chastity, Child of a
Virgin Mother ! Come, O
thou, our Mediator, Man and
God.

Though thou didst come,
in time, from the mouth of
the most high Father, and
becamest incarnate at the
angel's word ; yet hadst thou,
O eternal Wisdom, dwelt for
ever in the bosom of thy
Father.

This eternal Wisdom mani-
fested itself when it made
heaven, light, and the other
creatures ; by the power of
the Word were all these made,
for the Word is God.

But having thus created
the world, and fixed the laws
of the universe, this creator
and maker still left not his
Father's bosom.

Until at length thousands
of years rolled on, and then
he deigned to visit the world
grown old in sin.

For man, blinded with
passion, paid adoration to

Vel æra, vel saxa algida,
Vel ligna credebat Deum.

Hæc dum sequuntur, per-
fidi
Prædonis in jus venerant,
Et mancipatam fumido
Vitam barathro immerserant.
Stragem sed istam non tulit
Christus cadentum gentium
Impune; ne forsan sui
Patris periret fabrica.

Mortale corpus induit,
Ut, excitato corpore,
Mortis catenam frangeret,
Hominem que portaret Patri.

Sentisne, Virgo nobilis,
Matura per fastidia,
Pudoris intactum decus
Honore partus crescere ?

O quanta rerum gaudia
Alvus pudica continet;
Ex qua novellum sæculum
Procedit et lux aurea.

empty vanities, and believed
that brass, or stiff blocks of
stone and wood, were God.

Abandoned to idolatry,
they became the slaves of
the treacherous enemy, and
plunged their enslaved souls
into the dark abyss.

But the Son of God com-
passionated this destruction
of his fallen creatures; for it
was the ruin of his Father's
image.

He took to himself a mor-
tal body, that by the resur-
rection of that body he might
break the chain of death,
and raise up man to his
Father.

Thou forebodest his suf-
ferings, O noble Virgin! and
yet to give birth to this thy
Son is an honour which adds
fresh lustre to thy spotless
purity.

Oh that Virgin Mother,
what joy for the world does
she contain within her! A
new age, a golden light, will
come by her.

PRAYER FROM THE GALLICAN SACRAMENTARY

(In Adventu Domini, Contestatio)

Vere dignum et justum est,
nos tibi hic et ubique semper
gratias agere, omnipotens
Deus, per Christum Domi-
num nostrum, quem Joannes
fidelis amicus, præcessit nas-
cendo, præcessit in desertis
eremi prædicando, præcessit
baptizando, viam quoque
præparans Judici ac Re-
demptori. Convocavit pec-
catores ad penitentiam; et

It is truly meet and just
that we should here and in all
places ever give thee thanks,
O almighty God, through
Christ our Lord, of whom
John, the faithful friend, was
the precursor in birth, the pre-
cursor in preaching in the
wilderness, the precursor in
baptism, preparing thus the
way to the Judge and Re-
deemer. He called sinners to

populum Salvatori acquirens, baptizavit in Jordano peccata propria confitentes; non hominis innovandi plenam conferens gratiam, sed piissimi Salvatoris admonens expectare presentiam: non remittens ipse peccata ad se venientibus, sed remissionem peccatorum ad futurum pollicens esse credentibus: ut descendentes in aquam poenitentiae ab illo sperarent remedium indulgentiae, quem venturum audiebant plenum dono veritatis et gratiae, Dominum nostrum Jesum Christum.

repentance; and purchasing a people for the Saviour, he baptized in the Jordan them that confessed their sins. He conferred not the full grace which regenerates man, but taught him to look for the coming of the most merciful Saviour. He remitted not the sins of them that came unto him, but he promised the future remission of sins to believers; that thus they who went down into the waters of penance, might hope for a merciful cure and forgiveness from him, who, they were told, was to come full of the gift of truth and grace, our Lord Jesus Christ.

The Vigil of Christmas is given below in the proper of saints, December 24, p. 506.

PROPER OF THE SAINTS

WE give the title of *Proper of Saints* to that portion of our work which contains the feasts of saints, and all such parts of the Advent proper Office as have a fixed day; for example, the great Antiphons, the Vigil of Christmas, &c. This division into Proper of the Time and Proper of Saints is that which is adopted by the breviary and missal, and is familiar to all those who frequent Divine Service.

Our readers will have observed in the Proper of the Time of Advent, how intent the holy Church is on preparing for the great feast of the Nativity of our Lord; in the Proper of Saints, they will find her celebrating, with all possible devotion, the feasts of the friends of God, the saints, which come during that time. Our separated brethren accuse the Catholic Church of giving a place in the liturgy to the *cultus* of the saints, which belongs to God alone. They are led to make this accusation, which involves a very serious error, from having never considered, firstly, that the homage paid to God in His saints redounds to His glory who made them saints; and secondly, that, at the same time that the Church honours the saints by keeping their feasts, she pays to the sovereign and incommunicable majesty of God more acts of religion, in one short week, than Protestantism could possibly do in a whole year.

Let us, children of the Church, love and practise devotion to the saints, and remember how God, who demands our homage, requires us to pay that portion

of it which consists in honouring Him in those whom He has crowned. Now, the first homage which we ought to pay to God in His saints is, to study to know them. One of the evils of our times is, that the saints are not sufficiently known. Protestant rationalism, under the false name of criticism, has done its utmost, during the last two hundred years, to lessen the devotion of the faithful towards the saints ; and one is often surprised and shocked to meet with persons, otherwise well instructed, and attached to the faith, who know little about the saints, and have imbibed most uncatholic prejudices regarding them. But, if we may judge from the interest with which some very full and well-written lives have been recently received, these prejudices are fast disappearing, and the time is come when hagiography will become once more a serious study amongst our people, and the ancient devotion to the saints will be revived.

To further this happy tendency, we have resolved to imitate the Church herself, by giving the greatest development, in these pages, to all that regards the honour due to the saints. Firstly, the faithful must be brought to know them. No method, it seemed to us, could be more effectual to this end than the one adopted by the Church. She is most desirous that her children should know the heroes of sanctity whom God has given to her, and in whom, together with the incomparable Mother of God and the holy angels, she puts her greatest hope, after that which she places in her Saviour Jesus Christ, the King and Master and Head of all the saints. The faithful should, therefore, understand that the Church keeps an official register of the actions, and maxims, and virtues of the saints, who are her glory ; there she has chronicled, through all these eighteen hundred years, the wonders which God has wrought in them and by them, and the blessings she has received through their intercession. This admirable history of the saints is

known under the name of *the Legends of the Breviary*; a history which the Church is ever writing, for God is ever adding to the number of His saints: a history which the learned admire for its great beauty of style, and in which the children of the Church find that unction which has such power over the heart, and which the Catholic Church alone can put into human language. This is not the place to notice the objections which some critics have made to certain passages of some of the legends, of which they contest the historical exactitude: besides, they are very few and of little importance.

We therefore give, in this work, the Roman legends, just as they are in the breviary. By this means, we shall be giving a general idea of the life and actions of the saints to those who are completely ignorant of them. Even those who have grown familiar with the lives of the saints by having read such as are in general use, will sometimes find, in these legends of the Church, a very different, if not contrary, appreciation of the conduct of the saints from that which has been put upon it by modern writers. They will find that, notwithstanding their brevity, the legends of the breviary are often more complete and explicit than some of the lives they have read, which consisted of twenty or more pages. As to the doctrinal and moral appreciations, which almost necessarily accompany the written lives of the saints, a Catholic should remember that, when they come from the Church, they have for their guarantee the authority of God Himself.

After having received from the Church herself the knowledge we ought to have of the saints, we ought also to learn from her how we are to honour them. For this reason, we shall first insert the prayers, which the usage of the Church consecrated to them in ancient times; and then, those which were composed at a later period. Our work will thus become

a complete manual of Catholic devotion to the saints, giving, first, the formulæ used in the universal Church; secondly, those which were composed during the first and middle ages of the Latin Churches; and thirdly, those which were in use in the several Churches of the east.

In order to give unity to these various liturgies, we shall continue the method we adopted in the Proper of the Time. A simple and concise commentary shall be given throughout the entire course of our work, explaining the several intentions of the Church in the prayers and usages, which we shall have to give. But with regard to everything which is strictly of the province of science and archæology, we shall use a prudent reserve, as such details will come better in a special treatise.

To derive solid advantages from the devotion we pay to the saints in the various seasons of the year, it is important that we should not disjoin the honour we give to them from that which we have to pay to the mysteries of our redemption, which the Christian year gradually brings before us, and which form the basis of the Proper of the Time, throughout the entire cycle. It will not be difficult to do this; for if we read over the Catholic calendar with an eye of faith, we shall not fail to see the secret relation, which unites the feasts of the saints with the various mystical seasons, in which they, as it were, bloom. A saint's feast is, generally, kept on the very day of his death; in other words, on the day of his entrance into heaven. That infinite Wisdom, which has revealed to us that not even a hair of our head shall perish without our heavenly Father's will, may surely be supposed to have selected a particular day for each saint's death, such as would be in keeping with the supernatural harmony of the Church's year. It should, therefore, be our duty to study, during the whole of the liturgical year, the relation which the

saints, whose feasts are being kept, have with the season in which the Church celebrates their memory.

As the Office of the Church, in Advent, does not assign a saint's feast for each day, we have thought it advisable to fill up the vacant days by giving for each day, from December 1 to Christmas eve, reflections upon the events which preceded the divine mystery of the birth of Jesus. Our object is to aid the piety of the faithful, by offering them meditations, both upon the facts related in the sacred Scriptures, and upon the pious conjectures which almost irresistibly suggest themselves.

Lastly, in order to impress the spirit of this holy time more deeply on the mind, we have, on each day of this second part of our volume, given a liturgical prayer, taken from the Advent Offices of the various Churches : and thus we shall be saying, each day, an additional prayer for the Messiah to come : a prayer, too, which must be efficacious, because offered to the divine Majesty in the words of our holy mother the Church.

NOVEMBER 30

SAINT ANDREW, APOSTLE

WE open our *Proper of Saints* for Advent with St. Andrew, because, although his feast frequently occurs before this holy season has begun, it sometimes happens that we have entered Advent when the memory of this great apostle has to be celebrated by the Church. This feast is therefore destined to terminate with solemnity the cycle which is at its close, or to add lustre to the new one which has just begun. It seems, indeed, fitting that the Christian year should begin and end with the cross, which has merited for us each of the years that it has pleased the divine goodness to grant us, and which is to appear, on the last day, in the clouds of heaven, as the seal put on time.

We should remember that Saint Andrew is the apostle of the cross. To Peter, Jesus has given firmness of faith; to John, warmth of love; the mission of Andrew is to represent the cross of his divine Master. Now it is by these three, faith, love, and the cross, that the Church renders herself worthy of her Spouse. Everything she has or is, bears this three-fold character. Hence it is that after the two apostles just named, there is none who holds such a prominent place in the universal liturgy as Saint Andrew.

But let us read the life of this glorious fisherman of the lake of Genesareth, who was afterwards to be the successor of Christ Himself, and the companion of Peter, on the tree of the cross. The Church has compiled it from the ancient Acts of the martyrdom of the holy apostle, drawn up by the priests of the Church of Patras, which was founded by the saint. The authenticity of this venerable piece has been contested by Protestants, inasmuch as it makes

mention of several things which would militate against them. Their sentiment has been adopted by several critics of the seventeenth and eighteenth centuries. On the other hand, these Acts have been received by a far greater number of Catholic writers of eminence ; amongst whom may be mentioned the great Baronius, Labbe, Natalis Alexander, Gallandus, Lumper, Morcelli, &c. The Churches, too, of both east and west, which have inserted these Acts in their respective Offices of St. Andrew, are of some authority, as is also St. Bernard, who has made them the groundwork of his three admirable sermons on St. Andrew.

Andreas apostolus Bethsaidæ natus, qui est Galilææ vicus, frater Petri, discipulus Joannis Baptistæ, quum eum de Christo dicentem audisset, Ecce Agnus Dei, secutus Jesum, fratrem quoque suum ad eundem perduxit. Quum postea una cum fratre piscaretur in mari Galilææ, ambo a prætereunte Christo Domino ante alios apostolos vocati illis verbis: Venite post me, faciam vos fieri piscatores hominum: nullam interponentes moram, et relictis retibus secuti sunt eum. Post cujus Passionem et Resurrectionem Andreas cum in Scythiam Europæ, quæ ei provincia ad Christi fidem disseminandam obtigerat, venisset, deinde Epirum ac Thraciam pergrassset, doctrina et miraculis innumerabiles homines ad Christum convertit. Post Patras Achaïæ profectus, et in ea urbe plurimis ad veritatem Evangelicam perductis, Ægeam proconsulem præ-

Andrew, the apostle, born at Bethsaida, a town of Galilee, was brother of Peter, and disciple of John the Baptist. Having heard his master say, speaking of Christ: Behold the Lamb of God! he followed Jesus, and brought to him his brother also. When, afterwards, he was fishing with his brother in the sea of Galilee, they were both called, before any of the other apostles, by our Lord, who, passing by, said to them: Come after me; I will make you to be fishers of men. Without delay, they left their nets and followed him. After the Passion and Resurrection, Andrew went to spread the faith of Christ in Scythia in Europe, which was the province assigned to him; then he travelled through Epirus and Thrace, and by his teaching and miracles converted innumerable souls to Christ. Afterwards, having reached Patras in Achaia, he persuaded many

dicationi Evangelicæ resistantem, liberrime increpavit quod qui iudex hominum haberi vellet, Christum Deum omnium Judicem a dæmonibus elusus non agnosceret.

Tunc Egeas iratus: Desine, inquit, Christum jactare, cui similia verba nihil profuerunt, quominus a Judæis crucifigeretur. Andream vero de Christo nihilominus libere prædicantem, quod pro salute humani generis se crucifigendum obtulisset, impia oratione interpellat; ac demum hortatur, ut sibi consulens, diis velit immolare. Cui Andreas: Ego omnipotenti Deo, qui unus et verus est, immolo quotidie, non taurorum carnes, nec hircorum sanguinem, sed immaculatum Agnum in altari, cujus carnem posteaquam omnis populus credentium manducaverit, Agnus, qui sacrificatus est, integer perseverat et vivus. Quamobrem ira accensus Egeas jubet eum in carcerem detrudi: unde populus Andream facile liberasset, nisi ipse sedasset multitudinem; vehementius rogans, ne se ad optatissimam martyrii coronam properantem impedirent.

in that city to embrace the truth of the Gospel. Finding that the proconsul Ægeas resisted the preaching of the Gospel, he most freely upbraided him for that he, who desired to be considered as a judge of men, should be so far deceived by devils as not to acknowledge Christ to be God, the Judge of all.

Then Ægeas being angry, said: Cease to boast of this Christ, whom such words as these kept not from being crucified by the Jews. But finding that Andrew continued boldly preaching that Christ had offered himself to be crucified for the salvation of mankind, he interrupts him by an impious speech, and at length exhorts him to look to his own interest and sacrifice to the gods. Andrew answered him: I offer up every day to almighty God, who is one and true, not the flesh of oxen, nor the blood of goats, but the spotless Lamb upon the altar; of whose flesh the whole multitude of the faithful eat, and the Lamb that is sacrificed, remains whole and living. Whereupon Ægeas being exceedingly angry, orders him to be thrust into prison, whence the people would easily have freed Andrew, had he not himself appeased the multitude, begging of them, with most earnest entreaty, that they would not keep him from the long-desired crown of martyrdom, to which he was hastening.

Igitur paulo post in tribunal productum, cum Egeas crucis extollentem mysteria, sibi que suam impietatem exprobrantem diutius ferre non posset, in crucem tolli, et Christi mortem imitari jussit. Adductus Andreas ad locum martyrii, cum crucem vidisset longe, exclamare cœpit: O bona crux, quæ decorem ex membris Domini suscepisti, diu desiderata, sollicitè amata, sine intermissione quæsitâ, et aliquando cupienti animo præparata: accipe me ab hominibus, et redde me magistro meo; ut per te me recipiat, qui per te me redemit. Itaque cruci affixus est: in qua biduum vivus pendens, et Christi fidem prædicare numquam intermittens, ad eum migravit, cujus mortis similitudinem concupierat. Quæ omnia presbyteri et diaconi Achaiæ qui ejus passionem scripserunt, se ita ut commemorata sunt audisse et vidisse testantur. Ejus ossa primum Constantio imperatore Constantinopolim, deinde Amalphim translata sunt. Caput, Pio secundo Pontifice, Romam allatum, in basilica sancti Petri collocatum est.

Not long after this, he was brought before the tribunal; where he began to extol the mystery of the cross, and rebuke the judge for his impiety. Egeas, no longer able to contain himself on hearing these words, ordered him to be hoisted on a cross, and so to die like Christ. Andrew, having been brought to the place of execution, seeing the cross at some distance, began to cry out: O good cross, made beautiful by the body of my Lord! so long desired, so anxiously loved, so unceasingly sought after, and now at last ready for my soul to enjoy! take me from amidst men, and restore me to my Master; that by thee he may receive me, who by thee redeemed me. He was therefore fastened to the cross, on which he hung alive two days, preaching without cessation the faith of Christ: after which he passed to him, whose death he had so coveted. The priests and deacons of Achaia, who wrote his passion, attest that all the things which they have recorded were heard and seen by them. His relics were first translated to Constantinople under the emperor Constantius, and afterwards to Amalfi. During the Pontificate of Pius II., the head was taken to Rome, and placed in the basilica of St. Peter.

Let us now listen to the several Churches on earth, celebrating the grand triumph of our apostle. Let

us begin with Rome, the mother and mistress of all Churches. Nothing could be more expressive than the language she uses in praise of the apostle of the cross. First, she employs the words of the Gospel, which record the circumstances of his vocation; then, she selects the most touching passages from the Acts of his martyrdom, drawn up by the priests of Patras; and both are intermingled with appropriate sentiments of her own. Our first selection shall be from the responsories of Matins.

R. Cum perambularet Dominus juxta mare Galilææ, vidit Petrum et Andream retia mittentes in mare: et vocavit eos, dicens: * Venite post me, faciam vos fieri piscatores hominum. *V.* Erant enim piscatores, et ait illis: * Venite post me, faciam vos fieri piscatores hominum.

R. Mox ut vocem Domini prædicantis audivit beatus Andreas, relictis retibus, quorum usu actuque vivebat, * Eternæ vitæ secutus est præmia largientem. *V.* Hic est qui pro amore Christi pendit in cruce, et pro lege ejus sustinuit passionem. * Eternæ vitæ secutus est præmia largientem.

R. Doctor bonus, et amicus Dei Andreas ducitur ad crucem; quam a longe aspiciens dixit: Salve, crux! * Suscipe discipulum ejus, qui pendit in te, magister meus Christus. *V.* Salve, crux, quæ in corpore Christi dedicata es; et ex membris ejus tamquam margaritis ornata. * Suscipe

R. When the Lord was walking by the sea of Galilee, he saw Peter and Andrew casting nets into the sea, and he called them, saying: * Come after me, I will make you to be fishers of men. *V.* For they were fishers, and he saith to them: * Come after me, I will make you to be fishers of men.

R. As soon as blessed Andrew heard the voice of the Lord calling him, leaving his nets, by the use and working of which he lived, * He followed him who gives the reward of eternal life. *V.* This is he who, for the love of Christ, hung upon a cross, and for his law endured a passion. * He followed him who gives the reward of eternal life.

R. Andrew, the good teacher, and the friend of God, is led to the cross; which seeing afar off, he says: Hail, O cross! * Receive the disciple of him who hung upon thee, Christ, my Master. *V.* Hail, O cross, which art consecrated by the body of Christ, and art

discipulum ejus qui pependit
in te, magister meus Christus.

R. Videns crucem Andreas
exclamavit, dicens: O crux
admirabilis! O crux desi-
derabilis! O crux quæ per
totum mundum rutilas! *
Suscipe discipulum Christi,
ac per te me recipiat, qui
per te moriens me redemit.
V. O bona crux, quæ de-
corem et pulchritudinem de
membris Domini suscepisti.
* Suscipe discipulum Christi,
ac per te me recipiat, qui per
te moriens me redemit.

R. Oravit sanctus Andreas,
dum respiceret in cælum, et
voce magna clamavit et dixit:
Tu es Deus meus, quem vidi:
ne me patiaris ab impio ju-
dice deponi: * Quia virtu-
tem sanctæ crucis agnovi.
V. Tu es magister meus
Christus, quem dilexi, quem
cognovi, quem confessus
sum: tantummodo in ista
voce, exaudi me. * Quia
virtutem sanctæ crucis a-
gnovi.

adorned by his members, as
with pearls. * Receive the
disciple of him who hung
upon thee, Christ, my Master.

R. Andrew seeing the
cross, cried out, saying: O
admirable cross; O desirable
cross! O cross which shinest
throughout the whole world!
* Receive the disciple of
Christ, and by thee may he
receive me, who dying by
thee redeemed me. *V.* O
good cross, which art made
fair and beautiful by the
body of the Lord. * Receive
the disciple of Christ, and by
thee may he receive me, who
dying by thee redeemed me.

R. Saint Andrew prayed,
as he looked up to heaven,
and with a loud voice, cried
out and said: Thou art my
God, whom I have seen:
suffer me not to be detached
by the impious judge: * For
I have learnt the power of
the holy cross. *V.* Thou art
the Christ my master, whom
I have loved, whom I have
known, whom I have con-
fessed: graciously hear me
in this one prayer. * For
I have learnt the power of
the holy cross.

The antiphons of Vespers are full of a lyric grace-
fulness and unction.

ANTIPHONS

Salvo crux pretiosa! sus-
cipe discipulum ejus qui pe-
pendit in te, magister meus
Christus.

Beatus Andreas orabat,
dicens: Domine, Rex æternæ

Hail, O precious cross!
receive the disciple of him
who hung upon thee, Christ
my master.

The blessed Andrew prayed
saying: O Lord, King of

gloriæ, suscipe me pendente in patibulo.

Andreas Christi famulus, dignus Dei apostolus, germanus Petri, et in passione socius.

Maximilla Christo amabilis, tulit corpus apostoli, optimo loco cum aromatibus sepelevit.

Qui persequebantur justum, demersisti eos, Domine, in inferno, et in ligno crucis dux justus fuisti.

eternal glory, receive me hanging on this gibbet.

Andrew, the servant of Christ, the worthy apostle of God, the brother of Peter, and his companion in the cross.

Maximilla, a woman dear to Christ, took the body of the apostle, and embalming it, buried it in a most honoured place.

Thou, O Lord, didst plunge into hell them that persecuted thy just one, and wast his guide and helper on the wood of the cross.

The following hymn was composed in honour of the holy apostle, by Pope St. Damasus, the friend of St. Jerome. There is an allusion in it to the name Andrew, which amongst its many meanings has that of beauty.

HYMN

Decus sacrati nominis,
Vitæque nomen exprimens,
Hoc te decorum prædicat
Crucis beatæ gloria.

Andrea, Christi apostolo,
Hoc ipso jam vocabulo
Signaris, isto nomine
Decorus idem mystice.

Quem crux ad alta pro-
vehit,
Crux quem beata diligit,
Cui crux amara præparat
Lucis futuræ gaudia.

In te crucis mysterium
Cluit gemello stigmatæ,
Dum probra vincis per cruce-
cem,
Crucisque pandis sanguinom.

The beauty of thy sacred name, expressive of thy life, declares how beautiful thou art in the glory of thy blessed cross.

Andrew, apostle of Christ, thy very name points to the mystic beauty of thy soul.

The cross exalts thee, the blessed cross loves thee, the bitter cross prepares for thee the joys of the light to come.

The mystery of the cross shines in thee with a twofold beauty: for by the cross thou dost vanquish insults, and thou preachest to men the divine blood shed on the cross.

Jam nos foveto languidos,
Curamque nostri suscipe,
Quo per crucis victoriam
Celi petamus patriam.

Amen.

Then warm up our languid
hearts, and take us under
thy care; that so, by the
victory of the cross, we may
reach our heavenly country.

Amen.

The two following sequences, in honour of the apostle of the cross, were written in the middle ages. The first belongs to the eleventh century. Like all the sequences of that period, it has no regular rhythm.

SEQUENCE

Sacrosancta hodiernæ festi-
vitatæ præconia,

Digna laude universa ca-
tégorizet Ecclesia.

Mitissimi sanctorum sancti-
tissima extollenda merita,

Apostoli Andreæ, admi-
randa præfulgentis gratia.

Hic accepto a Joanne Bap-
tista quod venisset qui tolle-
ret peccata :

Mox ejus intrans habita-
cula, audiebat eloquia.

Inventoque fratre suo Bar-
jona : Invenimus, ait ovans,
Messiam.

Et duxit eum ad dulcissimam
Salvatoris presentiam.

Hunc perscrutantem ma-
ria, Christi vocavit clementia.

Artem piscandi commu-
tans dignitate apostolica.

Hujus animam post clara
festi Paschalis gaudia,

The most holy praises of
this day's solemnity,

Let the universal Church
sing in worthy strains.

The most holy merit of the
meekest of saints is to be
extolled,

Of the apostle Andrew,
so bright in his admirable
graces.

Having learned from John
the Baptist, that he had
come who would take sin
away,

He straightway entered
his dwelling, and listened to
his words ;

And finding his own
brother, Barjona, he said to
him with great joy : We
have found the Messias.

And he led him to the loved
presence of the Saviour.

As Andrew was fishing in
the sea, the mercy of Christ
called him,

Giving him, in exchange
for his art of fishing, the dig-
nity of an apostle.

His soul, after the grand
joys of the Paschal feast,

Sancti Spiritus præclara
perlustravit potentia ;

Ad prædicandum populis
pœnitentiam, et Dei Pa-
tris per Filium clementiam.

Gratulare ergo tanto patre,
Achaia ;

Illustrata ejus salutari
doctrina ;

Honorata multimoda si-
gnorum frequentia.

Et tu gemens plora, trux
carnifex Egea.

Te lues inferna et mors
tenet æterna.

Sed Andream felicia per
crucem manent gaudia.

Jam Regem tuum spectas,
jam in ejus conspectu, An-
drea, stas.

Odorem suavitatis jam
adspiras, quem divini amoris
aroma dat.

Sis ergo nobis inclyta
dulcedo, spirans intima cœ-
lestis vitæ balsama.

Amen.

The second sequence, written in rhythm and correct metre, is the composition of the pious Adam of Saint Victor, the greatest lyric poet of the middle ages.

SEQUENCE

Exsulemus et lætemur :
Et Andream delectemur
Laudibus apostoli.

Hujus fidem, dogma, mo-
res,

Et pro Christo tot labores,
Digne decet recoli.

Was visited by the glorious
power of the Holy Ghost,

That he might go and
preach penance to the world,
and tell it of the mercy of
the Father by the Son.

Rejoice, then, O Achaia !
that thou hast such an
apostle,

Who enlightened thee with
his saving doctrine,

And honoured thee with his
many and manifold miracles.

But thou fierce torturer,
Egeas, cry and weep :

The pains of hell and eter-
nal death are thine :

Whilst Andrew has won
happiness and joy by his
cross.

O Andrew ! now thou seest
thy King : now thou art in
his presence ;

Now thou art breathing
the odour of sweetness, which
comes from the aroma of
divine love.

Be, then, unto us a deli-
cious sweetness, giving out
the hidden balsam of the ce-
lestial life.

Amen.

Let us exult and rejoice,
and be delighted in the praises
sung to Andrew the apostle.

His faith and teachings,
and actions, and all his la-
bours for Christ, deserve a
worthy celebration.

Hic ad fidem Petrum
duxit,
Cui primum lux illuxit,
Joannis indicio.

Secus mare Galilææ,
Petri simul et Andree
Sequitur electio.

Ambo prius piscatores,
Verbi fiunt assertores,
Et forma justitiæ.

Rete laxant in capturam ;
Vigilemque gerunt curam
Nascentis Ecclesiæ.

A fratre dividitur,
Et in partes mittitur
Andreas Achaia.

In Andree retia
Currit, Dei gratia,
Magna pars provinciæ.

Fide, vita, verbo, signis,
Doctor pius et insignis
Cor informat populi.

Ut Ægeas comperit
Quid Andreas egerit,
Iræ surgunt stimuli.

Mens secura, mens virilis,
Cui præsens vita vilis,
Viget patientia.

Blandimentis aut tormen-
tis
Non enervat robur mentis
Judicis insania.

Crucem videns præparari,
Suo gessit conformari
Magistro discipulus.

Mors pro morte solvitur,
Et crucis appetitur
Triumphalis titulus.

In cruce vixit biduum,
Victurus in perpetuum :

'Twas he led Peter to the
faith. 'Twas he on whom the
light first shone ; the Baptist
showed it him.

Near the sea of Galilee, our
Lord called Peter and An-
drew by the one same elec-
tion.

They who were once fisher-
men, are become heralds of
the Word, and models of
every virtue.

They let down their nets
for a draught of men ; and
carefully watch over the in-
fant Church.

Andrew is separated from
his brother, and sent into the
country about Achaia.

A great portion of that
province enters, by the grace
of God, into Andrew's net.

The holy and learned doc-
tor forms the hearts of his
people by his faith, life,
preaching, and miracles.

When Ægeas discovered
what Andrew had done, he
was excited to great anger.

But Andrew's mind, ever
calm and manly, set little
value on this life, and armed
itself with patience.

The senseless judge offers
him his favour, or threatens
him with tortures, but cannot
shake his constant soul.

Seeing the cross being pre-
pared, Andrew, as a true
disciple, is proud to be thus
made like his Master.

He repays the death of
Jesus by his own, ambitious
to have the trophy of tri-
umph, the cross.

He lived two days hanging
on that cross, which was to

Nec vult volente populo
Deponi de patibulo.

Hora fere dimidia,
Luce perfusus nimia,
Cum luce, cum lætitia,
Pergit ad lucis atria.

O Andrea gloriose,
Cujus preces pretiosæ,
Cujus mortis luminosæ
Dulcis est memoria,

Ab hac valle lacryma-
rum,
Nos ad illud lumen clarum,
Pie pastor animarum,
Tua transfer gratia.
Amen.

make him live for ever; the people resolve to loose him from it: but he would not have it so; and clings to his cross.

An exceeding bright light surrounds him for nearly half an hour; and then, in this light, and in this joy, he mounts to the realms of light.

O glorious Andrew, whose prayers are so precious, and whose bright death is so sweet to think on,

Take us, by thy loving prayers, from this vale of tears, and transfer us to that fair land of light, O thou good shephord of souls.

Amen.

The pieces so far given belong to the Roman liturgy, being taken from the books of this mother of Churches, or from those of the different Churches of the west, which follow the form of her Offices. We will now give, in honour of our holy apostle, some of the formulæ which the other ancient liturgies used for his feast; we will begin with the Ambrosian rite, from which we take the following beautiful preface.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Adest enim nobis dies sacri votiva mysterii: qua beatus Andreas germanum se Petri apostoli tam prædicatione Christi tui, quam confessione monstravit; et apostolicæ numerum dignitatis

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, almighty Father, eternal God; for we are keeping the feast of a sacred mystery, a day on which the blessed Andrew showed himself to be indeed the brother of Peter the apostle, both by his preach-

simul passione supplevit et gloria; ut id, quod libera prædicaverat voce, nec p̄ndens taceret in cruce: auctoremque vitæ perennis tam in hac vita sequi, quam in mortis genere moruit imitari: ut cujus præcepto terrena in semetipso crucifixerat desideria, ejus exemplo ipse patibulo figeretur. Utrique igitur germani piscatores, ambo cruce elevantur ad cælum; ut, quos in hujus vitæ cursu tua gratia tot vinculis pietatis constrinxerat, hos similis in regno cælorum neceretur et corona: et quibus erat una causa certaminis, una retributio esset et præmii.

ing and his confession of thy Christ: and filled up the measure of the apostolic dignity by his passion and his glory; for what he had loudly and boldly preached, he would not cease to proclaim even on his cross: and he deserved to follow, during life, the author of eternal life, and to imitate him in the manner of his death; that thus having, in obedience to his precept, crucified in himself all earthly desires, he might, in accordance with his example, be fastened to a cross. The two brothers, the two fishermen, are both, therefore, raised up to heaven by a cross; that so, having been, by thy grace, bound together by so many ties during this life, they might also be like each other by the crown they wear in heaven; and as their combat was the same, their reward might be the same.

The Gallican liturgy also celebrated the glories of St. Andrew. Amongst the few fragments which have been handed down to us of this liturgy, there is not a single piece in poetry. The following preface, or, as it was then called, *Contestation*, will show that the Church of Gaul, from the fourth to the eighth century, shared the enthusiasm of the Roman and Ambrosian Churches for the glorious apostle of the cross.

CONTESTATION

Dignum et justum est; It is meet and just; it is
 æquum et justum est: right and just, that we
 pietati tuæ ineffabiles gratias should give ineffable thanks

referre, omnipotens sempiternus Deus; et inestimabili gaudio passionem tuorum prædicare sanctorum, per Christum Dominum nostrum. Qui beato Andreae in prima vocatione dedit fidem; et in passione donavit victoriam. Acceperat hæc utraque beatus Andreas; ideo habebat et in prædicatione constantiam, et in passione tolerantiam. Qui post iniqua verbera, post carceris septa, alligatus suspensio se purum sacrificium tibi obtulit Deo. Extendit mitissimus brachia ad cælos; amplectitur crucis vexillum; defigit in oculis ora: Agni cognoscit arcana. Denique dum ad patibulum duceretur, in cruce suspenderetur, carne patiebatur, et Spiritu loquebatur. Obliviscitur crucis tormenta; dum de cruce Christum præconat. Quantum enim corpus ejus in ligno extendebatur: tantum in lingua ejus Christus exaltabatur: quia pendens in ligno, sociari se ei gratulabatur. Absolvi se non patitur a cruce, ne tepescat certamen in tempore. Turba circumspicit, et lamentatur: demittit a vinculo petit, quem reparatorem mentis intelligit. Laxari postulat justum, ne pereat populus hoc delicto. Interea fundit martyr spiritum, possessurus sempiterni Judicis regnum: pro cujus meritis concede nobis, omnipotens Deus, ut a malis omnibus tuti atque defensi, tibi Domino nostro, Deo martyrum

to thy mercy, O almighty and eternal God! and celebrate with incomparable joy the sufferings of thy saints, through Christ our Lord. Who gave to the blessed Andrew, at his first calling him, the gift of faith; and in his martyrdom, victory. Both had the blessed Andrew received; therefore had he constancy in his preaching, and patience in his passion. After being unjustly scourged, and thrust into prison, he was tied to a gibbet, and on it offered himself a pure sacrifice to thee his God. Most gentle saint, he lifts up his hands to heaven; he embraces the standard of the cross; he kisses it; he understands the secrets of the Lamb. When, at last, he was led to the cross, and fastened to it, his flesh suffered, but he spoke by the holy Spirit. He forgot the torture of the cross whilst he preached Christ from the cross; for the more his body was being stretched on the wood, the more did his tongue extol Christ, seeing that by thus hanging on the cross he was honoured with being made a companion of Christ. He suffers not himself to be loosened from the cross, lest the combat should lose intensity by the delay. The crowd looks upon him, and is in lamentation; it knows him to be the physician of the soul, and demands that he be freed from his chains. It demands that

et Principi apostolorum,
laudes semper et gratias re-
feramus.

the just man be liberated,
lest this crime should de-
stroy the people. Mean-
while the martyr breathes
forth his soul, and goes to
take possession of the king-
dom of the eternal Judge.
Grant us, O almighty God,
by his merits, that we, being
safe and protected from all
evils, may for ever give
praise and thanks to thee,
our Lord, the God of the
martyrs, and the Prince of
the apostles.

The Mozarabic liturgy is extremely rich in its praises of St. Andrew, both in the missal and the breviary: we must limit ourselves to the following beautiful prayer.

CAPITULUM

Christe Dominus noster,
qui beatissimum Andream,
et apostolatus gratia, et
martyrii decorasti corona;
hoc illi specialiter in munere
præstans, ut crucis prædi-
cando mysterium, ad crucis
mereret pervenire patibulum:
da nobis, ut sanctæ
crucis tuæ verissimi ama-
tores effecti, abnegantes nos-
metipsos tollamus crucem
nostram, et sequamur te: ut
passionibus tuis in hac vita
communicantes, ad æternam
vitam pervenire mereamur
felicis.

O Christ, our Lord, who
didst beautify the most
blessed Andrew with the
grace of apostleship, and
the crown of martyrdom, by
granting to him this special
gift, that by preaching the
mystery of the cross, he
should merit the death of
the cross: grant us to
become most true lovers of
thy holy cross, and, denying
ourselves, to take up our
cross and follow thee; that
by thus sharing thy suffer-
ings in this life, we may de-
serve the happiness of ob-
taining life everlasting.

The Greek Church is as fervent as any of the Churches of the west in celebrating the prerogatives and merits of St. Andrew. He is the more dear to it, because Constantinople considers him as her patron

apostle. It would, perhaps, be difficult for the Greeks to give any solid proofs of St. Andrew's having founded, as they pretend, the Church of Byzantium; but this is certain, that Constantinople enjoyed, for many centuries, the possession of the precious treasure of the saint's relics. They were translated to that city in the year 357, through the interest of the emperor Constantius, who placed them in the basilica of the apostles built by Constantine. Later on, that is, about the middle of the sixth century, Justinian caused them to be translated a second time, but only from one part of that same basilica to another. We borrow the two following beautiful hymns from the *Menæa* of the Greeks; the first is sung in the evening Office, the second in the morning Office.

IN THE SOLEMN EVENING OFFICE

Luoi antelucanæ assimilatus, quem splendorem hypostaticum Paternæ gloriæ dicimus, hominum genus per suam magnam misericordiam salvare cum voluisset, tunc primus, gloriose illi occurristi, illustratus interius perfectissima ejus Deitatis claritate: unde et præco et apostolus vocaris Christi Dei nostri; quem deprecare salvare et illuminare animas nostras.

Præcurrenti voce insonans, quando omnisanctum Verbum caro factum est, quando nobis vitam donavit, salutemque in terris evangelizavit, tunc, sanctissime, istud secutus es, et teipsum primi-

When he, who is likened to the star of early morn, whom we call the hypostatic splendour of the Father's glory, willed in his great mercy to save the human race: thou, O glorious Andrew, wast the first to meet him, being enlightened interiorly with the most perfect brightness of his Divinity; hence thou art called the herald and apostle of Christ our Lord. Pray to him for us, that he may save and enlighten our souls.

When he, whom the Precursor's voice had proclaimed, the all-holy Word, was made flesh, and gave us life, and gave the good tidings of salvation to the earth; then didst thou, most

tias et sacrificium quasi primam ipsi oblationem constituisti: quem cognoscere fecisti, fratrique tuo monstrasti Deum nostrum; hunc deprecare salvare animas nostras.

Qui carnem e sterili florecenti induit, quando Virginalis Filius apparuit, præceptor pietatis puritatem demonstrans, tunc tu, ardentissime virtutis amator, Andrea, beatus effectus es; ascensiones in tuo corde disponens, a gloria in gloriam sublimatus es inauditam Domini Dei nostri: quem deprecare salvare et illuminare animas nostras.

Piscium piscationem derelinquens, homines carpi calamo prædicationis, mitens hamum pietatis, et extrahens e profundo erroris omnes Gentes, Andrea apostole, coryphæi frater, et terræ dux celeberrime, excellens et non deficiens; tenebrosos homines illustra tua veneranda memoria.

Primovocatus discipulus et imitator passionis tuæ, assimilatus tibi, Domine, Andreas apostolus in abyssis degentes ignorantie olimque errantes, hamo tuæ crucis cum abstraxisset, tibimetipsi adduxit: et ideo salvati fideles ad te clamamus precibus illius, optime, Domine, vitam

holy Andrew, follow him, and make thyself his first-fruits, and sacrifice, and as it were the first oblation of men: thou didst make him known to thy brother, telling him that this was our God. Pray to Jesus for us, that he save our souls.

When he appeared who clothed himself with our flesh in a virginal yet fruitful womb, and was thus the Son of a Virgin, the teacher of piety, giving us this model of purity; then wast thou happy, O Andrew, most ardent lover of virtue; disposing in thy heart to ascend step by step, and wast raised up from glory to the unspeakable glory of the Lord our God. Beseech him, that he save and enlighten our souls.

Leaving thy fishing of fish, thou catchest men by the rod of thy preaching, throwing to them the bait of virtue, and dragging all nations from the depths of error. O Andrew, the apostle, brother of the leader, most honoured prince of the earth, excelling and un-failing! may the venerable remembrance of thee enlighten them that are in darkness.

Andrew, the apostle, the first-called of thy disciples, O Lord, and the imitator of thy Passion, and made like to thee, drew out with the hook of thy cross them that lived and wandered in the sea of ignorance, and then brought them unto thee: therefore do we thy faithful,

nostram pacifica, et salva animas nostras.

Ignis illuminans mentes et comburens peccata, in corde interius arripiens, apostolus Christi discipulus fulget mysticis radiis instructionum in Gentium tenebrosis cordibus. Urit autem iterum surculosas impiorum fabulas; ignis enim Spiritus tantam habet energiam! O mirabiliter terribile! Cœnosa lingua, fictilis natura, corpus pulverinum, intellectualem et immaterialem præbuit Gnosim. Sed tu, O initiate rerum ineffabilium, et contemplator cœlestium, deprecare illuminari animas nostras.

Gaudeas, disertum cœlum, gloriam Dei passim enarrans. Primus Domino obediens ardentem effectus, ipsi immediate adhærens, ab ipso accensus, lumen apparuisti alterum, et degentes in tenebris, tuis illuminasti radiis, hanc Domini benignitatem imitatus: unde tuam omnisanctam perficimus laudem et reliquiarum thecam cum gaudio magno deosculamur, ex qua scaturit salus petentibus et magna misericordia.

Gentes nescientes Deum quasi ex abyso ignorantie vivas carpsisti sagena tuorum

who have been saved, cry to thee by his prayers, O infinitely good Lord: grant us peaceful lives, and save our souls.

The apostle, disciple of Christ, is a fire which inflames men's minds and burns out their sins, penetrating into the very depth of their hearts: and by the mystic rays of his instructions he shines in the dark hearts of the Gentiles. Then, too, he burns the wild brambles of pagan fables, for the fire of the Spirit has such energy! And is it not a wonder to be trembled at, that a tongue of slime, a nature of clay, a body of dust, should make known the intellectual and the immaterial Knowledge? Do thou, the initiated into unspeakable things, the contemplator of heavenly truths, pray that our minds be illumined.

Be glad, O thou heaven of eloquence, everywhere telling the glory of God! The first to obey our Lord with ardour, immediately uniting thyself to him, thou wast set on fire by him, and didst appear as a second light, enlightening with thy rays them that sat in darkness, thus imitating the mercy of Jesus for man. Therefore do we celebrate thy most holy memory, and kiss with great joy the shrine of thy relics, from which flows health and every sort of boon to thy clients.

By the nets of thy oracles thou didst draw from the abyss of ignorance the nations

oraculorum, salsaque com-
moves æquora sapienter,
equus optimus visus Domina-
toris maris, celebrande; qui
siccasti putredinem impie-
tatis, sal honorandum, spar-
gens sapientiam tuam: quam
stupentes admirati sunt,
apostole gloriose, qui male-
sanam sapientiam inflati
amplexi erant, ignorantem
Dominum donantem mundo
magnam misericordiam.

that knew not God, and
gavest them life. Like the
splendid courser of the Ruler
of the sea, thou, O worthy of
all praise, didst stir up the
bitter waves by thy wisdom.
Thou, the venerable salt of
earth, didst season with thy
penetrating wisdom what
ungodliness was corrupting.
This thy wisdom, O glorious
apostle, struck dumb with
admiration those who had
become imbued and puffed
up with an unsound wisdom,
and ignored the Lord that
showed his great mercy to
the world.

IN THE MORNING OFFICE

Accurristi siti non vocatus,
Andrea, sed voluntarie, sicut
cervus ad fontem vitæ. Fide
innixus, de incorruptionis
fontibus siti fatigatas extre-
mas usque regiones potasti.

Not by thirst but by love
wast thou urged, O Andrew,
when thou didst run, as a
stag, to the fountain of life.
Leaning on faith, thou didst
give to drink of the fountains
of incorruption to the distant
nations that were parched
with thirst.

Cognovisti naturæ leges,
Andrea admirande, et com-
participem acceptisti fratrem,
clamans: Invenimus Deside-
ratum; atque ei qui iter
fecerat secundum carnis gene-
rationem, accersisti Spiritus
cognitionem.

Thou didst feel the law of
nature, O admirable Andrew,
and thou didst take thy bro-
ther into partnership, crying
out to him: 'We have found
the Desired One!' and thus
he who was walking in the
ways of the flesh, was brought
by thee to the knowledge of
the Spirit.

Verbum cum dixisset: 'Hic
retro mei,' Christum alacer
secutus est cum Andrea et
Cephas, genitori valedicentes,
et naviculæ, et retibus, tan-
quam fidei propugnacula.

When the Word said:
'Now, follow me,' Cephas also
joyfully followed Christ with
Andrew, and bidding farewell
to father, boat, and nets, they
became the citadels of the
faith.

Deifica inexhaustaque potentis omnifactoris atque flammantis Spiritus virtus in te, Andrea divine, inhabitans in igneæ linguæ forma, ineffabilium te indicavit præconem.

Non arma ad defensionem attulit carnea, et ad destructionem terribilium inimici propugnaculorum, Andreas honoratissimus; sed ad Christum loricated, quas captivitate redegerat Gentes, adduxit submissas.

Tuam ineffabilem pulchritudinem Andreas videns primus, Jesu, fratrem clara voce vocavit: Petre ardentem desiderans, invenimus Messiam, qui in Lege et in Prophetis proclamatus est; veni, veræ Vitæ agglutinemur.

Hunc pro mercede recuperasti quem desiderabas, Andrea apostole, ligatis cum eo laborum manipulis, tuisque digne cum eo collectis: unde te hymnis glorificamus.

Magistrum desiderasti, et illum insecutus es, qui illius vestigiis ad vitam ambulasti, et illius passiones, vero honorande Andrea, usque ad mortem imitatus.

Spiritualium vitæ tranquille navigatus abyssum, apostole, perambulasti cum velo Spiritus, fide Christi: ideoque ad

The deifying and exhaustless virtue of the mighty Creator of all things, and of the burning Spirit, dwelt in thee in the form of a fiery tongue; showing that thou, O divine Andrew, wast a herald of unspeakable things.

Most honoured Andrew! he bore not weapons of the flesh for his defence, or for the destruction of the formidable ramparts of the enemy; but with a breastplate on him, he led subject to Christ the nations which had been redeemed by Christ from captivity.

Thy ineffable beauty, O Jesus, was first seen by Andrew, who then called out with a loud voice to his brother: 'Peter,' he said, 'thou man of ardent desires! we have found the Messiah, whom the Law and the Prophets have foretold. O come, let us cling to this true life.'

As thy reward, O apostle Andrew, thou hast regained him whom thou desiredst: him with whom thou didst bind up and worthily garner the sheaves of thy labours. Therefore do we sing to thee our hymns of praise.

Thou desiredst the Master, and thou hast followed him, walking unto life in his footsteps, and imitating, even unto death, his passion, O verily venerable Andrew!

Calmly sailing the sea of the spiritual life, O apostle, thou didst cross it with the sails of the Spirit and the

vite portum pervenisti gaudens in cuncta sæcula.

Spiritali Sole in cruce occidente, voluntate propria, solis jubar cum illo quærens dissolvi et occidere in Christum, in ligno suspensus est Andreas, fax magna et fulgida Ecclesie.

Velut discipulus omnium optimus, illius qui voluntario affixus est cruci, magistrum tuum usque ad mortem secutus, cum gaudio in altitudinem ascendisti crucis, viam instruens ad cœlos, beate apostole.

Gaude nunc, Bethsaida; in te enim floruerunt e materno fonte nimis odorifera lilia, Petrus et Andreas, universo mundo fidei prædicationis odorem ferentes gratia Christi, cujus passionibus communicaverunt.

Te patrum civitas pastorem possidet, et divinum præsidem, et periculorum omnium liberatorem, et custodem te, Andrea sapiens; gratanter honoravit te: sed tu deprecare incessanter pro ea, ut servetur ab omni perditione.

The Church of Constantinople, so devoted, as we have seen, to the glory of St. Andrew, was at length deprived of the precious treasure of his relics. This happened in the year 1210, when the city was taken by the crusaders. Cardinal Peter of Capua, the legate of the holy See, translated the body of St.

faith of Christ. Therefore didst thou enter with joy into the port of life for ever.

The spiritual Sun having, by his own will, sunk on the cross, Andrew, that Sun's reflection, the great and bright light of the Church, wishing also to be dissolved and to set with him, was hung upon a cross.

As the best of all the disciples of him, who, of his own will, was fastened to the cross, thou, O blessed apostle, following thy Master even unto death, didst ascend with joy to the summit of the cross, showing us the way that leads to heaven.

Rejoice now, O Bethsaida! for in thee and thy maternal fount bloomed the two most fragrant lilies, Peter and Andrew, bearing by the grace of Christ, whom they resembled in his passion, the odour of the preaching of the faith to the whole world.

The city of the fathers possesses thee as its pastor, and its divine chief, and its liberator in all dangers, and its keeper, O Andrew, full of wisdom! Gratefully has it kept thy feast; but do thou unceasingly pray for it, that it may be preserved from all danger.

Andrew into the cathedral of Amalfi, a town in the kingdom of Naples, where it remains to this day, the glorious instrument of numberless miracles, and the object of the devout veneration of the people. It is well known how, at the same period, the most precious relics of the Greek Church came, by a visible judgement of God, into the possession of the Latins. Byzantium refused to accept those terrible warnings, and continued obstinate in her schism. She was still in possession of the head of the holy apostle, owing, no doubt, to this circumstance, that in the several translations which had been made, it had been kept in a separate reliquary by itself. When the Byzantine empire was destroyed by the Turks, divine Providence so arranged events, as that the Church of Rome should be enriched with this magnificent relic. In 1462, the head of St. Andrew was, therefore, brought thither by the celebrated Cardinal Bessarion; and on Palm Sunday, the twelfth of April, the heroic Pope Pius II. went in great pomp to meet it as far as the Milvian bridge (Ponte Molle), and then placed it in the basilica of St. Peter, on the Vatican, where it is at present, near the confession of the prince of the apostles. At the sight of this venerable head, Pius II. was transported with a religious enthusiasm, and before taking up the glorious relic in order to carry it into Rome, he pronounced the following magnificent address, which we give as a conclusion to the liturgical praises given by the several Churches to St. Andrew.

‘At length thou hast arrived, O most holy and venerable head of the saintly apostle! The fury of the Turks has driven thee from thy resting-place, and thou art come as an exile to thy brother, the prince of the apostles. Thy brother will not fail thee; and by the will of God, the day will come when men shall say in thy praise: O happy banishment, which

caused thee to receive such a welcome ! Meanwhile, here shalt thou dwell with thy brother, and share in his honours.

‘ This is Rome, the venerable city, which was dedicated by thy brother’s precious blood. The people thou seest, are they whom the blessed apostle, thy most loving brother, and St. Paul, the vessel of election, regenerated unto Christ our Lord. Thus the Romans are thy kinsmen. They venerate, and honour, and love thee as their father’s brother ; nay, as their second father ; and are confident of thy patronage in the presence of the great God.

‘ O most blessed apostle Andrew ! thou preacher of the truth, and defender of the dogma of the most holy Trinity ! with what joy dost thou fill us on this day, whereon it is given us to behold thy sacred and venerable head, which deserved that, on the day of Pentecost, the holy Paraclete should rest upon it in the form of fire !

‘ O ye Christians that visit Jerusalem out of reverence for your Saviour, that there ye may see the places where His feet have stood ; lo ! here is the throne of the Holy Ghost. Here sat the Spirit of the Lord. Here was seen the Third Person of the Trinity. Here were the eyes that so often saw Jesus in the flesh. This was the mouth that so often spake to Jesus ; and on these cheeks did that same Lord doubtless impress His sacred kisses.

‘ O wondrous sanctuary, wherein dwelt charity, and kindness, and gentleness, and spiritual consolation. Who could look upon such venerable and precious relics of the apostle of Christ, and not be moved ? and not be filled with tender devotion ? and not shed tears for very joy ? Yea, O most admirable apostle Andrew ! we rejoice, and are glad, and exult, at this thy coming, for we doubt not that thou thyself art present here, and bearest us company as we enter with thy head into the holy city.

'The Turks are indeed our enemies, as being the enemies of the Christian religion : but in that they have been the occasion of thy coming amongst us, we are grateful to them. For what greater blessing could have befallen us than that we should be permitted to see thy most sacred head, and that our Rome should be filled with its fragrance ? Oh ! that we could welcome thee with the honours which are due to thee, and receive thee in a way becoming thy exceeding holiness ! But accept our good will, and our sincere desires to honour thee, and suffer us now to touch thy relics with our unworthy hands, and, though sinners, to accompany thee within the walls of the city.

'Enter, then, the holy city, and show thy love to her people. May thy coming be a boon to Christendom. May thy entrance be peaceful, and thy abode amongst us bring happiness and prosperity. Be thou our advocate in heaven, and, together with the blessed apostles Peter and Paul, defend this city, and protect, with thy love, all Christian people ; that, by thy intercession, the mercy of God may be upon us ; and if His indignation be enkindled against us by reason of our manifold sins, let it fall upon the impious Turks and the pagan nations that blaspheme our Lord Jesus Christ. Amen.'

Thus has the glory of St. Andrew been blended, in Rome, with that of St. Peter. But the apostle of the cross, whose feast was heretofore kept in many Churches with an octave, has also been chosen as patron of one of the kingdoms of the west. Scotland, when she was a Catholic country, had put herself under his protection. May he still exercise his protection over her, and, by his prayers, hasten her return to the true faith !

Let us now, in union with the Church, pray to this holy apostle, for this is the glorious day of his feast :

let us pay him that honour which is due to him, and ask him for the help of which we stand in need.

We have scarce begun our mystic journey of Advent, seeking our divine Saviour Jesus, when lo ! God grants us to meet thee, O blessed Andrew, at our very first step. When Jesus, our Messias, began His public life, thou hadst already become the obedient disciple of His Precursor, who preached His coming : thou wast among the first of them who received the Son of Mary as the Messias foretold in the Law and the Prophets. But thou couldst not keep the heavenly secret from him who was so dear to thee ; to Peter, then, thou didst bear the good tidings, and didst lead him to Jesus.

O blessed apostle ! we also are longing for the Messias, the Saviour of our souls ; since thou hast found Him, lead us also unto Him. We place under thy protection this holy period of expectation and preparation, which is to bring us to the day of our Saviour's Nativity, that divine mystery in which He will manifest Himself to the world. Assist us to render ourselves worthy of seeing Him on that great night. The baptism of Penance prepared thee for receiving the grace of knowing the Word of life ; pray for us that we may become truly penitent and may purify our hearts, during this holy time, and thus be able to behold Him, who has said : ' Blessed are the clean of heart, for they shall see God.'

Thou hast a special power of leading souls to Jesus, O glorious saint ! for even he, who was to be made the pastor of the whole flock, was presented to the Messias by thee. By calling thee to Himself on this day, our Lord has given thee as the patron of Christians who, each year at this season, are seeking that God in whom thou art now living : they must begin it with praying to thee to show them the way which leads to Jesus.

Thou teachest us this way ; it is that of fidelity, of

fidelity even to the cross. In that way thou didst courageously walk : and because the cross leads to Jesus Christ, thou didst passionately love the cross. Pray for us, O holy apostle ! that we may begin to understand this love of the cross ; and that, having understood it, we may put it in practice. Thy brother says to us in his Epistle : ‘ Christ having suffered in the flesh, be you also armed with the same thought.’¹ Thy feast, O blessed Andrew ! shows us thee as the living commentary of this doctrine. Because thy Master was crucified, thou wouldst also be crucified. From the high throne to which thou hast been raised by the cross, pray for us, that the cross may be unto us the expiation of the sins which are upon us, the quenching of the passions which burn within us, and the means of uniting us by love to Him, who, through love alone for us, was nailed to the cross.

Important, indeed, and precious are these lessons of the cross : but the cross, O blessed apostle, is the perfection and the consummation, and not the first commencement. It is the Infant God, it is the God of the crib that we must first know and love ; it was the Lamb of God that St. John pointed out to thee ; and it is that Lamb whom we so ardently desire to contemplate. The austere and awful time of Jesus’ Passion has not come ; we are now in Advent. Fortify us for the day of combat ; but the grace we now most need is compunction and tender love. We put under thy patronage this great work of our preparation for the coming of Jesus into our hearts.

Remember also, O blessed Andrew, the holy Church, of which thou wast the pillar, and which thou hast beautified by the shedding of thy blood : lift up thy hands for her to Him, whose battle she is for ever fighting. Pray that the cross she has to bear in this her pilgrimage may be lightened ; that she may love this cross, and that it may be the

¹ 1 St. Peter iv. 1.

source of her power and her glory. Remember with especial love the holy Roman Church, the mother and mistress of all Churches; and by reason of that fervent love she has for thee, obtain for her victory and peace by the cross. Visit anew, in thy apostolic zeal, the Church of Constantinople, which has forfeited true light and unity, because she would not render homage to Peter, thy brother, whom thou honouredst as thy chief, out of love to Him who is the common Master of both him and thee. And lastly, pray for Scotland, that has dishonoured thy protection for these three past ages; obtain for her that the days of her rebellion from the faith may be shortened, and, with the rest of our isle of saints, she may soon return to the fold of the one Shepherd.

We will close this day with a prayer to the Saviour, whom we are expecting; and celebrate, by this ancient and venerable hymn, the mystery of His coming.

HYMN FOR THE TIME OF ADVENT

(In the Mozarabic breviary; in the hymnarium)

Gaudete, flores martyrum!
Salvete, plebes gentium,
Visum per astra mittite,
Sperate signum gloriae.

Rejoice, ye flowers of the martyrs! Hail, all ye people and nations! lift up your eyes to heaven, and await the sign of glory.

Voces prophetarum sonant,
Venire Jesum nuntiant,
Redemptionis praevia
Quae nos redemit gratia.

The voice of the prophets is heard, announcing the coming of Jesus; it is the harbinger of our redemption, of the grace which saved us.

Hic mane nostrum pro-
micat,
Et corda laeta exaestuant,
Cum vox fidelis personat
Prænuntiatrix gloriam.

How bright is our morn, and how do our hearts swell with joy, when the faithful voice comes heralding in our glory!

Tantæ salutis gaudium,
Quo est redemptum sæcu-
lum,

May the joy of so great a salvation, whereby the world is redeemed, inspire us with

Exceptionis inclytum
Abhinc ciamus canticum.

Adventus hic primus fuit,
Punire quo non sæculi
Venit, sed ulcus tergere,
Salvando quod perierat.

At hunc secundus præmo-
not
Adesse Christum januis,
Sanctis coronas reddere,
Cœlique regna pandere.

Æterna lux promittitur,
Sidusque salvans promitur;
Jam nos jubar præfulgidum
Ad jus vocat cœlestium.

Te, Christe, solum quæri-
mus
Videre sicut es Deus,
Ut læta nos hæc visio
Evellat omni tartaro.

Quo dum Redemptor ve-
neris,
Cum candidato martyrum
Globo, adunes cœlibi
Nos tunc beato cœtui.

Deo Patri sit gloria,
Eljusque soli Filio,
Cum Spiritu Paraclito,
Et nunc et in perpetuum.
Amen.

a solemn canticle in praise of
Jesus' coming.

It was his first: and he
came not to punish, but to
heal the sores and sins of the
world, saving his creature
that was lost.

But when the second
Advent comes, it will tell
the world that Christ is at
its very doors, to give the
saints their crowns, and
throw open the kingdom of
heaven.

We have a promise of
eternal light: the star of
our salvation is rising; and
even now its splendid rays
are calling us to our right to
heaven.

Thee alone, O Jesus, do
we seek, and wish to see
thee as thou art, God.
Happy vision, which will
put us out of all reach of
hell!

That thus, when thou
comest, O Redeemer, sur-
rounded by the white-robed
army of martyrs, thou mayst
admit us also into their pure
company.

To God the Father, and
to his only Son, and to the
holy Paraclete, be glory
both now and for ever.
Amen.

FIRST DAY OF DECEMBER

THE Church of Rome does not keep this day as a feast of any saint; she simply recites the Office of the feria, unless it happen that the first Sunday of Advent fall on this first day of the month, in which case the Office of that Sunday is celebrated, as given above in the *Proper of the Time*.

But should this first day of December be a simple feria of Advent, we shall do well to begin at once our considerations upon the preparations which were made for the merciful coming of the Saviour of the world.

Four thousand years of expectation preceded that coming, and they are expressed by the four weeks of Advent, which we must spend before we come to the glorious festivity of our Lord's Nativity. Let us reflect upon the holy impatience of the saints of the old Testament, and how they handed down, from age to age, the grand hope, which was to be but hope to them, since they were not to see it realized. Let us follow, in thought, the long succession of the witnesses of the promise: Adam, and the first patriarchs, who lived before the deluge; then, Noah, Abraham, Isaac, Jacob, and the twelve patriarchs of the Hebrew people; then Moses, Samuel, David, and Solomon; then, the prophets and the Machabees; and, at last, John the Baptist and his disciples. These are the holy ancestors, of whom the Book of Ecclesiasticus speaks, where it says: 'Let us praise men of renown, and our fathers in their generation';¹ and of whom the apostle thus speaks to the Hebrews: 'All these being approved by the testimony of faith, received not the promise; God providing some better

¹ Ecclus. xliv. 1.

thing for us, that they should not be perfected without us': their faith was tried and approved, and yet they received not the object of the promises made to them. It is for us that God had reserved the stupendous gift, and therefore He did not permit them to attain the object of their desires.¹

Let us honour them for their faith; let us honour them as our veritable fathers, since it is in reward of their faith, that our Lord remembered and fulfilled His merciful promise; let us honour them, too, as the ancestors of the Messiah in the flesh. We may imagine each of them saying, as he lay on his dying bed, this solemn prayer to Him who alone could conquer death: 'I will look for Thy Salvation, O Lord!' It was the exclamation of Jacob, at his last hour, when he was pronouncing his prophetic blessings on his children: 'and then,' says the Scripture, 'he drew up his feet upon his bed, and died, and he was gathered unto his people.'²

Thus did all these holy men, on quitting this life, go to await, far from the abode of eternal light, Him who was to come in due time and reopen the gate of heaven. Let us contemplate them in this place of expectation, and give our grateful thanks to God, who has brought us to His admirable light, without requiring us to pass through a limbo of darkness. It is our duty to pray ardently for the coming of the Deliverer, who will break down, by His cross, the gates of the prison, and will fill it with the brightness of His glory. During this holy season, the Church is continually borrowing the fervent expressions of these fathers of the Christian people, making them her own prayer for the Messiah to come. Let us turn to those great saints, and beg of them to pray, that our work of preparation for Jesus' coming to our hearts may be blessed by God.

We will make use, for this end, of the beautiful

¹ Heb. xi. 39, 40.

² Gen. xlix. 32.

hymn wherein the Greek Church celebrates the memory of all the saints of the old Testament, on the Sunday immediately preceding the feast of Christmas.

HYMN FOR THE FEAST OF THE HOLY FATHERS

(Taken from the *Menæa of the Greeks*)

Avorum hodie, fideles, perfectiores memorias, re-hymnificemus Christum Redemptorem, qui illos magnificavit in omnibus gentibus, et qui incredibilia in eis per fidem operatus est; Dominum, utpote fortem et potentem; et ex illis manifestavit virgam potentiae nobis, unicum virum nescientem et Deiparam, Mariam castam, ex qua flos prodiit, Christus germinans omnibus vitam, et salutem æternam.

Tu es qui sanctos pueros ex igne liberasti, Domine, et ex ore leonum Daniel; qui Abraham benedixisti, et Isaac servum tuum, et filium ejus Jacob; qui dignatus es ex illorum semine nasci apud nos, ut prius lapsos salvares proavos nostros, crucifigi autem et sepeliri; et rupisti mortis vincula, et consurgere facis omnes qui a sæculo inter mortuos erant, adorantes tuum, Christe, regnum æternum.

Adam primum veneremur, manu honoratum Creatoris et omnium nostrum proa-

Celebrating, O ye faithful, on this day, the memory of the ancient fathers, let us sing a new hymn to our Redeemer Christ, who magnified them in all nations, and worked incredible things in them by faith, for he is the strong and mighty Lord. By them did he manifest to us the sceptre of his power, the unparalleled Virgin-Mother of God, the chaste Mary, from whom came Christ, the Flower that buds forth life and eternal salvation to all.

It is thou, O Lord, that didst deliver the holy children from the furnace, and Daniel from the mouth of the lions; that didst bless Abraham, and Isaac thy servant, and Jacob his son: that didst vouchsafe to be born among us from their seed, so to save our first parents who had fallen, and to be crucified and buried; that didst break the bonds of death, and gavest resurrection to all them who had died from the beginning, and who adored, O Christ, thy eternal kingdom.

And first let us venerate Adam, who was honoured by the Creator's hand, and was

vum, jam nuno habitantem in coelestibus tabernaculis, inter sanctos electos quiescentem.

Abel dona proferentem mento generosa, admisit omnium Deus et Dominus; eumque homicida olim manu peremptum, in altum recepit ad lumen, ut divinum martyrem.

Canitur in mundo Seth pro suo erga Creatorem ardore: nam in irreprehensibili vitæ ratione et animæ dispositione illum vere sanavit; et in regione vivorum clamat: Sanctus es, Domine.

Ore et lingua et corde Enos admirabilis cognominatus propheticæ, in omnium Dominum speravit in spiritu, et optime vita in terris acta, gloriosus decessit.

Sacris eloquiis et orationibus Henoch beatum prædicemus; qui, cum Deo placuisset, translatus est in gloriam, visus, ut fertur, mortem superasse, sicut Dei servus fidelissimus.

Laudem proferamus Deo, honorantes melodiis Noe, qui fuit justus: in omnibus enim divinis mandatis ornatus, visus est Christo beneplacitus; cui canamus cum fide: Gloria virtuti tuæ, Domine.

Videns tuam Deus nobilem indolem et mentis tuæ

the first father of us all: who now dwells in the heavenly tabernacles, and rests amidst the holy elect.

The God and the Lord of all things received Abel, who offered his gifts with a generous heart; and took him into the heavenly light as a divine martyr, when he was slain by the murderer's hand.

Seth is celebrated throughout the world for his ardour towards the Creator: who saved him for his irreproachable life and this holy disposition of mind; and now, in the region of the living, he sings: Holy art thou, O Lord!

Enos, prophetically called the admirable, for his words and voice and heart, hoped in spirit in the Lord of all, and after a life spent on earth in exceeding goodness, he departed full of glory.

Let us praise, in our sacred canticles and prayers, the blessed Henoch; who, when he had pleased God, was translated to glory, and, as became so faithful a servant of God, without being overcome by death, as it is written of him.

Let us give praise to God by celebrating, with our hymns, Noah, who was just: in all things, God honoured him with his divine commands, and he was well pleasing to Christ, to whom let us sing with faith: Glory be to thy power, O Lord!

God, seeing thy noble heart, and the sincerity of thy mind,

sinceritatem, et te in omnibus, Noe, perfectum, secundi mundi ducem te signat, salvantem ex omni genere contra diluvium, sensibile semen, ut ipse mandaverat.

Noe, Dei legem incorruptam servantem, justumque inventum in generatione sua, et qui lignea salvavit olim in arca irrationabilia genera, ordinatione omnimoda, beatum piis prædicemus hymnis.

Vinum compunctionis nobis scaturire facit honorantibus te, Noe beate, memoria tua, lætificans et animas et corda undique beatificantium sincere mores tuos honestos, et divinam agendi rationem.

Laudibus honoretur Sem, qui fructificare fecit paternam benedictionem, et ante Deum placidus demonstratus, et proavorum choris adscriptus, et in regione vivorum lætantissime requiescens.

Videre meruit, tamquam Dei amicus, Abraham diem Creatoris sui, plenus factus lætitiæ paternæ: hunc ergo recto corde honorantes, beatum dicamus omnes, ut Dei fidelem servum.

Vidisti, ut homini videre fas est, Trinitatem, et illam hospitatus es: unde mercedem recipisti hospitalitatis, factus immensarum gentium in fide pater.

and how in all things thou wast perfect, O Noah, makes thee the father of the second world, and bids thee save from the deluge a remnant of every species of animal.

Let us in our holy hymns praise Noah, who kept the law of God without reproof, and was found just in his generation, and who, by an admirable arrangement, saved, in the wooden ark, all the brute creation.

Thy memory, O blessed Noah, fills us with the wine of compunction, which gladdens our souls and hearts, whilst we devoutly extol thy holy life and thy divine manner of acting.

Sem is worthy of our praise, who brought forth plentiful fruit from his father's blessing, and by his meekness found favour with God, and was numbered in the choir of the fathers, and now rests in perfect joy in the land of the living.

Abraham merited, as the friend of God, to see the day of his Creator, and was filled with the joy promised to the fathers: him, therefore, let us honour with sincere devotion, and let us all proclaim him the blessed Abraham, God's faithful servant.

Thou didst see, as far as it is permitted man to see, the Trinity, and thou didst make it thy guest: wherefore thou receivedst the reward of thy hospitality, and wast made the father, in the faith, of countless nations.

Typus Christi passionis factus es sapienter, Isaac beatissime, patris bona fide ad immolandum adducte: ideoque beatus effectus es et amicus Dei visus es fidelissimus, et cum omnibus justis sedem consecutus es.

Visus est Jacob omnium Dei servorum fidelissimus: ideoque pugnavit cum angelo, in mente videns Deum, et nomen mutavit, dormiensque divinam contemplatus est scalam, cui insidobat Deus, carni in bonitate sua adhærens.

Patris obedientiam cum amore amplectens Joseph in puteum demissus, tamquam illius prototypus venditur qui immolatus est, et in puteum demissus est Christus; et Egypto frumenta distribuens monstratus est, sapiens et justus effectus, rexque concupiscentiarum verissimus.

Legitime incessantium certaminum tentationum luctatus, celebratus est Job Dei servus verissimus, mitis, vir sine malitia, rectus, perfectus, irreprehensibilis, clamans: Benedictus es, Deus.

In fide Moysen Aaronque et Hor honoremus, adhuc celebrantes Josue et Levi sanctissimum, Gedeonque et Samson, et clamemus: Deus patrum, benedictus es.

Most blessed Isaac, the divine wisdom made thee the type of Jesus in his Passion, when thy father's sublime faith led thee to the sacrifice: therefore art thou blest, and loved of God as a most faithful friend, and seated on a throne with all the just.

Of all the servants of God Jacob was the most faithful: therefore is it that he wrestled with the angel, seeing God in spirit, and his name was changed; and as he slept, he beheld the divine ladder, on which God was leaning; it was God, assuming to himself, in his mercy, human flesh.

Joseph, when he lovingly obeyed his father, was let down into a well and sold, and was the prototype of him that was sacrificed, and thrown down into a pit. He gave corn to Egypt and saved it; he was wise and just, and a most true king over his passions.

Job lawfully endured the combat of ceaseless temptations, and deserves to be praised; he was God's most true servant, he was meek, and a man without guile, upright, perfect, without reproof, ever saying: Blessed art thou, O God!

Let us faithfully honour Moses, and Aaron, and Hor: let us commemorate Josue, and the most holy Levi, and Gedeon, and Samson; and let us sing: Blessed art thou, O God of our fathers!

Phalangem Deo gratam divinorum patrum celebremus, Baruch et Nathan, et Eleazarum, Josiam et David, Jephte, Samuel qui anteacta videbat, et clamabat: Benedicat omnis creatura Dominum.

Laudem melodiam Dei prophetis feramus, celebrantes Osee, Michæam, Sophoniam et Habacuc, Zachariam, Jonam, Aggæum et Amos, et cum Abdia, Malachia, Nahum, Isaiam, et Jeremiam, et Ezechiel, et simul Daniel, Eliam et Elisæum.

Fortitudine tua, Domine, virtutes operatæ sunt sorores nostræ Anna, Judith et Debora, Olda, Jahelque, et Esther, Sara, Maria Moysis, et Rachel, et Rebecca, et Ruth, magnanimes.

Venite omnes, cum fide panegyrim dicamus patribus ante Legem: Abrahæ, et eorum qui cum illo sunt festivam memoriam celebremus; Judæ tribum digne honoremus; juvenes in Babylone qui flammam in camino exstinxerunt, ut Trinitatis typum, cum Daniele celebremus; prophetarum vaticinia tuto servantes, cum Isaia magna voce clamemus: Ecce Virgo in utero concipiet et pariet Filium, Emmanuel, quod est, Nobiscum Deus.

Let us celebrate the memory of that group of fathers so loved of God, Baruch and Nathan and Eleazar; Josias, David, Jephte, and Samuel who had the vision of what had passed, and cried out: Let every creature bless the Lord!

Let our melodies praise God's prophets, celebrating Osee, Micheas, Sophonias, Habacuc, Zacharias, Jonas, Aggeus, Amos, Abdias, Malachias, Nahum, Isaias, Jeremias, Ezechiel, Daniel, Elias, Eliseus.

By thy power, O Lord, virtuous exploits were achieved by those magnanimous women, our sisters, Anna, Judith, Debora, Olda, Jahel, Esther, Sara, Mary, sister of Moses, Rachel, Rebecca and Ruth.

Come, all ye people, let us, with faith, give praise to the fathers who were before the Law; let us celebrate the festive memory of Abraham and them that are with him; let us give due honour to the tribe of Juda; let us celebrate the children who quenched the fiery furnace in Babylon, the blessed three, the type of the Trinity, and with them Daniel; let us hold fast to the oracles of the prophets, and with Isaias sing with a loud voice: Lo! a Virgin shall conceive in her womb and shall bring forth a Son, Emmanuel, that is, God with us.

A RESPONSORY OF ADVENT

(The Roman breviary, first Sunday of Advent, at Matins)

R. Adspiciens a longe, ecce video potentiam Dei venientem et nebulam totam terram tegentem : * Ite obviam ei, et dicite : * Nuncia nobis si tu es ipse, * Qui regnatus es in populo Israel.

V. Quique terrigenæ et filii hominum, simul in unum dives et pauper,

* Ite obviam ei et dicite,

V. Qui regis Israel intende, qui deducis velut ovem Joseph,

* Nuncia nobis si tu es ipse.

V. Tollite portas, principes, vestras, et elevamini, portæ æternales, et introibit Rex gloriæ.

* Qui regnatus es in populo Israel.

R. Looking afar off, lo ! I see the power of God coming and a cloud that covereth the whole earth : * Go ye out to meet him and say : Tell us, if thou be he, * Who art to rule over the people of Israel.

V. All ye that are earth-born and children of men, both rich and poor together,

* Go ye out to meet him, and say :

V. Give ear, O thou that rulest Israel, thou that leadest Joseph like a sheep,

* Tell us if thou be he.

V. Lift up your gates, O ye princes ; and be ye lifted up, O eternal gates : and the King of glory shall enter in.

* Who art to rule over the people of Israel.

DECEMBER 2

SAINT BIBIANA, VIRGIN AND MARTYR

OF the saints whose feasts are kept during Advent, five are virgins. The first, St. Bibiana, whom we honour to-day, is a daughter of Rome; the second, St. Barbara, is the glory of the eastern Churches; the third, St. Eulalia of Merida, is one of Spain's richest treasures; the fourth, St. Lucy, belongs to beautiful Sicily; the fifth, St. Odilia, is claimed by France. These five wise virgins lighted their lamps and watched, waiting for the coming of the Spouse. Such was their constancy and fidelity, that four of them shed their blood for the love of Him, after whom they longed. Let us take courage by this noble example; and since we have not, as the apostle expresses it, as yet resisted unto blood, let us not think it hard if we suffer fatigue and trouble in the holy exercises of this penitential season of Advent: He, for whom we do them all, will soon be with us and repay us. To-day, it is the chaste and courageous Bibiana, who instructs us by her glorious example.

Bibiana, virgo Romana, nobili genere nata, Christiana fide nobilior fuit. Ejus enim pater Flavianus sub Juliano apostata impiissimo tyranno exprefectus, servilibusque notis compunctus, ad Aquas Taurinas deportatus, martyr occubuit. Mater Dafrosa, et filiæ primum conclusæ domi, ut

Bibiana was a Roman virgin, noble by birth, but more noble by her profession of the Christian faith. For under the most wicked tyrant Julian the apostate, Flavian, her father, was deprived of his dignity of prefect, and being branded with the mark of slavery, he was banished to Aquæ Taurinæ,

inedia conficerentur; mox relegata mater extra urbem capite plexa est. Mortuis autem piis parentibus, Bibiana cum sorore sua Demetria bonis omnibus spoliatur. Apronianus, urbis prætor, pecuniis inhians, sorores persequitur, quas humana prorsus ope destitutas, Deo mirabiliter, qui dat escam esurientibus, enutriendis, quum vivaciores vegetioresque conspexisset, vehementer est admiratus.

Suadet nihilominus Apronianus, ut venerentur deos Gentium; amissas ideo opes, imperatoris gratiam, præclarissimas nuptias consecuturæ. Si secus fecerint, minatur carceres, virgas, secures. At illæ neque blanditiis neque minis a recta fide declinantes, paratæ potius mori, quam fœdari moribus ethnicorum, prætoris impietatem constantissime detestantur. Quare Demetria ob oculos Bibianæ repente corruens, obdormivit in Domino: et Bibiana Rufinæ mulieri vaferrimæ seducenda traditur: quæ ab incunabulis edocta Christianas leges, et illibatam servare virginitatis florem, seipsa fortior, feminæ super-

and there died a martyr. Her mother, Dafrosa, was first shut up in her own house with her daughters, that she might die by starvation; but shortly afterwards was banished from Rome and beheaded. The virtuous parents thus put to death, Bibiana was deprived of all her possessions, as also was her sister, Demetria. Apronianus, the city prætor, thirsting after their wealth, persecutes the two sisters. They are bereaved of every human help. But God, who gives food to them that are in hunger, wonderfully nourishes them; and the prætor is exceedingly astonished on finding them in better health and strength than before.

Apronianus, notwithstanding, endeavours to induce them to venerate the gods of the Gentiles. If they consent, he promises them the recovery of all their wealth, the emperor's favour, and marriage to the noblest in the empire: but should they refuse, he threatens them with prison and scourgings, and the sword. But neither promises nor threats can make them abandon the true faith; they would rather die than be defiled by the idolatrous practices of paganism; and they resolutely resist the impious prætor. Whereupon, Demetria was struck down in the presence of Bibiana, and slept in the Lord. Bibiana was delivered over to a woman

avit insidias, et prætoris astus delusit.

Nihil autem proficiente Rufina, quæ præter dolosa verba, illam quotidie verberibus affligebat, ut de sancto proposito dimoveret, spe sua frustratus prætor, accensus ira, quod in Bibiana perdidisset operam, a lictoribus eam denudari, vincisque manibus columnæ alligari, eamque plumbatis cædi jubet donec efflaret animam. Cujus sacrum corpus objectum canibus biduo jacuit in foro Tauri, illæsum tamen, et divinitus servatum: quod deinde Joannes presbyter sepelivit noctu juxta sepulchrum sororis et matris ad palatium Licinianum, ubi usque in præsens extat ecclesia Deo, sanctæ Bibianæ nomine dicata; quam Urbanus octavus instauravit, sanctarum Bibianæ, Demetriæ et Dafrosæ corporibus in ea repertis, et sub ara maxima collocatis.

by name Rufina, who was most skilled in the art of seduction. But the virgin, taught from her infancy to observe the Christian law, and to preserve with the utmost jealousy the flower of her virginity, rose above nature, defeated all the artifices of the wretched Rufina, and foiled the craft of the prætor.

Finding, therefore, that Rufina could in no wise shake the virgin's holy resolution, and that both her wicked words and frequent blows were of no avail; and seeing his hopes disappointed and his labour thrown away; the prætor became violently enraged, and ordered Bibiana to be stripped by the lictors, to be fastened to a pillar with her hands bound, and to be beaten to death with leaded whips. Her sacred body was left for two days in the Bull-Forum, as food for dogs; but received no injury, being divinely preserved. A priest called John then buried it during the night, close to the grave of her sister and mother, near the palace of Licinius, where there stands at this day a church consecrated to God under the title of St. Bibiana. Urban VIII. restored this church, having there discovered the bodies of saints Bibiana, Demetria, and Dafrosa, which he placed under the high altar.

Holy Bibiana, most wise virgin ! thou hast gone through the long unbroken watch of this life ; and when, suddenly, the Spouse came, thy lamp was bright and richly fed with oil. Now thou art dwelling in the abode of the eternal marriage-feast, where the Beloved feeds among the lilies. Remember us who are still living in the expectation of that same divine Spouse, whose eternal embrace is secured to thee for ever. We are awaiting the birth of the Saviour of the world, which is to be the end of sin and the beginning of justice ; we are awaiting the coming of this Saviour into our souls, that He may give them life and union with Himself by love ; we are awaiting our Judge, the Judge of the living and the dead. Most wise virgin ! intercede for us, by thy fervent prayers, with this our Saviour, our Spouse, and our Judge ; pray that each of these three visits may work and perfect in us that divine union, for which we have all been created. Pray also, O faithful virgin, for the Church on earth, which gave thee to the Church in heaven, and which so devoutly watches over thy precious remains. Obtain for her that strict fidelity, which will ever render her worthy of Him, who is her Spouse as He is thine. Though He has enriched her with the most magnificent gifts, and given her confidence by His promises which cannot fail, yet does He wish her to ask, and us to ask for her, the graces which will lead her to the glorious destiny which awaits her.

We will to-day consider the state of nature at this season of the year. The earth is stripped of her wonted verdure, the flowers are gone, the fruits are fallen, the leaves are torn from the trees and scattered by the wind, and every living thing stiffens with the cold. It seems as though the hand of death had touched creation. We see the sun rise after the long night of his absence ; and scarcely have we felt his

warmth at noon, than he sets again, and leaves us in the chilly darkness. Each day he shortens his visit. Is the world to become sunless, and are men to live out the rest of life in gloom? The old pagans, who witnessed this struggle between light and darkness, and feared the sun was going to leave them, dedicated the twenty-fifth day of December, the winter solstice, to the worship of the sun. After this day their hopes revived on seeing the glorious luminary again mounting up in the sky, and gradually regaining his triumphant position.

We Christians can have no such feelings as these; our light is the true faith, which tells us that there is a Sun to be sought for which never sets, and is never eclipsed. Having Him, we care little for the absence of any other brightness; nay, all other light, without Him, can only lead us astray. O Jesus! Thou true light, that enlightenest every man coming into this world! Thou didst choose, for Thy birth among us, a time of the year which forces us to reflect upon the miserable state of the world when Thou didst come to save it. 'The evening was coming on, and the day was far spent,' says St. Bernard: 'the Sun of justice had all but set, so that exceeding scanty was His light or warmth on earth: for the light of divine knowledge was very faint, and, sin abounding, the heat of charity had grown cold. There was neither angel to visit men, nor prophet to speak to them; both seemed in despair, for the hardness and obstinacy of man had made every effort useless: then I said—they are the words of our Redeemer—then I said, lo! I come!'¹ O Jesus! O Sun of justice! give us a clear knowledge of what the world is without Thee; what our understanding is without Thy light; and what our heart, without Thy divine heat. Open Thou the eyes of our faith; that whilst seeing with the eyes of the body the

¹ First Sermon of Advent.

gradual decrease of the material light, we may think of that other darkness, which is in the soul that has not Thee. Then, indeed, will the cry which comes from the depths of our misery make its way to Thee, and Thou wilt come on the day Thou hast fixed, dispelling every shadow of darkness by Thy irresistible brightness.

PRAYER FOR THE TIME OF ADVENT

(The Mozarabic breviary, Wednesday of the second week of Advent, Capitula)

Domine, Jesu Christe, qui assumpto homine, hominum susceptor effectus, in lucem gentium datus es; aperi oculos cordium in te credentium populorum, atque abstrahere misericors de conclusione religatos adhuc vinculis diffidentiae: et quos in domo carceris detineri conspicias in tenebris ignorantiae, tuae, quaesumus, scientiae irradies splendore.

O Lord Jesus Christ, who having assumed human nature, and becoming the Saviour of the human race, wast given as a light to the nations; open the eyes of the hearts of them that believe in thee, and mercifully set free from their prison them that are bound in the fetters of unbelief; and whom thou seest captives in prison in the darkness of ignorance, enlighten them, we beseech thee, by the splendour of the knowledge of thee.

DECEMBER 3

SAINT FRANCIS XAVIER, CONFESSOR

APOSTLE OF THE INDIES

THE apostles being the heralds of the coming of the Messiah, it was fitting that Advent should have in its calendar the name of some one among them. Divine Providence has provided for this; for, to say nothing of St. Andrew, whose feast is oftentimes past before the season of Advent has commenced, St. Thomas's day is unfailingly kept immediately before Christmas. We will explain, later on, why St. Thomas holds that position rather than any other apostle; at present, we simply assert the fitness of there being at least one of the apostolic college, who should announce to us, in this period of the Catholic cycle, the coming of the Redeemer. But God has not wished that the first apostolate should be the only one to appear on the first page of the liturgical calendar; great also, though in a lower degree, is the glory of that second apostolate, whereby the bride of Jesus Christ multiplies her children, even in her fruitful old age, as the psalmist expresses it.¹ There are Gentiles who have still to be evangelized; the coming of the Messiah is far from having been announced to all nations. Now of all the valiant messengers of the divine Word who have, during the last few hundred years, proclaimed the good tidings among infidel nations, there is not one

¹ Ps. xci. 15.

whose glory is greater, who has worked greater wonders, or who has shown himself a closer imitator of the first apostles, than the modern apostle of the Indies; St. Francis Xavier.

The life and apostolate of this wonderful man were a great triumph for our mother the holy Catholic Church; for St. Francis came just at a period when heresy, encouraged by false learning, by political intrigues, by covetousness, and by all the wicked passions of the human heart, seemed on the eve of victory. Emboldened by all these, this enemy of God spoke, with the deepest contempt, of that ancient Church which rested on the promises of Jesus Christ; it declared that she was unworthy of the confidence of men, and dared even to call her the harlot of Babylon, as though the vices of her children could taint the purity of the mother. God's time came at last, and He showed Himself in His power: the garden of the Church suddenly appeared rich in the most admirable fruits of sanctity. Heroes and heroines issued from that apparent barrenness; and whilst the pretended reformers showed themselves to be the most wicked of men, two countries, Italy and Spain, gave to the world the most magnificent saints.

One of these is brought before us to-day, claiming our love and our praise. The calendar of the liturgical year will present to us, from time to time, his contemporaries and his companions in divine grace and heroic sanctity. The sixteenth century is, therefore, worthy of comparison with any other age of the Church. The so-called reformers of those times gave little proof of their desire to convert infidel countries, when their only zeal was to bury Christianity beneath the ruin of her churches. But at that very time, a society of apostles was offering itself to the Roman Pontiff, that he might send them to plant the true faith among people who

were sitting in the thickest shades of death. But, we repeat, not one of these holy men so closely imitated the first apostles as did Francis, the disciple of Ignatius. He had all the marks and labours of an apostle: an immense world of people evangelized by his zeal, hundreds of thousands of infidels baptized by his indefatigable ministration, and miracles of every kind, which proved him, to the infidel, to be marked with the sign which they received who, living in the flesh, planted the Church, as the Church speaks in her liturgy. So that, in the sixteenth century, the east received from the ever holy city of Rome an apostle, who, by his character and his works, resembled those earlier ones sent her by Jesus Himself. May our Lord Jesus be for ever praised for having vindicated the honour of the Church, His bride, by raising up Francis Xavier, and giving to men, in this His servant, a representation of what the first apostles were, whom He sent to preach the Gospel when the whole world was pagan.

Let us now read the short account given us, in the words of the Church, of this new apostle.

Franciscus in Xaverio diocesis Pampelonensis nobilibus parentibus natus, Parisiis sancto Ignatio sese comitem et discipulum junxit. Ipso magistro, eo brevi devenit, ut in rerum divinarum contemplatione defixus a terra aliquando sublimis elevaretur: quod illi sacrificanti coram populi multitudine aliquoties evenit. Has animi delicias magnis sui corporis cruciatibus merebatur. Nam, interdicto sibi, non carnis solum et vini, sed panis quo-

Francis was born of noble parents, at Xavior, in the diocese of Pampelona. Having gone to Paris, he there became the companion and disciple of Saint Ignatius. Under such a master, he arrived at so high a contemplation of divine things, as to be sometimes raised above the ground: which occasionally happened to him whilst saying Mass before crowds of people. He had merited these spiritual delights by his severe mortifi-

que triticei usu, vilibus cibis vesci solitus, per biduum subinde triduumque omni prorsus alimento abstinuit. Ferreis in se flagellis ita sæviit, ut sæpe copioso cruore diffueret: somnum brevissimum humi jacens capiebat.

Vitæ austeritate, ac sanctitate apostolico muneri jam maturus, quum Joannes tertius Lusitanæ rex aliquot nascentis Societatis viros a Paulo tertio pro Indiis postulasset, Sancti Ignatii hortatu ab eodem Pontifice ad tantum opus cum apostolici nuncii potestate deligitur. Eo appulsus, illico variarum gentium difficillimis et variis linguis divinitus instructus apparuit. Quin eum quandoque unico idiomate ad diversas gentes concionantem, unaquæque sua lingua loquentem audivit. Provincias innumeras pedibus semper, et sæpe nudis, peragravit. Fidem Japoniæ et sex aliis regionibus inexit. Multa centena hominum milia ad Christum in Indiis convertit: magnosque principes, regesque complures sacro fonte expiavit. Et quum tam magna pro Deo ageret, ea erat humilitate, ut sancto Ignatio, tunc præ-

cations of the body; for he never allowed himself either flesh meat, or wine, or even wheaten bread, and ate only the coarsest food; he not unfrequently abstained, for the space of two or three days, from every sort of nourishment. He scourged himself so severely with disciplines, to which were fastened pieces of iron, as to be frequently covered with blood. His sleep, which he took on the ground, was extremely short.

Such austerity and holiness of life had fitted him for the labours of an apostle; so that when John III., king of Portugal, asked of Paul III. that some of the newly-founded Society might be sent to the Indies, that Pontiff, by the advice of St. Ignatius, selected Francis for so important a work, and gave him the powers of apostolic nuncio. Having reached those parts, he was found to be, on a sudden, divinely gifted with the knowledge of the exceedingly difficult and varied languages of the several countries. It sometimes even happened, that whilst he was preaching in one language to the people of several nations, each heard him speaking in their own tongue. He travelled over innumerable provinces, always on foot, and not unfrequently bare-footed. He carried the faith into Japan, and six other countries. He converted to Christ

posito suo, flexis genibus scriberet.

Hunc dilatandi Evangelii ardorem multitudine, et excellentia miraculorum Dominus roboravit. Cæco visum reddidit. Tantum marinæ aquæ signo crucis convertit in dulcem, quantum quingentis vectoribus, qui siti adigebantur ad mortem, diu suffecit. Qua in varias quoque regiones asportata, ægri plurimi subito curati sunt. Plures mortuos revocavit ad vitam, inter quos pridie sepultum erui jussum e tumulo suscitavit, duosque alios dum efferebantur, apprehensa eorum manu, parentibus e feretro vivos restituit. Prophetiæ spiritu passim afflatus, plurima et loco et tempore remotissima enuntiavit. Demum in Sanciano Sinarum insula, die secunda Decembris obiit plenus meritis laboribusque confectus. Demortui cadaver viva calce per multos menses bis obrutum, sed penitus incorruptum, odore et sanguine manavit, et ubi Malacam delatum est, pestem sævisimam confestim exstinxit. Denique ubique terrarum novis maximisque fulgentem miraculis, Gregorius de-

many hundred thousands in the Indies, and baptized several princes and kings. And yet, though he was doing such great things for God, he was so humble, that he never wrote to St. Ignatius, then General of the Society, but on his knees.

God blessed this zeal for the diffusion of the Gospel by many and extraordinary miracles. The saint restored sight to a blind man. By the sign of the cross he changed sea-water into fresh, sufficient for many days, for a crew of five hundred men, who were dying from thirst. This water was afterwards taken into several countries, and being given to sick people, they were instantly cured. He raised several dead men to life; one of these had been buried on the previous day, so that the corpse had to be taken out of the grave; two others were being carried to the grave, when the saint took them by the hand, and, raising them from the bier, restored them to their parents. Being continually gifted with the spirit of prophecy, he foretold many future events, or such as were happening in most distant parts. At length, full of merit, and worn out by his labours, he died on the second day of December, in Sancian, an island off the coast of China. His corpse was twice buried in

cinus quintus sanctis ad-
scripsit. Pius autem decimus
ipsum sodalitati et operi
Propagandæ Fidei cœles-
tempatronum elegit atque
constituit.

unslaked lime, but was found,
after several months, to be in-
corrupt: blood flowed from it,
and it exhaled a pleasing frag-
rance: when it was brought to
Malacca, it instantly arrested
a raging pestilence. At length,
fresh and extraordinary
miracles being everywhere
wrought through the inter-
cession of the man of God,
he was enrolled among the
saints by Gregory XV; and
Pope Pius X declared him
heavenly patron of the So-
ciety for the Propagation of
the Faith and its work.

Glorious apostle of Jesus Christ, who didst impart His divine light to the nations that were sitting in the shadows of death! we, though unworthy of the name of Christians, address our prayers to thee, that by the charity which led thee to sacrifice everything for the conversion of souls, thou wouldst deign to prepare us for the visit of the Saviour, whom our faith and our love desire. Thou wast the father of infidel nations; be the protector, during this holy season, of them that believe in Christ. Before thy eyes had contemplated the Lord Jesus, thou didst make Him known to countless people; now that thou seest Him face to face, obtain for us that, when He is come, we may see Him with that simple and ardent faith of the Magi, those glorious first-fruits of the nations to which thou didst bear the admirable light.¹

Remember also, O great apostle, those nations which thou didst evangelize, and where now, by a terrible judgement of God, the word of life has ceased to bring forth fruit. Pray for the vast empire of China, on which thou didst look when dying, but which was not blessed with thy preaching. Pray for Japan, thy dear garden which has been laid waste by the savage wild beast, of which the psalmist speaks.

¹ 1 St. Peter ii. 9.

May the blood of the martyrs, which was poured out on that land like water, bring it the long-expected fertility. Bless, too, all the missions which our holy mother the Church has undertaken in those lands where the cross has not yet triumphed. May the heart of the infidel be opened to the grand simplicity and light of faith; may the seed bring forth fruit a hundred-fold; may the number of thy successors in the new apostolate ever increase; may their zeal and charity fail not; may their toil receive its reward of abundant fruit; and may the crown of martyrdom, which they receive, be not only the recompense but the perfection and the triumph of their apostolic ministry. Recommend to our Lord the innumerable members of that Association, which is the means of the faith being propagated through the world, and which has thee for its patron. Pray, with a filial affection and earnestness, for that holy Society, of which thou art so bright an ornament, and which reposes on thee its firmest confidence. May it more and more flourish under the storm of trial which never leaves it at rest; may it be multiplied, that so the children of God may be multiplied by its labours; may it ever have ready, for the service of the Christian world, zealous apostles and doctors; may it not be in vain that it bears the name of Jesus.

Let us consider the wretched condition of the human race, at the time of Christ's coming into the world. The diminution of truths¹ is emphatically expressed by the little light which the earth enjoys at this season of the year. The ancient traditions are gradually becoming extinct; the Creator is not acknowledged, even in the very work of His hands; everything has been made God, except the God who made all things. This frightful pantheism produces the vilest immorality, both in society at large, and in individuals. There are no rights acknowledged, save that of might. Lust, avarice, and theft, are honoured

¹ Ps. xi. 2.

by men in the gods of their altars. There is no such thing as family, for divorce and infanticide are legalized; mankind is degraded by a general system of slavery; nations are being exterminated by endless wars. The human race is in the last extreme of misery; and unless the hand that created it reform it, it must needs sink a prey to crime and bloodshed. There are indeed some few just men still left upon the earth, and they struggle against the torrent of universal degradation; but they cannot save the world; the world despises them, and God will not accept their merits as a palliation of the hideous leprosy which covers the earth. All flesh has corrupted its way, and is more guilty than even in the days of the deluge: and yet, a second destruction of the universe would but manifest anew the justice of God; it is time that a deluge of His divine mercy should flood the universe, and that He who made man, should come down and heal him. Come then, O eternal Son of God! give life again to this dead body; heal all its wounds; purify it; let grace superabound, where sin before abounded; and having converted the world to Thy holy law, Thou wilt have proved to all ages that Thou, who camest, wast in very truth the Word of the Father; for as none but a God could create the world, so none but the same omnipotent God could save it from satan and sin, and restore it to justice and holiness.

A RESPONSORY OF ADVENT

(The Roman breviary, fourth Sunday of Advent)

R. Intuemini quantus sit iste, qui ingreditur ad salvandas gentes: ipse est Rex justitiæ, * Cujus generatio non habet finem.

V. Præcursor pro nobis ingreditur, secundum ordinem Melchisedech Pontifex factus in æternum; * Cujus generatio non habet finem.

R. Behold! how great is he that cometh in to save the nations; he is the King of justice, * Whose generation hath no end.

V. He comes in as our precursor, made Priest for ever according to the order of Melchisedech; * Whose generation hath no end.

DECEMBER 4

SAINT PETER CHRYSOLOGUS

BISHOP AND DOCTOR OF THE CHURCH

THE same divine Providence, which would not that the Church should be deprived of the consolation of keeping, during Advent, the feast of some of the apostles, who announced to the Gentiles the coming of the Messiah, has also willed that the holy doctors, who defended the true faith against heretics, should be represented in this important season of the Catholic year. Two of them, Saint Ambrose and Saint Peter Chrysologus, shine as two brilliant stars in the firmament of the Church during Advent. It is worthy of note, that both of them were the zealous avengers of that Son of God whom we are preparing to receive. The first was the valiant opponent of the Arians, whose impious doctrine taught that Jesus, the object of our hopes, is merely a creature and not God; the second was the adversary of Eutyches, whose sacrilegious system robs the Incarnation of the Son of God of all its glory, by asserting that, in this mystery, the human nature was absorbed by the Divinity.

It is this second doctor, the holy bishop of Ravenna, that we are to honour to-day. His pastoral eloquence gained for him a great reputation, and a great number of his sermons have been handed down to us. In almost every page we find passages of the most exquisite beauty, though we also occasionally meet with indications of the decay of literature, which began in the fifth century. The mystery of the Incarnation is a frequent subject of the saint's sermons, and he always speaks upon it with a precision and enthusiasm, which show his learning and piety. His

veneration and love towards Mary, the Mother of God, who, in that very age, had triumphed over her enemies by the decree of the Council of Ephesus, inspire him with thoughts and language which are extremely fine. Let us take a passage from the sermon on the Annunciation. 'God sends to the Virgin an angelic messenger, who, whilst he brings graces, gives her the entrusted pledge, and receives hers. Then does Gabriel return with Mary's plighted troth. But, before ascending to heaven, there to tell the consent promised him by the Virgin, he delivers to her the gifts due to her virtues. Swiftly does this ambassador fly to the bride, that he may assert God's claim to her as His own. Gabriel takes her not from Joseph, but he restores her to Christ, to whom she was espoused when she was first formed in the womb.¹ Christ, therefore, did but take His own, when He thus made Mary His bride. It is not a separation that He thus produces, but a union with Himself of His own creature by becoming Incarnate in her womb.

'But let us hearken to the angel's words. *Being come in, he said unto her : Hail, full of grace ! the Lord is with thee !* These words are not a mere salvation ; they convey the heavenly gift. *Hail !* that is, Take, O Mary, the grace I bring thee ; fear not ; this is not the work of nature. *Full of grace !* that is, thou art not in grace as others are ; thou art to be filled with it. *The Lord is with thee !* What means this, but that He is coming to thee not merely to visit thee, but to enter within thee by the new mystery of becoming thy Child ? *Blessed art thou among women.* How fittingly does he add these words ! They imply, that they who heretofore were mothers with the curse of Eve upon them, now have the blessed Mary as their joy, and honour, and type : and whereas

¹ St. Peter Chrysologus here asserts the mystery of the Immaculate Conception. If Mary was espoused to the Son of God from the first moment of her existence, how could original sin ever have been upon her ?

Eve was by nature the mother of children of death, Mary is by grace the mother of children of life.¹

In the following passage from another sermon, the holy doctor teaches us with what profound veneration we ought to contemplate Mary during these days when God is still residing in her womb. 'What reverence and awe are shown to that inner chamber of a king, where he sits in all the majesty of his power! Therein no man may enter that is a stranger, or unclean, or unfaithful. The usages of courts require, that when men come to pay their homage, everything must be the best, and fairest, and most loyal. Who would go to the palace-gate in rags? Who would go, that knew he was odious to the prince? So it is with the sanctuary of the divine Spouse. No one is permitted to come nigh, but he that is of God's family, and is intimate, and has a good conscience, and has a fair name, and leads a holy life. Within the holy place itself God receives but the Virgin, and spotless virginity. Hence learn, O man, to examine thyself: who thou art, and what thou art, and what merits thou hast. Ask thyself, after this, if thou mayst dare to penetrate into the mystery of the birth of thy Lord, or canst be worthy to approach that living sanctuary, wherein reposes the whole majesty of thy King, and thy God.'²

Let us now listen to our holy mother the Church, who thus speaks of our saint:

Petrus, qui ob auream ejus eloquentiam Chrysologi cognomen adeptus est, Foro-Cornelii in Æmilia honestis parentibus natus, a prima ætate animam ad religionem adjiciens, Cornelio Romano, tunc ejusdem urbis Corneliensis episcopo, operam dedit: a quo etiam scientia et vitæ sanctitate quum brevi pro-

Peter, surnamed, for his golden eloquence, *Chryso-logus*, was born at Forum-Cornelii (Imola) in Æmilia, of respectable parents. Turning his mind to religion from his childhood, he put himself under Cornelius, the bishop of that city, who was a Roman. In a short while he made such progress in learn-

¹ Sermon 140.

² Sermon 141. 21

fecisset, diaconus creatus est. Postmodum contigit, ut Ravennates ob mortem archipræsulis sui, alium, ut moris erat, ab eis electum, Romam ad sanctum Sixtum Papam tertium pro confirmatione miserint una cum legatis suis, et cum prædicto Cornelio, qui eundem levitam secum perduxit. Interim sanctus Petrus apostolus, et martyr Apollinaris summo Pontifici in somnis apparuerunt, mediumque habentes hunc juvenem, jusserunt, ut illum et non alium, in archiepiscopum Ravennæ crearet. Hinc pontifex, mox ut vidit Petrum, cognovit eum a Domino Deo præelectum: propterea rejecto illo quem ipsi offerebant, hunc solum anno Christi quadringentesimo trigesimo tertio, illi metropolitanæ præfecit Ecclesiæ. Quod quum legati Ravennatenses ægre ferrent, audita visione, divinæ voluntati libenter acquiescentes, novum archiepiscopum maximam cum reverentia susceperunt.

Petrus igitur, licet invitus, in archipræsulem consecratus Ravennam deducitur: ubi a Valentiniano imperatore, et a Galla Placidia ejus matre, et ab universo populo maxima lætitia exceptus est. Et ille ab eis id unum petere

ing and holiness of life, that, in due time, the bishop ordained him deacon. Not long after, it happened that the archbishop of Ravenna having died, the inhabitants of that city sent, as usual, to Rome the successor they had elected, that this election might be confirmed by the holy Pope Sixtus III. Cornelius, who was also sent in company with the deputies of Ravenna, took with him the young deacon. Meanwhile, the apostle Saint Peter, and the holy martyr Apollinaris, appeared to the Roman Pontiff in his sleep. They stood with the young levite between them, and ordered the Pontiff to create him, and none other, archbishop of Ravenna. The Pontiff, therefore, no sooner saw Peter than he recognized him as the one chosen by God; and rejecting the one presented to him, he appointed Peter to the metropolitan Church of that city, in the year of our Lord 433. At first, the deputies from Ravenna were dissatisfied at this decision of the Pope; but, having been told of the vision, they readily acquiesced in the divine will, and received the new archbishop with the greatest reverence.

Peter, therefore, being, though reluctant, consecrated archbishop, was conducted to Ravenna, where he was received with the greatest joy by the emperor Valentinian, and Galla Placidia the emperor's mother, and the whole

dixit, ut quando tantum oneris pro ipsorum salute subire non recusaret, student ipsi monitis suis obtemperare, divinisque præceptis non obsistere. Duorum sanctorum tunc ibi defunctorum corpora optimis unguentis condita sepelivit; Barbatiani videlicet presbyteri, et Germani Antissiodorensis episcopi, cujus etiam cucullam et cilicium sibi vindicavit in hæreditatem. Projectum et Marcellinum episcopos ordinavit. In Classe fontem exstruxit magnitudinis vero admirabilis, et templa quedam magnifica ædificavit, tum beato Andreæ apostolo, tum aliis sanctis. Ludos ab hominibus personatis cum variis saltationibus, Kalendis Januarii fieri solitos, concione cohibuit acerrima, ubi inter alia illud præclare dixit: Qui joculari voluerit cum diabolo, non poterit gaudere cum Christo. Jussu sancti Leonis Papæ primi scripsit ad Chalcedonense Concilium adversus hæresim Eutychetis. Respondit præterea ad Eutychem ipsum et alia epistola, quæ eidem Concilio in novis editionibus præfixa, et in annales ecclesiasticos relata fuit.

people. On his part, he told them that he asked of them but this, that since he had not refused this great burden for their salvation's sake, they would make it their study to follow his counsels, and to obey the commandments of God. He then buried in the city the bodies of two saints, after having embalmed them with the most precious perfumes; Barbatian, a priest, was one; and the other, Germanus, bishop of Auxerre, whose cowl and hair-shirt he claimed as his own inheritance. He ordained Projectus and Marcellinus bishops. In the town of Classis he erected a fountain of an incredible size, and built some magnificent churches in honour of several saints, of Saint Andrew among the rest. The people had a custom of assisting at certain games, on the first day of January, which consisted of theatrical performances and dances; the saint repressed these by the severity with which he preached against them. One of his expressions deserves to be handed down: He that would play with the devil, can never enjoy the company of Jesus. At the command of Pope St. Leo I., he wrote to the Council of Chalcedon against the heresy of Eutyches. He answered Eutyches himself by another epistle, which has been added to the acts of that same Council in the new editions, and has been inserted in the ecclesiastical annals.

Dum publice sermones haberet ad populum, adeo vehementer erat in dicendo, ut præ nimio ardore vox illi interdum defecerit: sicut contigit in concione mulieris hæmorrhoiisæ. Unde Ravenates commoti, tot lacrymis, clamoribus et orationibus locum repleverunt, ut postea ipse gratias ageret Deo, quod in lucrum amoris verterit damnum ejusdem sermonis. Cum tandem annos circiter decem et octo eam Ecclesiam sanctissime rexisset, laborum suorum finem adesse divinitus prænosens, in patriam se contulit; ubi sancti Cassiani templum ingressus, magnum diadema aureum, gemmis distinctum pretiosissimis offerens, super altare majus posuit; necnon aureum craterem et patenam argenteam, quam tum rabidi canis morsus, tum febres sanare expertum est, aqua inde demissa. Ex tunc Ravenates qui eundem secuti fuerant dimisit, admonens, ut in eligendo optimo pastore invigilarent attentè. Mox Deum humiliter precatus, et sanctum Cassianum patronum, ut benigne animam ejus exciperet, tertio Nonas Decembris, placide ex hac vita migravit, anno Domini circiter quadringentesimo quinquagesimo. Sacrum illius corpus communi totius civitatis fletu ac pietate prope corpus ejusdem sancti Cassiani honorifice conditum, nostris etiam temporibus religiose colitur: cujus ta-

In his sermones to the people he was so earnest, that at times his voice completely failed him, as in his sermon on the woman healed by our Lord, as mentioned in the ninth chapter of St. Matthew; on which occasion his people of Ravenna were so affected, and so moved to tears, that the whole church rang with their sobbings and prayers, and the saint afterwards thanked God that he had turned the failure of his speech into the gain of so much love. After having governed that Church, in a most holy manner, about eighteen years, and having received a divine warning that his labours were soon to end, he withdrew to his native town. There he visited the church of St. Cassian, and presented an offering of a large golden diadem, set with most precious stones, which he placed upon the high altar: he also gave a golden cup, and a silver paten, which imparts to water poured on it the virtue of healing the bites of mad dogs, and of assuaging fevers, as frequent instances have attested. He then took leave of those who had accompanied him from Ravenna, admonishing them to spare no pains in electing for their pastor him who was the most worthy. Immediately after this he turned in humble prayer to God, that, through the intercession of his patron St. Cassian, he would merci-

men brachium, auro et gemmis ornatum, Ravennam delatum in Ursicana æde veneratur.

fully receive his soul; and calmly passed out of this life, on the third of the Nones of December (Dec. 3), about the year 450. His holy body was buried, amidst the tears and prayers of the whole city, near the body of the same St. Cassian: there it is venerated even at this day; though Ravenna possesses and venerates one of the arms, which was enshrined in gold and gems and placed in the basilica Ursicana.

Holy pontiff, who didst open thy lips and pour out on the assembly of the faithful, in the streams of thy golden eloquence, the knowledge of Jesus, cast an eye of compassion on the Christians throughout the world, who are watching in expectation of that same God-Man, whose two Natures thou didst so courageously confess. Obtain for us grace to receive Him with the sovereign respect which is due to a God who comes down to His creatures, and with the loving confidence which is due to a Brother who comes to offer Himself in sacrifice for His most unworthy brethren. Strengthen our faith, most holy doctor! for the love we stand in need of comes from faith. Destroy the heresies which lay waste the vineyard of our Father; and uproot that frightful pantheism, which is the form under which the heresy thou didst combat is still among us. May the numerous Churches of the East abjure that heresy of Eutyches which reigns so supreme amongst them, and gives them the knowledge of the ineffable mystery of the Incarnation only to blaspheme it. Pray that the children of the Church may show to the judgements of the apostolic See that perfect obedience, to which thou didst so eloquently urge the heresiarch Eutyches, in the epistle thou didst address to him, and which

will ever be precious to the world : ' We exhort thee above all things, most honoured brother, that thou receive with obedience whatsoever has been written by the most blessed Pope of the city of Rome : for, blessed Peter, who lives and presides in his own See, shows the truth of faith to all them that seek it.' (Letter 25.)

THE SAME DAY

SAINT BARBARA, VIRGIN AND MARTYR

ALTHOUGH, in the Roman liturgy, St. Barbara is merely commemorated in the Office of St. Peter Chrysologus, yet the Church has approved an entire Office for the use of those Churches which honour the memory of this illustrious virgin in a special manner. The legend which follows, although of considerable weight, has not, consequently, the authority of those which are promulgated for the use of the whole Church, in the Roman breviary. Let us not, on this account, be less fervent in honouring this glorious martyr, so celebrated in the east, and whose feast has been for so many ages admitted, with more or less solemnity, into the Roman Church. The acts of her martyrdom, though not of the highest antiquity, contain nothing in them but what redounds to the glory of God and the honour of the saint. We have already shown the liturgical importance which attaches to St. Barbara in this season of Advent. Let us admire the constancy wherewith this virgin waited for her Lord, who came at the appointed hour, and was for her, as the Scripture speaks, a Spouse of blood, because He put the strength of her love of Him to the severest of all tests.

Barbara, virgo Nicomediensis, Dioscori nobilis sed superstitiosi hominis filia, per ea quæ visibilia facta sunt ad invisibilia, divina opitulante gratia, facile pervenit. Quapropter soli Deo rebusque divinis vacare cœpit. Eam pater, utpote forma venustiori nitentem, a quocumque virorum occursum tutari cupiens, turri inclusit: ubi pia virgo meditationibus et precibus addicta, soli Deo, quem sibi in sponsum elegerat, placere studebat. Oblata a patre pluries nobilium connubia fortiter sprexit. Pater vero per sui absentiam filię animum posse facilius emolliri confidens, jussit primo balneum extrui, ne quid ei deesset ad commoditatem; deinde peregre in exteras regiones profectus est.

Absente patre, jussit Barbara duabus fenestris quæ in turri erant, tertiam addi in honorem divinæ Trinitatis, labiumque balnei sacrosanctæ crucis signo muniri: sanctæ crucis signo munita, ubi rediens Dioscorus inspexit, audita novitatis causa, adeo in filiam excaudit ut stricto ense eam

Barbara, a virgin of Nicomedia, the daughter of Dioscorus, a nobleman but a superstitious pagan, came readily, by the assistance of divine grace, from the contemplation of the visible things of creation to the knowledge of the invisible. Wherefore, she devoted herself to God alone and to the things of God. Her father, desirous to preserve her from all danger of insult, to which he feared her great beauty might expose her, shut her up in a tower. There the pious virgin passed her days in meditation and prayer, studying to please God alone, whom she had chosen as her Spouse. She courageously rejected several offers of marriage, which were made to her, through her father, by rich nobles. But her father hoped that, by separating himself by a long absence from his child, her intentions would easily change. He first ordered that a bath should be built for her in the tower, so that she might want for nothing; and then he set out on a journey into distant countries.

During her father's absence, Barbara ordered that to the two windows already in the tower a third should be added, in honour of the blessed Trinity; and that on the edge of the bath the sign of the most holy cross should be drawn. When Dioscorus returned home,

appetens, parum abfuerit ut eam dire confoderet; sed præsto adfuit Deus; nam fugienti Barbaræ saxum ingens se patefaciens viam aperuit, per quam montis fastigium petero, et sic in specu latere potuit; sed paulo post quum a nequissimo genitore reperta fuisset, ejus latera pedibus dorsumque pugnibus immaniter percussit, et crinibus per loca aspera difficilesque vias raptam Marciano præsidi puniendam tradidit. Itaque ab ipso omnibus modis, sed incassum tentata nudam nervis cædi et inflictæ vulnera testulis confricari, deinde in carcerem trahi præcepit: ubi immensa luce circumdatus ei Christus apparens, mirifice confortatam in passionum tolerantia confirmavit: quod animadvertens Juliana matrona, ad fidem conversa ejusdem palmæ particeps effecta est.

and saw these changes, and was told their meaning, he became so incensed against his daughter, that he went in search of her with a naked sword in his hand, and, but for the protection of God, he would have cruelly murdered her. Barbara had taken to flight: an immense rock opened before her, and she found a path by which she reached the top of a mountain, and there she hid herself in a cave. Not long after, however, she was discovered by her unnatural father, who savagely kicked and struck her, and dragging her by the hair over the sharp rocks, and rugged ways, he handed her over to the governor Marcian, that he might punish her. He, therefore, having used every means to shake her constancy, and finding that all was in vain, gave orders for her to be stripped and scourged with thongs, to have her wounds scraped with potsherds, and then to be dragged to prison. There Christ, surrounded by an immense light, appearing to her, strengthened her in a divine manner for the sufferings she was yet to endure. A matron, named Juliana, who witnessed this, was converted to the faith, and became her companion in martyrdom.

Barbaræ demum ferreis ungibus membra laniantur, facibus latera incenduntur, et malleolis caput contunditur:

At length Barbara had her body torn with iron hooks, her sides burnt with torches, and her head bruised with

quibus in cruciatibus consortem solabatur, et hortabatur ut ad finem usque constanter certaret. Præcis tandem utrique uberibus, nudæ per loca publica tractæ, filiæque cervicem ipse scelestissimus pater, humanitatis expers, propriis manibus amputavit; cujus fera crudelitas non diu inulta remansit; nam statim eo ipso in loco fulmine percussus interiit. Corpus hujus beatissimæ virginis Justinus Imperator Nicomedia auferens, Constantinopolim primum transportavit. Illud idem, cum in progressu temporis ab Imperatoribus Constantino et Basilio impetrassent Veneti, Constantinopoli deductum in sancti Marci basilica fuit deinde solemniter collocatum. Postremo et ultimo, supplican- tibus Torcellano episcopo ejusque sorore abbatissa, ad ecclesiam monialium Sancti Joannis Evangelistæ Torcellanæ diœcesis, anno salutis millesimo nono defertur: ubi et honorifice conditum, perpetuo cultu ad præsens usque tempus summopere veneratur.

mallets. During these tortures she consoled her companion, and exhorted her to fight manfully to the last. Both of them had their breasts cut off, were dragged naked through the streets, and beheaded. The head of Barbara was cut off by her own father, who in his excessive wickedness had hardened his heart thus far. But his ferocious cruelty was not long left unpunished, for instantly, and on the very spot, he was struck dead by lightning. The emperor Justinus had the body of this most holy virgin translated from Nicomedia to Constantinople. It was afterwards obtained by the Venetians from the emperors Constantine and Basil; and having been translated from Constantinople to Venice, was deposited with great solemnity in the basilica of St. Mark. Lastly, at the earnest request of the bishop of Torcello and his sister, who was abbess, it was translated in the year of grace 1009, to the nuns' church of St. John the Evangelist, in the diocese of Torcello; where it was placed in a worthy sepulchre, and from that time has never ceased to be the object of most fervent veneration.

Such is the account of the life and martyrdom of the courageous virgin of Nicomedia. She is invoked in the Church against lightning, on account of the punishment inflicted by divine justice on her execrable

father. This same incident of the saint's history has suggested several Catholic customs: thus her name is sometimes given to the hold of men-of-war where the ammunition is stowed; she is the patroness of artillery men, miners, etc.; and she is invoked by the faithful against the danger of a sudden death.

Of the liturgical pieces, used in our western Churches in honour of St. Barbara, we will content ourselves with the following beautiful antiphon, composed in the days of chivalry.

ANTIPHON

O divinæ bonitatis im-
mensa clementia, quæ Bar-
baram illustravit vero cla-
ritatis lumine, ut terrenæ
dignitatis contempto splen-
dore, divinitatis conscia ef-
fici mereretur: hæc velut
lilium inter spinis enituit,
et lux in tenebris eluxit.
Alleluia.

O immeasurable mercy of
divine goodness, which did
enlighten Barbara with the
brightness of the true light,
making her worthy, by her
contempt for what was daz-
zling in earthly grandeur, to
be admitted to a union with
God! As the lily among
thorns, as light in darkness,
so shone Barbara. Alleluia.

The Greek Church is profuse in its praises of St. Barbara. We will take from the *Menæa* a few out of the many strophes which are sung in honour of the holy martyr:

HYMN OF THE GREEK CHURCH

Quando coram te, vene-
randa martyr Barbara, dul-
cis mors apparuit, gaudens
et festinans cursum com-
plevisti, impiique genitoris
injustis manibus sacrificata
es, et Deo oblata es victima:
unde vere prudentium vir-
ginum conjuncta choris, tui
Sponsi contemplaris splen-
dorem.

When welcome death came
before thee, O venerable mar-
tyr Barbara! joyously and
nimblely didst thou run thy
course, and being immolated
by the wicked hands of an
impious parent, thou wast
offered a victim to God.
Now, therefore, art thou in
the choir of the truly wise
virgins, and contemplatest
the beauty of thy Spouse.

Agna tua, Jesu, magna voce clamat: Te, Sponse mi, desidero, et quærens te pugno, et confixa sum et consepulta tuo baptismati, et patior propter te, ut regnem tecum; et morior pro te, ut et vivam in te: igitur ut sacrificium irreprehensibile suscipe amanter sacrificatam tibi. Illius precibus, ut misericors, salva animas nostras.

E spinosa exorta radice, rosa sacratissima, Ecclesiam suaviter inodorans, te rubore prælii per sanguinem purpuratam, gloriosa Barbara, nunc dignissime beatam celebramus.

Non deliciarum jucunditas, non pulchritudinis flos, neque divitiæ, neque juventutis voluptates te mulserunt, Barbara gloriosa, Christo desponsata, pulcherrima virgo.

In certamine tuo omnes obstupescisti; nam tolerasti tyrannorum cruciatus, vincula, tormenta, Barbara celeberrima; quapropter et corona Deus te donavit quam desiderasti: cum animo curristi, et ille sanam te fecit.

Sponsum tuum Christum adamata, lampadis tuæ fulgore preparato, virtutibus refulsisti, laude digna: unde ingressa es cum eo ad nuptias, ab eo recipiens certaminis coronam: sed a periculis libera nos cele-

This lamb of thine, O Jesus, cries to thee with a loud voice: Thee, O my Spouse, do I desire, thee do I seek by my combat; I am immolated and buried in thy baptism; I suffer for thee, that I may reign with thee; I die for thee, that I may live in thee; receive me, therefore, as an unreserved sacrifice lovingly sacrificed to thee. Save our souls, O merciful Jesus, by her prayers.

Glorious Barbara! most sacred rose grown out of a thorny stem, sweetly perfuming the Church, and ruddy by the blood of thy battle! we this day most fervently proclaim thee blessed.

Neither the sweetness of luxury, nor the flower of beauty, nor riches, nor the pleasures of youth, could rob thee of thy energy, O glorious Barbara, most fair virgin, espoused to Christ.

All stood in amazement at witnessing thy combat; for thou didst endure the tortures, and chains, and cruelties, of thy persecutors, O Barbara, of wide-world fame! Therefore, did God give thee the crown thou didst covet; thou didst run thy course with courage, and he healed thee.

Full of love for Jesus thy Spouse, thy bright lamp was well trimmed, and thy virtues shed forth their splendour, O virgin worthy of praise! Therefore didst thou enter in with Christ to the marriage-feast, and he

brantes, Barbara, tui memoriam.

Tribus ostiolis lavacrum illustrari jubens mystice indicasti Baptisma, O Barbara, Trinitatis lumine animabus splendidam suppetens purgationem.

Furore terribili patris declinato, Barbaram statim se scindens mons recepit, ut olim illustrem protomartyrem Theclam, miraculum operante Christo.

Gladio te, martyr Barbara, immolans pater, Abraham alter, sed diabolo favit.

Apparuit Christus in lumine inaccessibili tibi inclusa, O Barbara, in carcere, ut confidentem te incitans et vibices sanans et lætitiæ præbens: unde alas accepisti Sponsi tui amore.

Angelus fulgidus te, propter Christum denudatam veneranda Barbara, vestivit, ut sponsam, veste splendida quæ vulnera texit; stolam enim induisti divinam afferentem mutationem.

Demonstrata est evidenter, Christe, prophetia tua adimpleta: pater namque filiam ad cædem tradit, ipse artifex jugulationis; qui improbus

wreathed thee with the crown of thy combat. We celebrate thy memory, O Barbara! Deliver us from danger.

By those three apertures, which thou wouldst have to thy bath, thou didst symbolize, O Barbara, the mystery of Baptism, which, by the light of the Trinity, imparts to our souls a cleansing that illuminates.

Fleeing the terrible violence of her father, a rock immediately opened a reception of safety to Barbara, as happened heretofore to the illustrious protomartyr of her sex, Thecla, for whom Christ worked a like miracle.

O martyr Barbara! thou wast sacrificed with a sword, by thy father; like in this to Abraham, but his devotedness was to the devil.

Jesus appeared to thee, O Barbara, in thy prison: he was surrounded by light inaccessible, but he came to animate thy confidence, heal thy wounds and make thee glad: this gave wings to thy love of thy Lord.

When for Christ's sake thou wast stripped of thy garments, O venerable Barbara! a bright angel clothed thee, as a bride, with a splendid robe, which covered thy wounds; for thou hast put on the stole which gives creatures a divine transformation.

Thy prophecy, O Christ, has been evidently fulfilled: for the father delivers his daughter up to death, nay himself becomes her mur-

genitor tuæ martyris stupendo modo e cælo igne consumitur.

Athleticam ingressa viam, paternam renuisti voluntatem, tota honorabilis, et virgo quidem sapiens lampadem ferens, egressa es ad mansiones Domini tui; et ut martyr generosa, gratiam accepisti sanandi carnis putidam pestilentiam: et nos hymnicantes te spiritualibus doloribus libera, tuis ad Deum precibus.

derer; but this cruel parent of thy martyr is, in a wonderful manner, consumed by fire from heaven.

Thou, most honoured virgin, having entered the path of combatants, didst resist thy father's demands, and, as a wise virgin bearing her lamp, thou didst go into the mansions of thy Lord; he gave thee, O generous martyr, the power to drive away pestilence; pray to God for us who hymn thy praises, and deliver us from our spiritual diseases.

To this the voice of so many Churches we join ours, O faithful virgin! and though we are unworthy, yet do we offer thee our praise and our prayers. Behold! our Lord cometh, and the darkness of the night is upon us; give to our lamp both the light which will guide us, and the oil which will keep in the light. Thou knowest that He who came for love of thee, and with whom thou art now united for all eternity, is coming to visit us too; pray for us that nothing may keep us from receiving Him. May we go towards Him courageously and swiftly as thou didst; and being once with Him, may we never be separated from Him again, for He is the centre where we creatures find our only rest. Pray also, O glorious martyr, that the faith in the blessed Trinity may be ever increasing in this world. May our enemy, satan, be confounded by every tongue confessing the threefold light, and the triumphant cross which sanctifies the waters of Baptism. Remember, O blessed Barbara, thou bride of Jesus, that He has put in thy gentle hands the power not of hurling, but of staying and averting, the thunderbolt. Protect our ships against the fires of heaven and of war. Shield by thy

protection the arsenals where are placed the defences of our country. Hear the prayers of them that invoke thee, whether in the fierceness of the storm, or in the dark depths of the earth ; and save us all from the awful chastisement of a sudden death.

Let us consider how the various nations on the face of the earth, though differing in customs, and speech, and interests, are all united in the expectation of a Deliverer soon to come. Neither the frightful corruption of morals, nor the long ages which have passed since the promises were given, have been able to efface the tradition, or the hope it inspired. At the very time when the world seems crumbling into dissolution, a strong symptom of vigour is evinced, and from one end of the earth to the other there is heard this cry : The King of the universe is soon to appear ; a new empire, holy and everlasting, is to bring all peoples into one. It is thus, O Jesus ! that Jacob prophesied on his dying bed, when he said, speaking of Thee : ‘ He shall be the expectation of nations.’¹ Men have, indeed, searched after, and found, the way to the lowest degradation ; but they could not prevent the fulfilment of this prophecy : and by their expectation of a happier state of things, they themselves fulfil it ; and by fulfilling it, are confessing that their misery has no remedy save Thyself. Come, then, O Son of God ! and cherish this ray of hope of the ancient world, which renders Thee this its only homage, even whilst falling under the weight of its own wretchedness. The expectation of a Deliverer is the bond of union between the two great divisions of the human race, those who preceded and those who have lived since Thy Nativity. But if the pagan world, from the depth of its vices and errors, could sigh after Thee, O Jesus ! what shall we not do, who have inherited what was promised, now that

¹ Gen. xlix. 10.

Thou art preparing to come and take possession of our souls? We already know Thee, for Thou hast initiated us into Thy mysteries; we cannot do less, dear Jesus! we are longing for Thee during these days of Advent. When the beautiful day of Thy visit comes, mayst Thou find that Thy love is already in our hearts. Make our expectation more fervid, increase our faith, and come!

A RESPONSORY OF ADVENT

(The Roman breviary, Matins of the first Sunday)

R. Salvatorem expectamus Dominum Jesum Christum; * Qui reformabit corpus humilitatis nostræ configuratum corpori claritatis suæ. *V.* Sobrie, juste, et pie, vivamus in hoc sæculo, expectantes beatam spem, et adventum gloriæ magni Dei, * Qui reformabit corpus humilitatis nostræ configuratum corpori claritatis suæ.

R. We look for the Saviour, our Lord Jesus Christ; * Who will reform the body of our lowliness made like to the body of his glory. *V.* Let us live soberly, and justly, and piously in this world, looking for the blessed hope and coming of the glory of the great God, * Who will reform the body of our lowliness made like to the body of his glory.

DECEMBER 5

COMMEMORATION OF ST. SABAS, ABBOT

THE Roman Church confines herself to-day to the Office of the feria : but to that she joins a commemoration of St. Sabas, abbot of the celebrated laura of Palestine which still exists under his name. This saint, who died in 533, is the only one of the monastic Order of whom the Church makes any mention in her liturgy during the whole period of Advent ; we might even say that he is the only simple confessor whose name occurs in the calendar of this part of the year : for, as regards St. Francis Xavier, the glorious title of apostle of the Indies puts him in a distinct class of saints. Here, again, we should recognize divine Providence, which has selected for these days of preparation for Christmas, those saints whose characteristic virtues would make them our fittest models in this work of preparation. We have the feasts of apostles, pontiffs, doctors, virgins : Jesus, the Man-God, the King and Spouse of men, is preceded by this magnificent procession of the noblest of His servants : simple *confession* has but a single representative, the anchorite and cenobite Sabas, who, by his profession of the monastic life, is of that family of holy solitaries, which began with the prophet Elias under the old Testament, and continued up to the time of St. John the Precursor, who was one of its members, and will continue on, during the new Covenant, until the last coming of Jesus. Let us, then, honour this holy abbot, towards whom the Greek Church professes a filial veneration, and under whose invocation Rome has consecrated one of her

churches. Let us beg his prayers by this Collect of the holy liturgy ·

COLLECT

<p>Intercessio nos, quæsumus, Domine, beati Sabbæ abbatis commendet, ut quod nostris meritis non valemus, ejus patrocinio assequamur. Per Christum Dominum nostrum. Amen.</p>	<p>May the intercession, we beseech thee, O Lord, of the blessed abbot Sabas recommend us to thee; that what we cannot hope for through our own merits, we may obtain by his prayers. Through Christ our Lord. Amen.</p>
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O Sabas, thou man of desires! in thy expectation of that Lord, who has bidden His servants watch until He come, thou didst withdraw into the desert, fearing lest the turmoil of this world might distract thy mind from its God. Have pity on us who are living in the world, and are so occupied in the affairs of that world, and yet who have received the commandment, which thou didst so take to heart, of keeping ourselves in readiness for the coming of our Saviour and our Judge. Pray for us, that when He comes we may be worthy to go out to meet Him. Remember also the monastic state, of which thou art one of the brightest ornaments; raise it up again from its ruins; let its children be men of prayer and faith, as of old; let thy spirit be among them, and the Church thus regain, by thy intercession, all the glory which is reflected on her from the sublime perfection of this holy state.

Let us look again at the prophecy of Jacob. The holy patriarch not only foretells that the Messiah will be the Expectation of nations; he adds that, when this promised Deliverer comes, the sceptre will have been taken away from Juda.¹ This oracle is now fulfilled. The flag of Cæsar Augustus floats on the ramparts of Jerusalem. The temple is still un-

¹ Gen. xlix. 10.

touched ; the abomination of desolation stands not yet in the holy place ; sacrifices are there still offered up to God ; but then, the true temple of God, the Incarnate Word, has not yet been built ; the Synagogue has not denied Him, who was her expectation ; the Victim, that was to supersede all others, has not been immolated. Yet, Juda has no chief of her own race ; Cæsar's coin is current throughout all Palestine ; and the day is not far off when the leaders of the Jewish people will own, in the presence of the Roman governor, that they have not the power to put any man to death.¹ So that there is now no king upon the throne of David and Solomon, that throne which was to abide for ever. O Jesus ! Son of David, and King of peace, now is the time when Thou must show Thyself and take possession of the sceptre which has been taken in battle from the hand of Juda, and put, for a time, into that of an emperor. Come ! for Thou art King, and the psalmist, Thy ancestor, thus sang of Thee : ' Gird Thy sword upon Thy thigh, O Thou Most Mighty ! With Thy comeliness and Thy beauty set out, proceed prosperously, and reign, because of truth and meekness and justice, and Thy right hand shall conduct Thee wonderfully. Thy arrows are sharp : under Thee shall people fall : Thy arrows shall go into the hearts of the King's enemies. Thy throne is for ever and ever ; the sceptre of Thy kingdom is a sceptre of uprightness. . . . God, Thy God, hath anointed Thee, O Christ ! who takest thence Thy name, with the oil of gladness above Thy fellows, who have been honoured with the name of king.'² When Thou hast come, O Messias ! men will be no more as sheep going astray without a shepherd ; there will be but one fold, in which Thou wilt reign by love and justice, for all power will be given unto Thee in heaven and on earth. When, in the hour of Thy Passion, Thy enemies shall ask Thee :

¹ St. John xviii. 31.

² Eccl. xlv.

'Art Thou King?' Thou wilt answer them in all truth: 'Verily, I am.'¹ Come, dearest King, and reign over our hearts; come, and reign over this world, which is Thine because Thou didst create it, and will soon be Thine because Thou wilt have redeemed it. Reign, then, over this world, and delay not the manifestation of Thy royal power until the day of which it is written: 'He will break kings in the day of His wrath';² reign from this very hour, and let all people fall at Thy feet and adore Thee in one grand homage of love and obedience.

SEQUENCE FOR THE TIME OF ADVENT

(Composed in the eleventh century, and taken from the ancient Roman-French missals)

Qui regis sceptrā forti dex- tra solus cuncta;	O thou that, in the might of thy right hand, alone rulest over all sceptres,
Tu plebi tuam ostende magnam excitando poten- tiam;	Raise up thy great power, and show it to the people,
Præsta illi dona salutaria.	To whom grant the gifts of salvation.
Quem prædixerunt pro- phetica vaticinia, A clara poli regia,	Jesus whom the oracles of the prophets foretold, Send him from the bright palace of heaven,
In nostra Jesum mitte, Domine, arva. Amen.	Send him, O Lord, into our land. Amen.

¹ St. John xviii. 37.

² Ps. cix. 5.

DECEMBER 6

ST. NICHOLAS, BISHOP OF MYRA
AND CONFESSOR

DIVINE Wisdom has willed that on the way which leads to the Messiah, our great High Priest, there should be many pontiffs to pay Him the honour due to Him. Two Popes, St. Melchiades and St. Damasus ; two holy doctors, St. Peter Chrysologus and St. Ambrose ; two bishops, St. Nicholas and St. Eusebius ; these are the glorious pontiffs who have been entrusted with the charge of preparing, by their prayers, the way of the Christian people towards Him, who is the sovereign Priest according to the order of Melchisedech. As each of their feasts comes we will show their right to have been thus admitted into the court of Jesus. To-day the Church celebrates with joy the feast of the great thaumaturgus Nicholas, who is to the Greek Church what St. Martin is to us. The Church of Rome has honoured the name of Nicholas for nearly a thousand years. Let us admire the wonderful power which God gave him over creation ; but let us offer him our most fervent congratulations for that he was permitted to be one of the three hundred and eighteen bishops, who proclaimed, at Nicæa, that the Word is consubstantial with the Father. The humiliations of the Son of God did not scandalize him. Neither the lowliness of the flesh, which the sovereign Lord of all things assumed to Himself in the womb of the Virgin, nor the poverty of the crib, hindered him from confessing the Son of Mary to be Son of God, equal to God ; and for this reason, God has glorified this His servant, and given him the power to obtain, each year, for the children of the Church, the grace of receiving this same Jesus, the Word, with simple faith and fervent

love. Let us now listen to the eulogy of St. Nicholas, which the Roman Church has inserted in her liturgy.

Nicolaum, illustri loco Pataræ in Lycia natum, parentes a Deo precibus impetrarunt. Cujus viri sanctitas, quanta futura esset, jam ab incunabulis apparuit. Nam infans, quum reliquos dies lac nutricis frequens sugeret, quarta et sexta feria semel dumtaxat, idque vesperi, sugebat: quam jejunii consuetudinem in reliqua vita semper tenuit. Adolescens parentibus orbatus, facultates suas pauperibus distribuit. Cujus illud insigne est Christianæ benignitatis exemplum, quod quum ejus civis egens tres filias jam nobiles in matrimonio collocare non posset, earumque pudicitiam prostituere cogitaret: re cognita, Nicolaus noctu per fenestram tantum pecuniæ in ejus domum injecit, quantum unius virginis doti satis esset: quod quum iterum et tertio fecisset, tres illæ virgines honestis viris in matrimonium datæ sunt.

Quum vero se totum Deo dedisset, in Palæstinam profectus est, ut loca sancta viseret, et præsens veneretur. Qua in peregrinatione navem conscendens sereno cælo et tranquillo mari, horribilem nautis tempestatem

Nicholas was born of a noble family at Patara, in the province of Lycia. His birth was the fruit of his parents' prayers. Evidences of his great future holiness were given from his very cradle. For when he was an infant, he would take his food only once on Wednesdays and Fridays, and then not till evening; whilst on all other days he frequently took the breast: he kept up this custom of fasting during the rest of his life. Having lost his parents when he was a boy, he gave all his goods to the poor. Of his Christian kindheartedness there is the following noble example. One of his fellow-citizens had three daughters; but being too poor to obtain them an honourable marriage, he was minded to abandon them to a life of prostitution. Nicholas having come to know the case, went to the house during the night, and threw in by the window a sum of money sufficient for the dower of one of the daughters; he did the same a second and a third time; and thus the three were married to respectable men.

Having given himself wholly to the service of God, he set out for Palestine, that he might visit and venerate the holy places. During this pilgrimage, which he made by sea, he foretold to the mariners on embarking,

prædixit: moxque ortam, quum essent omnes in summo periculo, orans mirabiliter sedavit. Unde quum domum reversus singularis sanctitatis omnibus documenta præberet, Dei admonitu Myram, quæ Lyciæ metropolis erat, venit: quo tempore ejus urbis episcopo mortuo, provinciales episcopi de successore deligendo consultabant. Itaque in ea deliberatione divinitus admoniti sunt, ut eum eligerent, qui postridie mane primus in ecclesiam ingrederetur, Nicolaus nomine. Qua observatione adhibita, in ecclesiæ janua deprehensus est Nicolaus, et summo omnium consensu Myræ episcopus creatur. In episcopatu castitatem, quam semper coluerat, gravitatem, orationis assiduitatem, vigilias, abstinentiam, liberalitatem et hospitalitatem, in adhortando mansuetudinem, in reprehendendo severitatem, perpetuo adhibuit.

Viduis et orphanis pecunia, consilio, opere non defuit: oppressos adeo sublevavit, ut etiam tres tribunos, per calumniam a Constantino Augusto condemnatos, qui se

though the heavens were then serene and the sea tranquil, that they would be overtaken by a frightful storm. In a very short time the storm arose. All were in the most imminent danger, when he quelled it by his prayers. His pilgrimage ended, he returned home, giving to all men example of the greatest sanctity. He went, by an inspiration from God, to Myra, the metropolis of Lycia, which had just lost its bishop by death, and the bishops of the province had come together for the purpose of electing a successor. Whilst they were holding council for the election, they were told by a revelation from heaven, that they should choose him who, on the morrow, should be the first to enter the church, his name being Nicholas. Accordingly, the requisite observations were made, when they found Nicholas to be waiting at the church door: they took him, and, to the incredible delight of all, made him the bishop of Myra. During his episcopate, he never flagged in the virtues looked for in a bishop; chastity, which indeed he had always preserved, gravity, assiduity in prayer, watchings, abstinence, generosity, and hospitality, meekness in exhortation, severity in reproving.

He befriended widows and orphans by money, by advice, and by every service in his power. So zealous a defender was he of all who suffered oppression, that, on

propter famam miraculorum ejus orationibus, longissime absenti, commendarant, adhuc vivens, quum imperatori, minaciter eum terrens, apparuisset, liberaverit. Quum vero contra edictum Diocletiani et Maximiani Christianæ fidei veritatem Myræ prædicaret, ab imperatorum satellitibus comprehensus, et longissime abductus in carcerem conjectus est; ubi fuit usque ad Constantinum imperatorem: cujus jussu ex custodia ereptus, Myram rediit. Mox ad Nicænum Concilium se contulit: ubi cum trecentis illis decem et octo patribus Arianam hæresim condemnavit. Inde reversus ad episcopatum, non ita multo post instante morte, suspiciens in cælum, quum angelos sibi occurrentes intueretur, illo psalmo pronunciat: In te, Domine, speravi, usque ad eum locum: In manus tuas commendo spiritum meum: in cœlestem patriam migravit. Ejus corpus Barium in Apulia translatum, ibidem summa celebritate ac veneratione colitur.

one occasion, three tribunes having been condemned by the emperor Constantine, who had been deceived by calumny, and having heard of the miracles wrought by Nicholas, they recommended themselves to his prayers, though he was living at a very great distance from that place: the saint appeared to Constantine, and looking angrily upon him, obtained from the terrified emperor their deliverance. Having, contrary to the edict of Diocletian and Maximian, preached in Myra the truth of the Christian faith, he was taken up by the servants of the two emperors. He was taken off to a great distance and thrown into prison, where he remained until Constantine, having become emperor, ordered his release, and the saint returned to Myra. Shortly afterwards, he repaired to the Council which was being held at Nicæa; there he took part with the three hundred and eighteen fathers in condemning the Arian heresy. Scarcely had he returned to his see, than he was taken with the sickness of which he soon died. Looking up to heaven, and seeing angels coming to meet him, he began the psalm, 'In thee, O Lord, have I hoped;' and having come to those words, 'Into thy hands I commend my spirit,' his soul took its flight to the heavenly country. His body, having been translated to Bari in Apulia, is the object of universal veneration.

Almost all the breviaries of the Latin Church, up to the seventeenth century, contain most fervent praises of the virtues and miracles of St. Nicholas, and give the beautiful Office of the holy bishop, which was composed about the twelfth century. We have spoken elsewhere of this Office as regards the music ; at present we will only mention its being drawn up exclusively on the Acts of St. Nicholas, and its being more explicit on some circumstances of the saint's life than is the legend of the Roman breviary. The following portions of this Office dwell with complacency on a fact which is not mentioned in our liturgy : we mean the miraculous oil, which, for almost eight hundred years, has flowed without ceasing from the tomb of the holy bishop, and by means of which God has frequently wrought miracles. The responsory and antiphon which we give are upon the miracle of the oil itself. They were formerly so familiar to the faithful, that in the thirteenth century their music was sung to the responsory *Unus Panis*, and to the antiphon *O quam suavis est*, of the Office of Corpus Christi.

RESPONSORY

R. Ex ejus tumba marmorea sacrum resudat oleum, quo liniti sanantur cæci : * Surdis auditus redditur et debilis quisque sospes recreditur. *V.* Catervatim ruunt populi cernere cupientes, quæ per eum fiunt mirabilia. * Surdis auditus redditur ; et debilis quisque sospes recreditur.

R. From his marble tomb there flows a holy oil, wherewith the blind are anointed and healed : * The deaf recover their hearing : and the weak return home strong. *V.* The people rush in crowds, desiring to witness the wonderful works which are done by him. * The deaf recover their hearing : and the weak return home strong.

ANTIPHON

O Christi pietas omni prosequenda laude ! Quæ sui famuli Nicolai merita longe

Oh ! the mercy of Christ, worthy of all our praise ! which makes known, through

latequo declarat: nam ex
tumba ejus oleum manat,
cunctosque languidos sanat.

the length and breadth of the
world, the merits of his ser-
vant Nicholas: for from his
tomb there flows an oil, and
it heals all that are infirm.

HYMN I

Pange lingua Nicolai
Præsulis præconium,
Ut nos summus Adonai,
Rex et Pater omnium,
Ad salutis portum trahi
Faciât per Filium.

Dum penderet ad mamil-
lam
Matris, ab infantia,
Quarta semel bibit illam,
Atque sexta feria;
Ne per lactis puer stillam
Solveret jejunia.

Sublimatus ad honorem
Nicolaus præsulis,
Pietatis ita rorem
Cunctis pluit populis,
Ut vix parem aut majorem
Habeat in sæculis.

Auro dato, violari
Virgines prohibuit;
Far in fame, vas in mari,
Servat et distribuit;
Qui timebant naufragari,
Nautis opem tribuit.

A defunctis suscitatur
Furtem qui commiserat;
Et Judæus baptizatur,
Furtumque recuperat;
Illi vita restauratur;
Hic ad fidem properat.

Nicolae, sacerdotum
Decus, honor, gloria,
Plebem omnem, clerum to-
tum,

Tell, O my tongue, the
praise of the pontiff Nicholas;
that so the sovereign Adonai,
the King and Father of all
creatures, may grant us to
be brought by his Son, to
the port of salvation.

When yet a babe at his
mother's breast, he took it
but once on each fourth and
sixth feria, nor would the
child break his fast by one
drop of milk.

Elevated to the dignity of
pontiff, Nicholas so abund-
antly gave to all men the
dew of piety, that scarce
could any age find a better
or so good a pastor.

He gives his gold to secure
virgins their treasure; he
distributes corn to the people
in a famine; he brings up
from the depths of the sea a
vase that had fallen in; he
brings help to mariners who
were well nigh to shipwreck.

He brings to life a dead
man who had committed a
theft; the Jew is baptized
and recovers what had been
stolen from him; the one is
restored to life; the other is
brought to the faith.

Nicholas! thou fair gem,
and honour, and glory of the
priesthood! help by thy
gracious intercession the

Mentes, manus, labia,
Ad reddendum Deo votum,
Tua juvet gratia.

Sit laus summæ Trinitati,
Virtus et victoria,
Quæ det nobis ut beati
Nicolai gaudia
Assequamur laureati,
Post vitam in patria.
Amen.

whole people, the whole clergy; that their minds, and hands, and lips, may pay their tribute to our God.

Praise, power, and triumph, to the most high Trinity! May it give us to come, after this life, with our laurel wreaths upon us, to the joys which Nicholas the blessed possesses in our country of heaven. Amen.

HYMN II

Cleri patrem et patronum
Nicolaum prædicet,
Læte promens vocis sonum
Clerus, et magnificet:
Se cor promptum, se cor
pronum
Sono vocis ampliet.

Græcus omnis et Latinus,
Lingua, tribus, natio:
Orbis terræ, maris sinus,
Sexus et conditio;
Hospes, cives, peregrinus,
Pari psallat studio.

Semper dedit, dat et dabit
Cunctis beneficia
Præsul, cujus nomen abit
Numquam e memoria;
Quisque mcestus germinat,
bit,
Florens sicut lilia.

Hic in carne constitutus
Carnis spernens opera,
Nihil agens aut locutus,
Nisi salutifera;
Vinclis carnis absolutus,
Tandem scandit æthera.

Quæ sit virtus charitatis
Hoc præsentis sæculo,

Let the clergy joyfully raise their voice in song, and magnify Nicholas the father and patron of the clergy; and let their chants give fresh devotion to their already fervent and docile heart.

Let the Greeks, and Latins, and every tongue and tribe and nation; let the sea, and land; let all, whatever their sex or condition, guest or citizen or stranger, sing the praises of Nicholas with one like enthusiasm.

This pontiff, whose name is immortal in the memory of men, ever gave, gives, and will give favours to all; he will make him, who was pining away in grief, bloom in joy as a lily.

Whilst living in the flesh he spurned the deeds of the flesh; he did nothing and spoke nothing but what was unto salvation: and now, having been loosed from the bonds of the flesh, he has mounted to the starry realms.

How great is the power of his charity, even in this very

Oleum declarat satis,
 Quod manat de tumulo ;
 Et dat munus sanitatis
 Imploranti populo.

Sit laus summæ Trinitati,
 Virtus et victoria,
 Quæ det nobis ut beati
 Nicolai gaudia
 Assequamur laureati,
 Post vitam in patria.
 Amen.

age, is plainly enough manifested by the oil which flows from his tomb, giving to all people, that ask it, the boon of health.

Praise, power, and triumph to the most high Trinity. May it give us to come, after this life, with our laurel wreaths upon us, to the joys which Nicholas the blessed possesses in our country of heaven. Amen.

It was impossible for Adam of Saint-Victor to remain silent in the praise of St. Nicholas. The Churches, in the middle ages, received from him the following beautiful sequence.

SEQUENCE

Congaudentes exsultemus
 Vocali concordia,
 Ad beati Nicolai
 Festiva solemnia.
 Qui in cunis adhuc jacens,
 Servando jejunia ;
 A papillis cœpit summa
 Promereri gaudia.

Adolescens amplexatur
 Litterarum studia,
 Alienus et immunis
 Ab omni lascivia.
 Felix Confessor,
 Cujus fuit dignitatis
 Vox de cœlo nuntia.
 Per quam provectus,
 Præsulatus sublimatur
 Ad summa fastigia.
 Erat in ejus animo
 Pietas eximia,
 Et oppressis impendebat
 Multa beneficia.

With our hearts and songs in unison, let us exult on this festive solemnity of blessed Nicholas.

When a babe in his cradle, he began to fast,
 And thus deserved, before weaned from the breast, the joys of heaven.

He enters, when a boy, upon a course of studies,
 Yet follows not, yet knows not, impurity.

Blessed confessor indeed, whose worth was known by a message from heaven,

At whose bidding he was promoted and exalted to the supreme dignity of pontiff.

There was in his soul the most tender compassion, which prompted him to bestow continual benefits on those who suffered oppression.

Auro per eum virginum
Tollitur infamia,
Atque patris earumdem
Levatur inopia.

Quidam nauatæ navigantes
Et contra fluctuum
Sævitiâ luctantes,
Navi pene dissoluta ;

Jam de vita desperantes,
In tanto positi
Periculo : clamantes
Voce dicunt omnes una :

O beate Nicolae,
Nos ad maris portum trahe
De mortis angustia.

Trahe nos ad portum
maris :

Tu qui tot auxiliaris
Pietatis gratia.

Dum clamarent, nec in-
cassum,
Ecce quidam, dicens : Ad-
sum

Ad vestra præsidia.

Statim aura datur grata :
Et tempestas fit sedata,
Quieverunt maria.

Ex ipsius tumba manat
Unctionis copia :

Quæ infirmos omnes sanat
Per ejus suffragia.

Nos qui sumus in hoc
mundo

Vitiorum in profundo
Jam passi naufragia,

Gloriose Nicolae,
Ad salutis portum trahe,
Ubi pax et gloria.

Ipsam nobis unctionem
Impetres a Domino,
Prece pia :

Quæ sanavit læsionem
Multorum peccaminum
In Maria.

He averted infamy from
virgins by the gold he gave ;
and by the same he relieved
their father's poverty.

Some mariners had set
sail ; when a furious storm
attacked them, and their
bark was well-nigh wrecked :

Despairing of life, and in
this extreme danger, they cry
out with one voice, saying :

'O holy Nicholas ! help
us out of these straits of
death, and lead us into har-
bour !

'Yea, lead us into har-
bour, thou whose kind heart
is ever ready to help them
that are in affliction.'

They prayed ; nor was it
in vain : for lo ! a voice was
heard saying : 'I am here to
help you.'

Straightway arose a fa-
vourable wind : the storm
was lulled : the sea was calm.

From his tomb there flows
an abundant oil :

It heals all kinds of sick-
ness, through the intercession
of the saint.

We who are now living in
this world, have already suffer-
ed shipwreck in the sea of
sin :

Ah ! glorious Nicholas,
lead us into the harbour of
salvation, where there is
peace and glory.

There is an unction, which
thy merciful prayers must get
us from the Lord :

It is that unction which
healed the wound of Mag-
dalene's many sins.

Hujus festum celebrantes
Gaudeant per sæcula ;

Et coronet eos Christus
Post vitæ curricula.
Amen.

May they that keep this
feast come to the eternal
joys ;

And may Jesus crown
them after this life is run.
Amen.

But none of the sequences of St. Nicholas was so popular as the one we now give. It is to be found in a great many processions up to the seventeenth century, and on its model were composed innumerable others, which, though drawn up in praise of various patrons, not only kept the measure and the melody, but the very expressions, ingeniously turned here and there, of the sequence of St. Nicholas.

SEQUENCE

Sospitati dedit ægros
Olei perfusio.

Nicolaus naufragantium
Aduit præsidio.

Relevavit a defunctis
Defunctum in bivio.

Baptizatur auri viso
Judæus indicio.

Vas in mari mersum, patri
Redditur cum filio.

O quam probat sanctum
Dei

Farris augmentatio.

Ergo laudes Nicolao
Concinat hæc concio.

Nam qui corde poscit illum
Propulsato vitio,
Sospes regreditur.

Amen.

The sick are restored to
health by the miraculous
oil.

They who are in danger of
shipwreck are delivered by
Nicholas' prayers.

He raised from amongst
the dead a corpse which lay
on the road.

A Jew asks for baptism, on
witnessing the miraculous re-
covery of his money.

A vase that had sunk in
the deep sea, and a child that
was lost to his father, are
both recovered.

Oh how great a saint did he
appear by multiplying corn
in a famine !

Let, then, this congrega-
tion sing the hymns of
Nicholas' praise ;

For all who pray to him
with earnest hearts, will go
back cured of their spiritual
ailments.

Amen.

But no Church has evinced such enthusiasm for St. Nicholas as the Greek Church in its Menæa. The illustrious thaumaturgus was evidently one of the firmest hopes of the Byzantine empire, and Constantinople transmitted the same confidence to Russia, which even to this day professes great devotion to St. Nicholas. We extract, as usual, a few stanzas from the sacred chants which the Church of St. Sophia anciently sang in the Greek language, and which the gilded domes of Moscow re-echo still, every year, in Slavonic.

HYMN TO ST. NICHOLAS

(Taken from the Menæa of the Greeks)

Myræ quidem habitasti,
et myrrham seu unguentum
vere demonstrasti, unguento
unctus spirituali, sancte Ni-
colae, summe Christi archie-
rarcha, et ungis facies illorum
qui cum fide et amore tui
celebrandam memoriam sem-
per perficiunt; solvens eos
ab omni necessitate, et peri-
culo, et tribulatione, pater,
in tuis ad Dominum preci-
bus.

Victoria populi vere no-
mine proprio demonstratus
es in tentationibus potens,
sancte Nicolae, summe Chri-
sti sacerdos; nam passim
invocatus, velociter prævenis
eos qui cum amore ad tuum
præsidium confugiunt; tu
enim die ac nocte cum fide
visus, salvas eos a tentationi-
bus et necessitatibus.

Thou didst dwell in My-
ra, and being spiritually
anointed, thou didst show
thyself to be truly a mystic
myrrh, O saintly Nicholas,
great high priest of Christ!
Thou anointest them that
ever come with faith and
love to celebrate thy me-
mory; for, by thy prayers to
God, O father, thou deliver-
est them from every neces-
sity, and peril, and tribu-
lation.

How well indeed hast
thou fulfilled thy name, *The
people's victory!* for, saintly
Nicholas, and high priest of
Christ, thou art the powerful
helper of them that are in
temptation. Wheresoever
thou art invoked, thou swiftly
art with those that lovingly
have recourse to thy protec-
tion, for day and night thou
showest thyself to the eye of
faith, and savest them from
temptations and necessities.

Constantino imperatori et Ablavio in somnis apparuisti, illisque terrorem injiciens, ad illos ut liberarent festinantes: Quos in carcere, aiebas, habetis vinctos, innocentes sunt ab illegitima jugulatione: quod si me audire neglexeris, precem contra te, princeps, ad Dominum obsecrans intentabo.

Defixis acriter oculis, inspexisti in Gnoseos altitudines, et caliginosum inspexisti Sapientiæ abyssum: tu qui tuis documentis ditasti mundum, pater, pro nobis Christum deprecare, summe sacerdos Nicolae.

Regulam fidei et dulcedinis imaginem monstravit te gregi tuo Christus Deus, summe sacerdos, hierarcha Nicolae: in Myra namque unguentum spargis, illucescunt tua præclara facta orphanorum ac viduarum protector: ideoque deprecari ne cesses salvari animas nostras.

Gaude, sacratissima mens, Trinitatis mansio purissima, Ecclesiæ columna, fidelium stabilimentum, fatigatorum auxilium, stella quæ bene acceptarum precum fulgoribus tentationum tenebras undique depellis, sancte sacerdos Nicolae; portus placidissimus, in quo fugien-

Thou didst appear to the emperor Constantino and to Ablavius in their sleep, terrifying them, and thus bidding them speedily set their prisoners free: 'These men, whom ye keep bound in prison, deserve not the death to which ye have unjustly sentenced them: and if thou, O prince, settest my word at nought, I will beseechingly bear a petition against thee to the Lord.'

Thou didst fix thy keen vision on the heights of the mystery, and didst look down into the cloud-covered abyss of Wisdom. O father, who didst enrich the world by thy doctrines, pray for us to Christ, O high priest Nicholas!

Christ our God showed thee to thy flock as the rule of faith and the model of meekness, thou high priest, thou sainted hierarch Nicholas! for thou pourest forth in Myra a delicious fragrance, and thy splendid deeds give out their bright light, thou the protector of the orphan and the widow: therefore, cease not to pray for the salvation of our souls.

Rejoice, most holy soul, most pure abode of the Trinity, pillar of the Church, support of the faithful, help of the wearied, star, which by the vivid rays of thy most efficacious prayers, dost dispel the darkness of every temptation, holy priest Nicholas! most tranquil port,

tes tempestatibus circum-
venti salvantur, Christum
deprecare dari animabus
nostris magnam misericor-
diam.

Gaude, O divino zelo ac-
cense, qui tua terribili ani-
madversione et in somnis
allocutione liberasti injuste
cædendos. Fons fluens in
Myra unguenta ditissima,
animas irrigans, foetida cu-
piditatum expurgans, gladio
zizania erroris amputans;
expurgans ventilabro, dissipa-
Arii acerosa documenta; et
Christum deprecare dari ani-
mabus nostris magnam mise-
ricordiam.

Altissime Rex regum,
magnipotens, precibus sancti
pastoris, vitam, O Verbum,
pacifica, quæsumus, cun-
ctorum christianorum; do-
nans contra barbaros pio regi
victoriam et fortitudinem,
ut omnes semper hymnifice-
mus potentiam tuam, et ex-
tollamus usque ad omnia
sæcula.

Holy pontiff Nicholas, how great is thy glory in
God's Church! Thou didst confess the name of
Jesus before the proconsuls of the world's empire
and suffer persecution for His name's sake; after-
wards thou wast witness to the wonderful workings
of God, when He restored peace to His Church; and
a short time after this again, thou didst open thy
lips, in the assembly of the three hundred and
eighteen fathers, to confess with supreme authority
the Divinity of our Saviour Jesus Christ, for whose

into which the tempest-tossed
run and find safety, beseech
Jesus to show unto our souls
his great mercy.

Rejoice, O thou that burn-
est with divine zeal, who, by
thy terrible threat spoken to
men in their dream, didst
rescue them that were un-
justly condemned to death.
O fount of Myra overflowing
with sweetness, that refresh-
est souls, that cleanseest what
passion defiles! Sword that
cuttest down the tares of
error! Oh come and winnow
away the chaffy doctrines of
Arius; and beseech Jesus to
grant unto our souls his great
mercy.

O thou the most high King
of kings, almighty Lord, O
divine Word, we beseech
thee hear the prayer of this
thy holy pastor, and give to
all Christians to pass their
days in peace: grant to our
good king victory and energy
against the barbarians: that
thus we may all and in all
times hymn thy power, and
extol thee for ever and
ever.

sake so many millions of martyrs had already shed their blood. Receive the devout felicitations of the Christian people throughout the universe, who thrill with joy when they think of thy glorious merits. Help us by thy prayers during these days when we are preparing for the coming of Him, whom thou didst proclaim to be consubstantial with the Father. Vouchsafe to assist our faith and to obtain fresh fervour to our love. Thou now beholdest face to face that Word by whom all things were made and redeemed ; beseech Him to permit our unworthiness to approach Him. Be thou our intercessor with Him. Thou hast taught us to know Him as the sovereign and eternal God ; teach us also to love Him as the supreme benefactor of the children of Adam. It was from Him, O charitable pontiff, that thou didst learn that tender compassion for the sufferings of thy fellow-men, which made all thy miracles to be so many acts of kindness : cease not, now that thou art in the company of the angels, to have pity on us and to succour our miseries.

Stir up and increase the faith of mankind in the Saviour whom the Lord hath sent them. May this be one of the fruits of thy prayer, that the divine Word may be no longer unknown and forgotten in this world, which He has redeemed with His Blood. Ask for the pastors of the Church that spirit of charity, which shone so brilliantly in thee ; that spirit which makes them like their divine Master, and wins them the hearts of their people.

Remember, too, O holy pontiff, that Church of the east which still loves thee so fervently. When thou wast on this earth, God gave thee power to raise the dead to life ; pray now, that the true life, which consists in faith and unity, may return once more and animate that body which schism has robbed of its soul. By thy supplications, obtain of God that the sacrifice of the Lamb, who is so soon to visit us, may

be again and soon celebrated under the cupolas of St. Sophia. May the sanctuaries of Kiew and Moscow become resanctified by the return of the people to unity. May the pride of the crescent be humbled into submission to the cross, and the schismatic be brought to acknowledge the power of the keys of St. Peter; that thus there may be henceforth neither Scythian, nor barbarian, but one fold under one Shepherd.

Let us resume our considerations upon the state of the world at the time immediately preceding the coming of the Messiah. Everything proves that the prophecies which foretold the great event have now been fulfilled. Not only has the sceptre been taken from Juda; the weeks of Daniel also are almost expired. The other scriptural predictions relative to the great revolutions, which were to take place in the world, have been successively fulfilled. The empires of the Assyrians, the Medes, the Persians, and the Greeks, have fallen one after the other; that of the Romans is now at the zenith of its greatness; in its turn, it must yield to the eternal empire of the Messiah. This succession of empires, which was to result in a perfect kingdom, was foretold; and all is now ready for its final accomplishment. God has also said, by one of His prophets: 'Yet one little while, and I will move heaven and earth . . . and I will move all nations, and the Desired of all nations shall come.'¹ Descend, therefore, O Thou eternal Word! All is consummated. The misery of the world is extreme; the crimes of men cry to heaven for vengeance; the whole human race is threatened with self-destruction, and without knowing what it does, it calls for Thee as its only resource. Then come! All the predictions which were to designate the Redeemer have been spoken and promulgated.

¹ Aggeus ii. 7. 8.

There is no longer a prophet in Israel, and the oracles of the Gentile world have ceased to speak. Come, Lord Jesus, and fulfil all things, for the fulness of time has come.

PRAYER FOR THE TIME OF ADVENT

(The Mozarabic breviary, first Sunday of Advent, Capitulum)

Preces nostras ne despexeris, Domine: intende jam et exaudi clementer: ut qui voce inimici turbati dejicimur, Unigeniti tui adventu sacratissimo consolemur: et fide pennigerati, velut columba, ad superna tendamus. Elonga nos, Domine, a sæculo maligno, et a laqueo inimici custodi. Per Christum Dominum nostrum. Amen.

Despise not our prayers, O Lord: look down upon us and mercifully hear us: that we who are in trouble and cast down at the voice of our enemy, may be comforted by the most sacred coming of thine only-begotten Son. May faith give us wings, that, like the dove, we may take our flight to the things that are above. Separate us, O Lord, from the wicked world, and keep us from the snare of the enemy. Through Christ our Lord. Amen.

DECEMBER 7

ST. AMBROSE

BISHOP AND DOCTOR OF THE CHURCH

THIS illustrious pontiff was deservedly placed in the calendar of the Church side by side with the glorious bishop of Myra. Nicholas confessed, at Nicæa, the divinity of the Redeemer; Ambrose, in his city of Milan, was the object of the hatred of the Arians, and, by his invincible courage, triumphed over the enemies of Christ. Let Ambrose, then, unite his voice, as doctor of the Church, with that of St. Peter Chrysologus, and preach to the world the glories and the humiliations of the Messiah. But, as doctor of the Church, he has a special claim to our veneration: it is, that among the bright luminaries of the Latin Church, four great masters head the list of sacred interpreters of the faith: Gregory, Augustine, Jerome; and then our glorious Ambrose, bishop of Milan, makes up the mystic number.

Ambrose owes his noble position in the calendar to the ancient custom of the Church, whereby, in the early ages, no saint's feast was allowed to be kept in Lent. The day of his departure from this world and of his entrance into heaven was the fourth of April, which, more frequently than not, comes during Lent; so that it was requisite that the memory of his sacred death should be solemnized on some other day, and the seventh of December naturally presented itself for such a feast, inasmuch as it was the anniversary-day of Ambrose's consecration as bishop.

But, independently of these considerations, the road which leads us to Bethlehem could be perfumed by nothing so fragrant as this feast of St. Ambrose. Does not the thought of this saintly and amiable bishop impress us with the image of dignity and sweetness combined? of the strength of the lion united with the gentleness of the dove? Time removes the deepest human impressions; but the memory of Ambrose is as vivid and dear in men's minds as though he were still among us. Who can ever forget the young, yet staid and learned governor of Liguria and Emilia, who comes to Milan as a simple catechumen, and finds himself forced, by the acclamations of the people, to ascend the episcopal throne of this great city? And how indelibly impressed upon us are certain touching incidents of his early life! For instance, that beautiful presage of his irresistible eloquence—the swarm of bees coming round him as he was sleeping one day in his father's garden, and entering into his mouth, as though they would tell us how sweet that babe's words would be! And the prophetic gravity with which Ambrose, when quite a boy, would hold out his hand to his mother and sister, bidding them kiss it, for that one day it would be the hand of a bishop!

But what hard work awaited the neophyte of Milan, who was no sooner regenerated in the waters of Baptism, than he was consecrated priest and bishop! He had to apply himself, there and then, to close study of the sacred Scriptures, that so he might prepare himself to become the defender of the Church, which was attacked, in the fundamental dogma of the Incarnation, by the false science of the Arians. In a short time he attained such proficiency in the sacred sciences, as to become, like the prophet, a wall of brass, which checked the further progress of Arianism: moreover, the works written by Ambrose possess such plenitude and surety of doc-

trine, as to be numbered by the Church among the most faithful and authoritative interpretations of her teaching.

But Ambrose had other and fiercer contests than those of religious controversy to encounter : his very life was more than once threatened by the heretics whom he had silenced. What a sublime spectacle that of a bishop blockaded in his church by the troops of the empress Justina, and defended within by his people, day and night ! Pastor and flock, both are admirable. How had Ambrose merited such fidelity and confidence on the part of his people ? By a whole life spent for the welfare of his city and his country. He had never ceased to preach Jesus to all men ; and now, the people see their bishop become, by his zeal, his devotedness, and his self-sacrificing conduct, a living image of Jesus.

In the midst of these dangers which threatened his person, his great soul was calm and seemingly unconscious of the fury of his enemies. It was on that very occasion that he instituted, at Milan, the choral singing of the psalms. Up to that time, the holy canticles had been given from the ambo by the single voice of a lector ; but Ambrose, shut up in his basilica with his people, takes the opportunity, and forms two choirs, bidding them respond to each other the verses of the psalms. The people forgot their trouble in the delight of this heavenly music ; nay, the very howling of the tempest, and the fierceness of the siege they were sustaining, added enthusiasm to this first exercise of their new privilege. Such was the chivalrous origin of alternate psalmody in the western Church. Rome adopted the practice, which Ambrose was the first to introduce, and which will continue to be observed to the end of time. During these hours of struggle with his enemies the glorious bishop has another gift wherewith to enrich the faithful people who are defending him

at the risk of their own lives. Ambrose is a poet, and he has frequently sung, in verses full of sweetness and sublimity, the greatness of the God of the Christians, and the mysteries of man's salvation. He now gives to his devoted people these hymns, which he had composed only for his own private devotion. The basilicas of Milan soon echoed these accents of the sublime soul which first uttered them. Later on, the whole Latin Church adopted them; and in honour of the holy bishop who had thus opened one of the richest sources of the sacred liturgy, a hymn was, for a long time, called after his name, *an Ambrosian*. The Divine Office thus received a new mode of celebrating the divine praise, and the Church, the bride of Christ, possessed one means more of giving expression to the sentiments which animate her.

Thus our hymns, and the alternate singing of the psalms, are trophies of Ambrose's victory. He had been raised up by God not for his own age alone, but also for those which were to follow. Hence, the Holy Ghost infused into him the knowledge of Christian jurisprudence, that he might be the defender of the rights of the Church at a period when paganism still lived, though defeated; and imperialism, or cæsarism, had still the instinct, though not the uncontrolled power, to exercise its tyranny. Ambrose's law was the Gospel, and he would acknowledge no law which was in opposition to that. He could not understand such imperial policy as that of ordering a basilica to be given up to the Arians, for quietness' sake! He would defend the inheritance of the Church; and in that defence, would shed the last drop of his blood. Certain courtiers dared to accuse him of tyranny: 'No,' answered the saint, 'bishops are not tyrants, but have often to suffer from tyranny.' The eunuch Calligonus, high chamberlain of the Emperor Valentinian II., had said to Ambrose: 'What! darest

thou, in my presence, to care so little for Valentinian ! I will cut off thy head.' 'I would it might be so,' answered Ambrose, 'I should then die as a bishop, and thou wouldst have done what eunuchs are wont to do.'

This noble courage in the defence of the rights of the Church showed itself even more clearly on another occasion. The Roman senate, or rather that portion of the senate which, though a minority, was still pagan, was instigated by Symmachus, the prefect of Rome, to ask the emperor for the re-erection of the altar of victory in the Capitol, under the pretext of averting the misfortunes which threatened the empire. Ambrose, who had said to these politicians, 'I hate the religion of the Neros,' vehemently opposed this last effort of idolatry. He presented most eloquent petitions to Valentinian, in which he protested against an attempt which aimed at bringing a Christian prince to recognize that false doctrines have rights, and which would, if permitted to be tried, rob the one only Master of nations of the victories which He had won. Valentinian yielded to these earnest remonstrances, which taught him 'that a Christian emperor can honour only one altar—the altar of Christ'; and when the senators had to receive their answer, the prince told them that Rome was his mother, and he loved her : but that God was his Saviour, and he would obey Him.

If the empire of Rome had not been irrevocably condemned by God to destruction, the influence which St. Ambrose had over such well-intentioned princes as Valentinian would probably have saved it. The saint's maxim was a strong one ; but it was not to be realized until new kingdoms, springing up out of the ruins of the Roman empire, should be organized by the Christian Church. 'An emperor's grandest title,' said Ambrose, 'is to be a son of the Church. An emperor is in the Church, he is not over her.'

It is beautiful to see the affectionate solicitude of St. Ambrose for the young emperor Gratian, at whose death he shed floods of tears. How tenderly, too, did he love Theodosius, that model Christian prince, for whose sake God retarded the fall of the empire, by the uninterrupted victory over all its enemies ! On one occasion, indeed, this son of the Church showed in himself the pagan Cæsar ; -but his holy father Ambrose, by a severity which was inflexible because his affection for the culprit was great, brought him back to his duty and his God. ' I loved,' says the holy bishop, in the funeral oration which he preached over Theodosius, ' I loved this prince, who preferred correction to flattery. He stripped himself of his royal robes and publicly wept in the Church for the sin he had committed, and into which he had been led by evil counsel. In sighs and tears he sought to be forgiven. He, an emperor, did what common men would be ashamed to do, he did public penance ; and for the rest of his life, he passed not a day without bewailing his sin.'

But we should have a very false idea of St. Ambrose if we thought that he turned his attention only to affairs of importance like these, which brought him before the notice of the world. No pastor could be more solicitous than he about the slightest detail which affected the interests of his flock. We have his life written by his deacon, Paulinus, who knew secrets which intimacy alone can know, and these fortunately he has revealed to us. Among other things, he tells us that when Ambrose heard confessions, he shed so many tears that the sinner was forced to weep : ' You would have thought,' says Paulinus, ' that they were his own sins that he was listening to.' We all know the tender paternal interest he felt for Augustine, when he was a slave to error and to his passions ; and if we would have a faithful portrait of Ambrose, we must read in the

Confessions of the bishop of Hippo the fine passage where he expresses his admiration and gratitude for his spiritual father. Ambrose had told Monica that her son Augustine, who gave her so much anxiety, would be converted. That happy day at last came ; it was Ambrose's hand which immersed in the cleansing waters of Baptism him who was to be the prince of the Doctors of the Church.

A heart thus loyal in its friendship could not but be affectionate to those who were related by ties of blood. He tenderly loved his brother Satyrus, as we may see from the two funeral orations which he has left us upon this brother, wherein he speaks his praises with all the warmth of enthusiastic admiration. He had a sister, too, named Marcellina, who was equally dear to her saintly brother. From her earliest years, she had spurned the world and its pomps, and the position which she might expect to enjoy in it, being a patrician's daughter. She had received the veil of virginity from the hands of Pope Liberius, but lived in her father's house at Rome. Her brother Ambrose was separated from her, but he seemed to love her the more for that ; and he communicated with her in her holy retirement by frequent letters, several of which are still extant. She deserved all the esteem which Ambrose had for her ; she had a great love for the Church of God, and she was heart and soul in all the great undertakings of her brother the bishop. The very heading of these letters shows the affection of the saint : ' The brother to the sister ;' or, ' To my sister Marcellina, dearer to me than mine own eyes and life.' Then follows the letter, in an energetic and animated style, well suited to the soul-stirring communications he had to make to her about his struggles. One of them was written in the midst of the storm, when the courageous pontiff was besieged in his basilica by Justina's soldiers. His discourses to the people of Milan, his

consolations and his trials, the heroic sentiments of his great soul, all is told in these despatches to his sister, where every line shows how strong and holy was the attachment between Ambrose and Marcellina. The great basilica of Milan still contains the tombs of the brother and sister: and over them both is daily offered the divine sacrifice.

Such was Ambrose, of whom Theodosius was one day heard to say: 'There is but one bishop in the world.' Let us glorify the holy Spirit, who has vouchsafed to produce this sublime model in the Church, and let us beg of the holy pontiff to obtain for us, by his prayers, a share in that lively faith and ardent love which he himself had, and which he evinces in the delicious and eloquent writings he has left us on the mystery of the Incarnation. During these days, which are preparing us for the birth of our Incarnate Lord, Ambrose is one of our most powerful patrons.

His love towards the blessed Mother of God teaches us what admiration and love we ought to have for Mary. St. Ephrem and St. Ambrose are the two fathers of the fourth century who are the most explicit upon the glories of the office and the person of the Mother of Jesus. To confine ourselves to St. Ambrose, he has completely mastered this mystery, which he understood, and appreciated, and defined in his writings. Mary's exemption from every stain of sin; Mary's uniting herself, at the foot of the cross, with her divine Son for the salvation of the world; Jesus' appearing, after His resurrection, to Mary first of all—on these and so many other points St. Ambrose has spoken so clearly as to deserve to be considered one of the most prominent witnesses of the primitive traditions respecting the privileges and dignity of the holy Mother of God.

This his devotion to Mary explains St. Ambrose's enthusiastic admiration for the holy state of Chris-

tian virginity, of which he might justly be called the doctor. He surpasses all the fathers in the beautiful and eloquent manner in which he speaks of the dignity and happiness of virginity. Four of his writings are devoted to the praises of this sublime state. The pagans would fain have an imitation of it by instituting seven Vestal virgins, whom they loaded with honours and riches, and to whom they in due time restored liberty. St. Ambrose shows how contemptible these were, compared with the innumerable virgins of the Christian Church, who filled the whole world with the fragrance of their humility, constancy, and disinterestedness. But on this magnificent subject, his words were even more telling than his writings; and we learn from his contemporaries, that when he went to preach in any town, mothers would not allow their daughters to be present at his sermon, lest this irresistible panegyrist of the eternal nuptials with the Lamb should convince them that that was the better part, and persuade them to make it the object of their desires.

But our partiality and devotion to the great saint of Milan have made us exceed our usual limits: it is time to read the account of his virtues given us by the Church.

Ambrosius episcopus Mediolanensis, Ambrosii civis Romani filius, patre Gallie præfecto natus est. In hujus infantis ore examen apum consedissee dicitur: quæ res divinam viri eloquentiam præmonstrabat. Romæ liberalibus disciplinis eruditus est. Post a Probo præfecto Liguriæ et Emiliæ præpositus: unde postea ejusdem Probi jussu cum potestate Mediolanum venit: ubi mortuo Auxentio, Ariano

Ambrose, bishop of Milan, was the son of a Roman citizen, whose name was also Ambrose, and who held the office of prefect of Cisalpine Gaul. It is related that when the saint was an infant, a swarm of bees rested on his lips; it was a presage of his future extraordinary eloquence. He received a liberal education at Rome; and not long after was appointed, by the prefect Probus, to be governor

episcopo, populus de successore deligendo dissidebat. Quare Ambrosius, pro officii sui munere ecclesiam ingressus ut commotam seditionem sedaret, quum multa de quiete et tranquillitate reipublicæ præclare dixisset, derepente puero Ambrosium episcopum exclamante, universi populi vox erupit, Ambrosium episcopum deprecantis.

Recusante illo, et eorum precibus resistente, ardens populi studium ad Valentinianum imperatorem delatum est, cui gratissimum fuit a se delectos iudices ad sacerdotium postulari. Fuit id etiam Probo præfecto jucundum, qui Ambrosio proficiscenti quasi divinans dixerat: Vade, age, non ut iudex, sed ut episcopus. Itaque quum ad populi desiderium imperatoris voluntas accederet, Ambrosius baptizatus (erat enim catechumenus) sacrisque initiatus, ac servatis omnibus ex instituto Ecclesiæ Ordinum gradibus, octavo die, qui fuit septimo Idus Decembris, episcopale onus suscepit. Factus episcopus, Catholi-

of Liguria and Emilia, whence, later on, he was sent, by order of the same Probus, to Milan, with power of judge; for the people of that city were quarrelling among themselves about the successor of the Arian bishop, Auxentius, who had died. Wherefore, Ambrose, having entered the church that he might fulfil the duty that had been imposed on him, and quell the disturbance that had arisen, delivered an eloquent discourse on the advantages of peace and tranquillity in a State. Scarcely had he finished speaking, than a boy exclaimed: 'Ambrose, bishop!' The whole multitude shouted: 'Ambrose, bishop!'

On his refusing to accede to their entreaties, the earnest request of the people was presented to the emperor Valentinian, who was gratified that they whom he selected as judges were thus sought after to be made priests. It was also pleasing to the prefect Probus, who, as though he foresaw the event, said to Ambrose on his setting out: 'Go, act not as judge, but as bishop.' The desire of the people being thus seconded by the will of the emperor, Ambrose was baptized (for he was only a catechumen), and was admitted to sacred Orders, ascending by all the degrees of Orders as prescribed by the Church; and

cam fidem et disciplinam ecclesiasticam acerrime defendit: multosque Arianos, et alios hæreticos, ad fidei veritatem convertit, in quibus clarissimum Ecclesiæ lumen sanctum Augustinum Jesu Christo peperit.

Gratiano imperatore occiso, ad Maximum ejus interfectorem legatus iterum profectus est; eoque pœnitentiam agere recusante, se ab ejus communione semovit. Theodosium imperatorem propter cædem Thessalonice factam ingressu ecclesiæ prohibuit. Cui, quum ille David quoque regem adulterum et homicidam fuisse dixisset, respondit Ambrosius: Qui secutus es errantem, sequere pœnitentem. Quare Theodosius sibi ab eo impostam publicam pœnitentiam humiliter egit. Ergo sanctus episcopus pro Ecclesia Dei maxinis laboribus curisque perfunctus, multis libris etiam egregie conscriptis, antequam in morbum incidere, mortis suæ diem prædixit. Ad quem ægrotum Honoratus Vercellensis episcopus, Dei voce ter admonitus accurrit, eique sanctum Domini Corpus præbuit: quo ille sumpto, conformatis in crucis similitudinem manibus orans,

on the eighth day, which was the seventh of the Ides of December (December 7), he received the burden of the episcopacy. Being made bishop, he most strenuously defended the Catholic faith, and ecclesiastical discipline. He converted to the true faith many Arians, and other heretics, among whom was that brightest luminary of the Church, St. Augustine, the spiritual child of Ambrose in Christ Jesus.

When the emperor Gratian was killed by Maximus, Ambrose was twice deputed to go to the murderer, and insist on his doing penance for his crime; which he refusing to do, Ambrose refused to hold communion with him. The emperor Theodosius having made himself guilty of the massacre at Thessalonica, was forbidden by the saint to enter the church. On the emperor's excusing himself by saying that king David had also committed murder and adultery, Ambrose replied: 'Thou hast imitated his sin, now imitate his repentance.' Upon which, Theodosius humbly performed the public penance which the bishop imposed upon him. The holy bishop having thus gone through the greatest labours and solitudes for God's Church, and having written several admirable books, foretold the day of his death, before he was taken with his last sickness. Honoratus, the

animam Deo reddidit, pridie Nonas Aprilis, anno post Christum natum trecentesimo nonagesimo septimo.

bishop of Vercelli, was thrice admonished by the voice of God to go to the dying saint: he went, and administered to him the sacred Body of our Lord. Ambrose having received it, and placing his hands in the form of the cross, prayed, and yielded his soul up to God, on the eve of the Nones of April (April 4), in the year of our Lord 397.

Let us salute this great doctor in the words which the holy Church addresses to him in the Office of Vespers.

O doctor optime, Ecclesiæ sanctæ lumen, beate Ambrosi, divinæ legis amator, deprecare pro nobis Filium Dei.

O most admirable doctor, light of Holy Church, blessed Ambrose, lover of the divine law, pray for us to the Son of God.

The Ambrosian liturgy is not so rich in its praises of St. Ambrose as we might naturally expect it to be. Even the Preface of the Mass is so short and so wanting in any special allusion to the saint, that we think it useless to insert it. We will content ourselves with giving two of the responsories of the night Office, the hymn, and the collect, which strikes us as being the finest. With regard to the hymn, it is well to mention that almost the whole of it is a modern composition, having been, like a great many other hymns of the Ambrosian breviary, subjected to very considerable corrections. The ancient hymn began with the verse *Miraculum laudabile*; but is extremely poor both in sentiment and expression.

RESPONSORY

R. Super quem requiescam, dicit Dominus, nisi super humilem et mansuetum, * Tremementem verba mea ?

R. Upon whom shall I rest, saith the Lord, but upon him that is humble and meek. * Who trembleth at my

V. Inveni David servum meum, oleo sancto meo unxi eum. * Tremement verba mea ?

R. Directus est vir inclutus, ut Arium destrueret: splendor Ecclesiæ, claritas vatu ; * Infulas dum gerit sæculi, acquisivit paradisi. V. Dictum enim fuerat proficiscenti: Vade, ago non ut iudex sed ut episcopus. * Infulas dum gerit sæculi, acquisivit paradisi.

words? V. I have found David my servant, and with my holy oil have I anointed him. * Who trembleth at my words ?

R. This illustrious man was sent that he might destroy Arius: he was the glory of the Church, the ornament of pontiffs; * Whilst wearing an earthly mitre, he gained that of heaven. V. It was said to him as he set out: Go, act not as judge, but as bishop. * Whilst wearing an earthly mitre, he gained that of heaven.

HYMN

Nostrum parentem maximum
Canamus omnes, turbidas
Qui fluctuantis sæculi
Terris procellas expulit.
Puer quiescit: floreis
Apes labellis insident ;
Mellis magistræ, melleum
Signant ducem facundiæ.

Parvam, futuri præscius,
Dextram coli vult osculis ;
Vixdum solutus fasciis,
Quærit tiaræ tæniæ.

Infans locutus, Insubrum
Ambrosio fert infulam ;
Hanc fugit : at semper fugam
Honos fefellit obvius.

Velat sacrata denique
Doctum tiara verticem :
Ceu tectus ora casside,
Bellum minatur Ario.

Let us all sing the praise of our august father, who drove from the land the turbid storms of a tempestuous age.

A babe, he sleeps; when lo! a swarm of bees lights on his flowery lips; these honey-makers thus telling us that here was one who would captivate men by the sweetness of his eloquence.

Prescient of the future, he must have his infant hand honoured with kisses; and he who has scarce been freed from swathing bands, plays with the fillets of a mitre.

A boy cries out, and Milan would have Ambrose receive the mitre: Ambrose flees from it, but honours ever pursue those who run from them.

At last the sacred mitre crowns this head where wisdom sits; the helmet once on, our warrior gives Arius battle.

Non sceptrā concussus timet,
 Non imperantem fœminam,
 Temploque, clausis postibus,
 Arcet cruentum Cæsarem.

Sordēs fluentis abluit
 Aurelii cœlestibus :
 Fide coæquans martyres,
 Invenit artus martyrum.

Jam nunc furentem tartari
 Lupum flagello submove ;
 Quem Pastor olim rexeris,
 Gregem tuere jugiter.

Deo Patri sit gloria,
 Ejusque soli Filio,
 Cum Spiritu Paraclito,
 Nunc et per omne sæculum.
 Amen.

Unflinching, he fears
 neither sceptres, nor a
 haughty empress ; and when
 a blood-stained Cæsar at-
 tempts to enter the church,
 he closes the doors against
 him and repels him from the
 holy spot.

He washes away the sins
 of Augustine in the heavenly
 laver of baptism ; companion
 to the martyrs by his faith,
 he discovers the relics of
 martyrs.

Holy pontiff, now with thy
 scourge drive away far from
 us the furious wolf of hell :
 that flock which thou once
 didst govern, let it for ever
 enjoy thy protection.

To God the Father, and to
 his only Son, and to the
 holy Paraclete, be glory now
 and for all ages.

Amen.

PRAYER

Æterne omnipotens Deus,
 qui beatum Ambrosium, tui
 nominis Confessorem, non
 solum huic Ecclesiæ, sed om-
 nibus per mundum diffusis
 Ecclesiis Doctorem dedisti :
 præsta ut, quod ille divino
 afflatus Spiritu docuit, no-
 stris jugiter stabilietur in cor-
 dibus, et quem patronum, te
 donante, amplectimur, eum
 apud tuam misericordiam
 defensorem habeamus. Per
 Christum Dominum no-
 strum. Amen.

O almighty and eternal
 God, who hast given the
 blessed Ambrose, the Con-
 fessor of thy holy name, to
 be a Doctor of heavenly truth,
 not to this Church (of Milan)
 alone, but to all the Churches
 throughout the world : grant,
 that the doctrine he taught
 by the inspiration of the Holy
 Ghost, may be ever firmly
 fixed in our hearts, and that
 he whom we tenderly love as
 the patron thou hast given
 to us, may be to us a de-
 fender, powerful to obtain us
 thy mercy. Through Christ
 our Lord. Amen.

The Mozarabic liturgy has nothing proper on St. Ambrose. The Greeks, on the contrary, honour the memory of the great bishop of Milan by hymns replete with the most magnificent praises. We give a few of the most striking passages.

HYMN TO ST. AMBROSE

(Taken from the Menæa of the Greeks. December 7)

Præfecturæ thronum exornans virtute duplici, divina inspiratione hierarchiæ thronum utiliter implevisti: ideo fidelis œconomus principatus in utroque factus, duplicem coronam hæreditasti.

In continentia, et laboribus, et vigiliis multis, et precibus intensis animam corpusque purificasti, Dei sapiens, vas electionis Dei nostri, apostolis similis demonstratus, accepisti dona.

Pium regem post peccatum, ut olim David Nathan, audacter animadvertens, Ambrosi beatissime, sapienter excommunicationi subjecisti, et pœnitentiam docens Deo digne, in gregem tuum revocasti.

Sancte pater, sacratissime Ambrosi, lyra resonans, salutare melos orthodoxorum dogmatum, attrahens fidelium animas, canora divini Paracliti cithara: Dei magnum organum, laudandissima Ecclesiæ tuba, fons limpidissimus, fluentum eluens

Thou that didst adorn with twofold virtue the throne of the prefecture, didst meritoriously fill the throne of the hierarchy on which divine inspiration placed thee: faithful steward, therefore, in both dignities, thou hast inherited a double crown.

Thou didst purify thy soul and body by continency, and labours, and much watching, and intense prayer, O divinely wise one, O vessel of election of our God! thou wast like to the apostles, thou didst receive, like them, the gifts of the Holy Ghost.

As heretofore Nathan reproved David, so didst thou boldly chide the good emperor after his sin, O most blessed Ambrose! Thou didst wisely subject him to excommunication, and didst teach him to do condign penance: thus restoring him to thy fold.

Holy father, most saintly Ambrose, sweet-sounding lute, refreshing melody of true dogmas, attracting the souls of believers, sweet harp of the holy Spirit, organ of God, incomparable trumpet of the Church, most limpid fountain which cleanseth the

libidinum; Christum ora, Christum deprecare dari Ecclesiæ unanimem pacem et magnam misericordiam.

Eliam prophetam imitatus, Baptistamque similiter, reges inique agentes animadvertisti viriliter; hierarchiæ thronum divinitus ornasti, et miraculorum multitudine mundum ditasti, ideoque divinæ Scripturæ alimonia fideles roborasti, et infideles immutasti. Sacerdos Ambrosi, Christum Deum deprecare dare peccatorum remissionem recolentibus cum amore tuam sanctam memoriam.

Ab omni noxa adversariorum servasti gregem, beate; et Arii errorem omnem delevisti splendore verborum tuorum.

In divina tua memoria sacerdotum cœtus oblectatur, et fidelium chori cum angelis incorporati exsultant et delectantur, nutriturque hodie spiritualiter Ecclesia in verbis tuis, Ambrosi pater.

Agricola videris sulcans fidei promptum agrum et doctrinæ; inseminans, Dei-sapiens, dogmata: et spica multiplicata, distribuis Ecclesiæ cœlestem Spiritus panem.

turbid passions! offer thy prayers to Christ, and beseech him to bestow on his Church unanimity and peace and plentiful mercy.

Following the examples of the prophet Elias and of the Baptist, thou didst fearlessly reprove kings for their evil doings; thou didst admirably adorn the throne of the hierarchy; thou didst enrich the world with the multitude of thy miracles; and therefore thou didst strengthen the faithful and convert the unbelievers, by the nourishment of the divine Scriptures. O Ambrose! O holy priest! pray to Christ our Lord that he grant the forgiveness of their sins to them that celebrate with love thy holy memory.

Thou, O blessed pastor, didst defend thy flock from all their enemies; and by the splendour of thy teachings, didst dissipate every error of Arius.

The assembly of the priests rejoices in celebrating thy holy memory, and the choirs of the faithful, united with the angelic spirits, exult and are glad; the Church to-day is spiritually nourished by thy words, O father Ambrose!

Thou art the husbandman, that tillest the field, which is open to all men, of faith and doctrine; thou there sowest the dogmas of truth, for thou art filled with heavenly wisdom; and the grain being multiplied, thou distributed to the Church the heavenly bread of the holy Spirit.

Roma tua celebrat præclara gesta ; fulgidus enim ut sidus undique miraculorum magnas faces, sacerdos, cum fide immisisti, vere mirande.

Mano accedens ad Christum, splendoribus fulgebas ditanter : ideo divinum nactus lumen, illuminas honorantes te ubique cum fide.

Corpus tuum et animam Deo consecrasti : et capax donorum, pater, cor tuum conglutinasti dulci amori enixe inhærens.

Accepto, sapiens, verbi talento, ut servus fidelis ad mensam illud dedisti et multiplicasti, atque adspostasti integrum cum fructu Domino tuo, Ambrosi.

Claram fecisti stolam sacram laboribus tuis, et visus es pastor rationabilium alumnorum sapiens, quos baculo tuo in doctrinæ pascua antepellebas.

And we, too, O immortal Ambrose, unworthy though we be to take part in such a choir, we, too, will praise thee ! We will praise the magnificent gifts which our Lord bestowed upon thee. Thou art the light of the Church and the salt of the earth by thy heavenly teachings ; thou art the vigilant pastor, the affectionate father, the unyielding pontiff ; oh ! how must thy heart have loved that Jesus, for whom

Rome celebrates thy glorious deeds, for, bright as a star, thou shootest forth everywhere the great blaze of thy miracles, O truly admirable pontiff.

From the earliest dawn thou didst approach to Christ, richly bright with his rays upon thee : therefore, having reached the divine light, thou enlightenest them that, throughout the world, honour thee with faith.

Thou didst consecrate thy body and soul to God ; and thy heart, O father, which was made for great gifts, thou didst fasten to his sweet love, and there it clung intensely.

Entrusted with the talent of the word, thou didst, as a wise and prudent servant, put it out to usury and multiply it and bring it with interest to thy Lord, O Ambrose !

The holy robe of the pontiff thou didst adorn with thy labours : thou wast the wise shepherd of the intellectual flock, and with thy pastoral staff thou didst lead them before thee into the pastures of doctrine.

we are now preparing! With what undaunted courage thou didst, at the risk of thy life, resist them that blasphemed this divine Word! Well indeed hast thou thereby merited to be made one of the patrons of the faithful, to lead them, each year, to Him who is their Saviour, and their King! Let, then, a ray of the truth, which filled thy sublime soul whilst here on earth, penetrate even into our hearts; give us a relish for thy sweet and eloquent writings; get us a sentiment of devoted love for the Jesus who is so soon to be with us. Obtain for us, after thy example, to take up His cause with energy, against the enemies of our holy faith, against the spirits of darkness, and against ourselves. Let everything yield, let everything be annihilated, let every knee bow, let every heart confess itself conquered, in the presence of Jesus, the eternal Word of the Father, the Son of God, and the Son of Mary, our Redeemer, our Judge, our All.

Glorious saint! humble us, as thou didst Theodosius; raise us up again contrite and converted, as thou didst lovingly raise up this thy strayed sheep and carry him back to thy fold. Pray, too, for the Catholic hierarchy, of which thou wast one of the brightest ornaments. Ask of God, for the priests and bishops of His Church, that humble yet inflexible courage wherewith they should resist the powers of the world, as often as these abuse the authority which God has put into their hands. Let their face, as our Lord Himself speaks, become hard as adamant¹ against the enemies of the Church, and may they set themselves as a wall for the house of Israel;² may they consider it as the highest privilege, and the greatest happiness, to be permitted to expose their property, and peace, and life, for the liberty of this holy bride of Christ.

Valiant champion of the truth! arm thyself with

¹ Ezech. iii. 9.

² *Ibid.* xiii. 5.

thy scourge, which the Church has given thee as thy emblem ; and drive far from the flock of Christ the wolves of the Arian tribe, which, under various names, are even now prowling round the fold. Let our ears be no longer shocked with the blasphemies of these proud teachers, who presume to scan, judge, approve, and blame, by the measure of their vain conceits, the great God who has given them everything they are and have, and who, out of infinite love for His creatures, has deigned to humble Himself and become one of ourselves, although knowing that men would make this very condescension an argument for denying that He is God.

Remove our prejudices, O thou great lover of truth ! and crush within us those time-serving and unwise theories, which tend to make us Christians forget that Jesus is the King of this world, and look on the law, which equally protects error and truth, as the perfection of modern systems. May we understand that the rights of the Son of God and of His Church do not cease to exist, because the world ceases to acknowledge them ; that to give the same protection to the true religion and to those false doctrines which men have set up in opposition to the teachings of the Church, is to deny that all power has been given to Jesus in heaven and on earth ; that those scourges which periodically come upon the world are the lessons which Jesus gives to those who trample on the rights of His Church, rights which He so justly acquired by dying on the cross for all mankind ; that, finally, though it be out of our power to restore those rights to people that have had the misfortune to resign them, yet it is our duty, under pain of being accomplices with those who would not have Jesus reign over them, to acknowledge that they are the rights of the Church.

And lastly, dear saint, in the midst of the dark clouds which lower over the world, console our holy

mother the Church, who is now but a stranger and a pilgrim amidst those nations which were her children, but have now denied her; may she cull the flowers of holy virginity among the faithful, and may that holy state be the attraction of those fortunate souls who understand how grand is the dignity of being a bride of Christ. If, at the very commencement of her ministry, during the ages of persecution, the holy Church could lead countless virgins to Jesus, may it be so even now in our own age of crime and sensuality; may those pure and generous hearts, formed and consecrated to the Lamb by this holy mother, become more and more numerous; and so give to her enemies this irresistible proof that she is not barren, as they pretend, and that it is she that alone preserves the world from universal corruption, by leavening it with angelic purity.

Let us consider that last visible preparation for the coming of the Messiah: a universal peace. The din of war is silenced, and the entire world is intent in expectation. 'There are three silences to be considered,' says St. Bonaventure, in one of his sermons for Advent; 'the first in the days of Noah, after the deluge had destroyed all sinners; the second, in the days of Cæsar Augustus, when all nations were subjected to the empire; the third will be at the death of Antichrist, when the Jews shall be converted.' O Jesus! Prince of peace, Thou willest that the world shall be in peace, when Thou art coming down to dwell in it. Thou didst foretell this by the psalmist, Thy ancestor in the flesh, who, speaking of Thee, said: 'He shall make wars to cease even to the end of the earth, He shall destroy the bow, and break the weapons; and the shield He shall burn in the fire.'¹ And why is this, O Jesus? It is, that hearts which Thou art to visit must be

¹ Ps. xlv. 10.

silent and attentive. It is that before Thou enterest a soul, Thou troublest it in Thy great mercy, as the world was troubled and agitated before the universal peace; then Thou bringest peace into that soul, and Thou takest possession of her. Oh! come quickly, dear Lord, subdue our rebellious senses, bring low the haughtiness of our spirit, crucify our flesh, rouse our hearts from their sleep: and then may Thy entrance into our souls be a feast-day of triumph, as when a conqueror enters a city which he has taken after a long siege. Sweet Jesus, Prince of peace! give us peace; fix Thy kingdom so firmly in our hearts, that Thou mayst reign in us for ever.

RESPONSORY OF ADVENT

(Roman breviary, Matins of the first Sunday)

R. Aspicebam in visu noctis, et ecce in nubibus cæli Filius hominis veniebat: et datum est ei regnum et honor. * Et omnis populus, tribus et linguæ servient ei.

V. Potestas ejus potestas æterna, quæ non auferetur, et regnum ejus quod non corumpetur. * Et omnis populus, tribus et linguæ servient ei.

R. I looked in the vision of night, and lo! in the clouds of heaven there came the Son of Man: and empire and honour was given unto him. * And all peoples, and tribes, and tongues, shall serve him.

V. His power is an everlasting power that shall not be taken away, and his kingdom that which shall not be destroyed. * And all peoples, and tribes, and tongues, shall serve him.

DECEMBER 8

THE IMMACULATE CONCEPTION

OF THE MOST BLESSED VIRGIN

At length, on the distant horizon, rises, with a soft and radiant light, the aurora of the Sun which has been so long desired. The happy Mother of the Messiah was to be born before the Messiah Himself; and this is the day of the Conception of Mary. The earth already possesses a first pledge of the divine mercy; the Son of Man is near at hand. Two true Israelites, Joachim and Anne, noble branches of the family of David, find their union, after a long barrenness, made fruitful by the divine omnipotence. Glory be to God, who has been mindful of His promises, and who deigns to announce, from the high heavens, the end of the deluge of iniquity, by sending upon the earth the sweet white dove that bears the tidings of peace!

The feast of the blessed Virgin's Immaculate Conception is the most solemn of all those which the Church celebrates during the holy time of Advent; and if the first part of the cycle had to offer us the commemoration of some one of the mysteries of Mary, there was none whose object could better harmonize with the spirit of the Church in this mystic season of expectation. Let us, then, celebrate this solemnity with joy; for the Conception of Mary tells us that the Birth of Jesus is not far off.

The intention of the Church, in this feast, is not only to celebrate the anniversary of the happy moment in which began, in the womb of the pious Anne, the life of the ever-glorious Virgin Mary; but also to honour the sublime privilege, by which Mary was preserved from the original stain, which, by a sovereign and universal decree, is contracted by all

the children of Adam the very moment they are conceived in their mother's womb. The faith of the Catholic Church on the subject of the Conception of Mary is this : that at the very instant when God united the soul of Mary, which He had created, to the body which it was to animate, this ever-blessed soul did not only not contract the stain, which at that same instant defiles every human soul, but was filled with an immeasurable grace which rendered her, from that moment, the mirror of the sanctity of God Himself, as far as this is possible to a creature. The Church with her infallible authority, declared, by the lips of Pius IX., that this article of her faith had been revealed by God Himself. The Definition was received with enthusiasm by the whole of Christendom, and the eighth of December of the year 1854 was thus made one of the most memorable days of the Church's history.

It was due to His own infinite sanctity that God should suspend, in this instance, the law which His divine justice had passed upon all the children of Adam. The relations which Mary was to bear to the Divinity, could not be reconciled with her undergoing the humiliation of this punishment. She was not only daughter of the eternal Father ; she was destined also to become the very Mother of the Son, and the veritable bride of the Holy Ghost. Nothing defiled could be permitted to enter, even for an instant of time, into the creature that was thus predestined to contract such close relations with the adorable Trinity ; not a speck could be permitted to tarnish in Mary that perfect purity which the infinitely holy God requires even in those who are one day to be admitted to enjoy the sight of His divine majesty in heaven ; in a word, as the great Doctor St. Anselm says, ' it was just that this holy Virgin should be adorned with *the greatest purity which can be conceived after that of God Himself*, since God the Father was to give

to her, as her Child, that only-begotten Son, whom He loved as Himself, as being begotten to Him from His own bosom ; and this in such a manner, that the selfsame Son of God was, by nature, the Son of both God the Father and this blessed Virgin. This same Son chose her to be substantially His Mother ; and the Holy Ghost willed that in her womb He would operate the conception and birth of Him from whom He Himself proceeded.¹

Moreover, the close ties which were to unite the Son of God with Mary, and which would elicit from Him the tenderest love and the most filial reverence for her, had been present to the divine thought from all eternity : and the conclusion forces itself upon us that therefore the divine Word had for this His future Mother a love infinitely greater than that which He bore to all His other creatures. Mary's honour was infinitely dear to Him, because she was to be His Mother, chosen to be so by His eternal and merciful decrees. The Son's love protected the Mother. She, indeed, in her sublime humility, willingly submitted to whatever the rest of God's creatures had brought on themselves, and obeyed every tittle of those laws which were never meant for her : but that humiliating barrier, which confronts every child of Adam at the first moment of his existence, and keeps him from light and grace until he shall have been regenerated by a new birth—oh ! this could not be permitted to stand in Mary's way, her Son forbade it.

The eternal Father would not do less for the second Eve than He had done for the first, who was created, as was also the first Adam, in the state of original justice, which she afterwards forfeited by sin. The Son of God would not permit that the woman, from whom He was to take the nature of Man, should be deprived of that gift which He had given even to her who was the mother of sin. The

¹ *De conceptu virginali*, cap. xviii.

Holy Ghost, who was to overshadow Mary and produce Jesus within her by His divine operation, would not permit that foul stain, in which we are all conceived, to rest, even for an instant, on this His Bride. All men were to contract the sin of Adam; the sentence was universal; but God's own Mother is not included. God who is the author of that law, God who was free to make it as He willed, had power to exclude from it her whom He had predestined to be His own in so many ways; He could exempt her, and it was just that He should exempt her; therefore, He did it.

Was it not this grand exemption which God Himself foretold, when the guilty pair, whose children we all are, appeared before Him in the garden of Eden? In the anathema which fell upon the serpent, there was included a promise of mercy to us. 'I will put enmities,' said the Lord, 'between thee and the Woman, and thy seed and her seed: she shall crush thy head.'¹ Thus was salvation promised the human race under the form of a victory over satan; and this victory is to be gained by the Woman, and she will gain it for us also. Even granting, as some read this text, that it is the Son of the Woman that is alone to gain this victory, the enmity between the Woman and the serpent is clearly expressed, and she, the Woman, with her own foot, is to crush the head of the hated serpent. The second Eve is to be worthy of the second Adam, conquering and not to be conquered. The human race is one day to be avenged not only by God made Man, but also by the Woman miraculously exempted from every stain of sin, in whom the primeval creation, which was in justice and holiness,² will thus reappear, just as though the original sin had never been committed.

Raise up your heads, then, ye children of Adam, and shake off your chains! This day the humiliation which weighed you down is annihilated. Behold!

¹ Gen. iii. 15.

² Eph. iv. 24.

Mary, who is of the same flesh and blood as yourselves, has seen the torrent of sin, which swept along all the generations of mankind, flow back at her presence and not touch her: the infernal dragon has turned away his head, not daring to breathe his venom upon her; the dignity of your origin is given to her in all its primitive grandeur. This happy day, then, on which the original purity of your race is renewed, must be a feast to you. The second Eve is created; and from her own blood (which, with the exception of the element of sin, is the same as that which makes you to be the children of Adam), she is shortly to give you the God-Man, who proceeds from her according to the flesh, as He proceeds from the Father according to the eternal generation.

And how can we do less than admire and love the incomparable purity of Mary in her Immaculate Conception, when we hear even God, who thus prepared her to become His Mother, saying to her, in the divine Canticle, these words of complacent love: 'Thou art all fair, O my love, and there is not a spot in thee!'¹ It is the God of all holiness that here speaks; that eye, which sees all things, finds not a vestige, not a shadow of sin; therefore does He delight in her, and admire in her that gift of His own condescending munificence. We cannot be surprised after this, that Gabriel, when he came down from heaven to announce the Incarnation to her, should be full of admiration at the sight of that purity, whose beginning was so glorious and whose progress was immeasurable; and that this blessed spirit should bow down profoundly before this young Maid of Nazareth, and salute her with, 'Hail, O full of grace!'² And who is this Gabriel? An Archangel, that lives amidst the grandest magnificences of God's creation, amidst all the gorgeous riches of heaven; who is brother to the Cherubim and Seraphim, to the Thrones and Dominations; whose eye

¹ Cant. iv. 7.² St. Luke i. 28.

is accustomed to gaze on those nine angelic choirs with their dazzling brightness of countless degrees of light and grace ; he has found on earth, in a creature of a nature below that of angels, the fulness of grace, of that grace which had been given to the angels measuredly. This fulness of grace was in Mary from the very first instant of her existence. She is the future Mother of God, and she was ever holy, ever pure, ever Immaculate.

This truth of Mary's Immaculate Conception—which was revealed to the apostles by the divine Son of Mary, inherited by the Church, taught by the holy fathers, believed by each generation of the Christian people with an ever increasing explicitness—was implied in the very notion of a Mother of God. To believe that Mary was Mother of God, was implicitly to believe that she, on whom this sublime dignity was conferred, had never been defiled with the slightest stain of sin, and that God had bestowed upon her an absolute exemption from sin. But now the Immaculate Conception of Mary rests on an explicit definition dictated by the Holy Ghost. Peter has spoken by the mouth of Pius ; and when Peter has spoken, every Christian should believe ; for the Son of God has said : ' I have prayed for thee, Peter, that thy faith fail not.'¹ And again : ' The Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.'²

The Symbol of our faith has therefore received not a new truth, but a new light on a truth which was previously the object of the universal belief. On that great day of the definition, the infernal serpent was again crushed beneath the victorious foot of the Virgin-Mother, and the Lord graciously gave us the strongest pledge of His mercy. He still loves this guilty earth, since He has deigned to enlighten it with one of the brightest rays of His Mother's

¹ St. Luke xxii. 32.

² St. John xiv. 26.

glory. How this earth of ours exulted! The present generation will never forget the enthusiasm with which the entire universe received the tidings of the definition. It was an event of mysterious importance which thus marked this second half of our century; and we shall look forward to the future with renewed confidence; for if the Holy Ghost bids us tremble for the days when truths are diminished among the children of men,¹ He would, consequently, have us look on those times as blessed by God in which we receive an increase of truth; an increase both in light and authority.

The Church, even before the solemn proclamation of the grand dogma, kept the feast of this eighth day of December; which was, in reality, a profession of her faith. It is true that the feast was not called the *Immaculate Conception*, but simply the *Conception of Mary*. But the fact of such a feast being instituted and kept, was an unmistakable expression of the faith of Christendom in that truth. St. Bernard and the angelical doctor, St. Thomas, both teach that the Church cannot celebrate the feast of what is not holy; the Conception of Mary, therefore, was holy and immaculate, since the Church has, for ages past, honoured it with a special feast. The Nativity of the same holy Virgin is kept as a solemnity in the Church, because Mary was born full of grace; therefore, had the first moment of Mary's existence been one of sin, as is that of all the other children of Adam, it never could have been made the subject of the reverence of the Church. Now, there are few feasts so generally and so firmly established in the Church as this which we are keeping to-day.

The Greek Church, which, more easily than the Latin, could learn what were the pious traditions of the east, kept this feast even in the sixth century, as is evident from the ceremonial or, as it is called, the *Type*, of St. Sabas. In the west, we find it

¹ Ps. xi. 2.

established in the Gothic Church of Spain as far back as the eighth century. A celebrated calendar which was engraved on marble, in the ninth century, for the use of the Church of Naples, attests that it had already been introduced there. Paul the deacon, secretary to the emperor Charlemagne, and afterwards monk at Monte-Cassino, composed a celebrated hymn on the mystery of the Immaculate Conception ; we will insert this piece later on, as it is given in the manuscript copies of Monte-Cassino and Benevento. In 1066, the feast was first established in England, in consequence of the pious Abbot Helsyn's¹ being miraculously preserved from shipwreck ; and shortly after that, was made general through the whole island by the zeal of the great St. Anselm, monk of the Order of St. Benedict, and archbishop of Canterbury. From England it passed into Normandy, and took root in France. We find it sanctioned in Germany, in a council held in 1049, at which St. Leo IX. was present ; in Navarre, 1090, at the abbey of Irach ; in Belgium, at Liège, in 1142. Thus did the Churches of the west testify their faith in this mystery, by accepting its feast, which is the expression of faith.

Lastly, it was adopted by Rome herself, and her doing so rendered the united testimony of her children, the other Churches, more imposing than ever. It was Pope Sixtus IV. who, in the year 1476, published the decree of the feast of our Lady's Conception for the city of St. Peter. In the next century, 1568, St. Pius V. published the universal edition of the Roman breviary, and in its calendar was inserted this feast as one of those Christian solemnities which the faithful are every year bound to observe. It was not from Rome that the devotion of the Catholic world to this mystery received its first impulse ; she sanctioned it by her liturgical authority, just as she has confirmed it by her doctrinal authority in these our own days.

¹ Some writers call him *Elsyn*, and others *Elpyn*. See Baronius in his notes on the Roman Martyrology, Dec. 8. [*Tr.*]

The three great Catholic nations of Europe, Germany, France, and Spain, vied with each other in their devotion to this mystery of Mary's Immaculate Conception. France, by her king Louis XIV., obtained from Clement IX. that this feast should be kept with an octave throughout the kingdom ; which favour was afterwards extended to the universal Church by Innocent XII. For centuries previous to this, the theological faculty of Paris had always exacted from its professors the oath that they would defend this privilege of Mary ; a pious practice which continued as long as the university itself.

As regards Germany, the emperor Ferdinand III., in 1647, ordered a splendid monument to be erected in the great square of Vienna. It is covered with emblems and figures symbolical of Mary's victory over sin, and on the top is the statue of the Immaculate Queen, with this solemn and truly Catholic inscription :

TO GOD, INFINITE IN GOODNESS AND POWER,
KING OF HEAVEN AND EARTH,
BY WHOM KINGS REIGN ;
TO THE VIRGIN MOTHER OF GOD
CONCEIVED WITHOUT SIN,
BY WHOM PRINCES COMMAND,
WHOM AUSTRIA, DEVOUTLY LOVING, HOLDS AS HER
QUEEN AND PATRON ;
FERDINAND III., EMPEROR,
CONFIDES, GIVES, CONSECRATES HIMSELF,
CHILDREN, PEOPLE, ARMIES, PROVINCES,
AND ALL THAT IS HIS,
AND ERECTS IN ACCOMPLISHMENT OF A VOW
THIS STATUE,
AS A PERPETUAL MEMORIAL.¹

¹ D. O. M. supremo cœli terræque imperatori, per quem reges regnant ; Virgini Deiparæ Immaculatæ Conceptæ, per quam principes imperant, in peculiarem Dominam, Austriæ Patronam, singulari pietate susceptæ, se, liberos, populos, exercitus, provincias, omnia denique confidit, donat, consecrat, et in perpetuam rei memoriam statuum hanc ex voto ponit Ferdinandus III. Augustus.

But the zeal of Spain for the privilege of the holy Mother of God surpassed that of all other nations. In the year 1398, John I., king of Arragon, issued a chart in which he solemnly places his person and kingdom under the protection of Mary Immaculate. Later on, kings Philip III. and Philip IV. sent ambassadors to Rome, soliciting, in their names, the solemn definition, which heaven reserved, in its mercy, for our days. King Charles III., in the eighteenth century, obtained permission from Clement XIII., that the Immaculate Conception should be the patronal feast of Spain. The people of Spain, which is so justly called the Catholic kingdom, put over the door, or on the front of their houses, a tablet with the words of Mary's privilege written on it; and when they meet, they greet each other with an expression in honour of the same dear mystery. It was a Spanish nun, Mary of Jesus, abbess of the convent of the Immaculate Conception of Agreda, who wrote *God's Mystic City*, which inspired Murillo with his *Immaculate Conception*, the masterpiece of the Spanish school.

But, whilst thus mentioning the different nations which have been foremost in their zeal for this article of our holy faith, the Immaculate Conception, it were unjust to pass over the immense share which the seraphic Order, the Order of St. Francis of Assisi, has had in the earthly triumph of our blessed Mother, the Queen of heaven and earth. As often as this feast comes round, is it not just that we should think with reverence and gratitude on him, who was the first theologian that showed how closely connected with the divine mystery of the Incarnation is this dogma of the Immaculate Conception? First, then, all honour to the name of the pious and learned John Duns Scotus! And when at length the great day of the definition of the Immaculate Conception came, how justly merited was that grand audience, which

the Vicar of Christ granted to the Franciscan Order, and with which closed the pageant of the glorious solemnity! Pius IX. received from the hands of the children of St. Francis a tribute of homage and thankfulness, which the Scotist school, after having fought four hundred years in defence of Mary's Immaculate Conception, now presented to the Pontiff.

In the presence of the fifty-four Cardinals, forty-two archbishops, and ninety-two bishops; before an immense concourse of people that filled St. Peter's, and had united in prayer, begging the assistance of the Spirit of truth; the Vicar of Christ had just pronounced the decision which so many ages had hoped to hear. The Pontiff had offered the holy Sacrifice on the Confession of St. Peter. He had crowned the statue of the Immaculate Queen with a splendid diadem. Carried on his lofty throne, and wearing his triple crown, he had reached the portico of the basilica; there he is met by the two representatives of St. Francis: they prostrate before the throne: the triumphal procession halts: and first, the General of the Friars Minor Observantines advances, and presents to the holy Father a branch of silver lilies: he is followed by the General of the Conventual Friars, holding in his hand a branch of silver roses. The Pope graciously accepted both. The lilies and the roses were symbolical of Mary's purity and love; the whiteness of the silver was the emblem of the lovely brightness of that orb, on which is reflected the light of the Sun; for, as the Canticle says of Mary, 'she is beautiful as the moon.'¹ The Pontiff was overcome with emotion at these gifts of the family of the seraphic patriarch, to which we might justly apply what was said of the banner of the Maid of Orleans: 'It had stood the brunt of the battle; it deserved to share in the glory of the victory.' And thus ended the glories of that grand morning of the

¹ Cant. vi. 9.

eighth of December, eighteen hundred and fifty-four.

It is thus, O thou the humblest of creatures, that thy Immaculate Conception has been glorified on earth ! And how could it be other than a great joy to men, that thou art honoured by them, thou the aurora of the Sun of justice ? Dost thou not bring them the tidings of their salvation ? Art not thou, O Mary, that bright ray of hope, which suddenly bursts forth in the deep abyss of the world's misery ? What should we have been without Jesus ? And thou art His dearest Mother, the holiest of God's creatures, the purest of virgins, and our own most loving Mother !

How thy gentle light gladdens our wearied eyes, sweet Mother ! Generation had followed generation on this earth of ours. Men looked up to heaven through their tears, hoping to see appear on the horizon the star which they had been told should disperse the gloomy horrors of the world's darkness ; but death came, and they sank into the tomb, without seeing even the dawn of the light, for which alone they cared to live. It is for us that God had reserved the blessing of seeing thy lovely rising, O thou fair morning star ! which sheddest thy blessed rays on the sea, and bringest calm after the long stormy night ! Oh ! prepare our eyes that they may behold the divine Sun which will soon follow in thy path, and give to the world His reign of light and day. Prepare our hearts, for it is to our hearts that this Jesus of thine wishes to show Himself. To see Him, our hearts must be pure : purify them, O thou Immaculate Mother ! The divine wisdom has willed that of the feasts which the Church dedicates to thee, this of thy Immaculate Conception should be celebrated during Advent ; that thus the children of the Church, reflecting on the jealous care wherewith God preserved thee from every stain of sin because

thou wast to be the Mother of His divine Son, might prepare to receive this same Jesus by the most perfect renunciation of every sin and of every attachment to sin. This great change must be made ; and thy prayers, O Mary ! will help us to make it. Pray—we ask it of thee by the grace God gave thee in thy Immaculate Conception—that our covetousness may be destroyed, our concupiscence extinguished, and our pride turned into humility. Despise not our prayers, dear Mother of that Jesus who chose thee for His dwelling-place, that He might afterwards find one in each of us.

O Mary ! Ark of the covenant, built of an incorruptible wood, and covered over with the purest gold ! help us to correspond with those wonderful designs of our God, who, after having found His glory in thine incomparable purity, wills now to seek His glory in our unworthiness, by making us, from being slaves of the devil, His temples and His abode, where He may find His delight. Help us to this, O thou that by the mercy of thy Son hast never known sin ! and receive this day our devoutest praise. Thou art the ark of salvation ; the one creature unwrecked in the universal deluge ; the white fleece filled with the dew of heaven, whilst the earth around is parched ; the flame which the many waters could not quench ; the lily blooming amidst thorns ; the garden shut against the infernal serpent ; the fountain sealed, whose limpid water was never ruffled ; the house of the Lord, whereon His eyes were ever fixed, and into which nothing defiled could ever enter ; the mystic city, of which such glorious things are said.¹ We delight in telling all thy glorious titles, O Mary ! for thou art our Mother, and we love thee, and the Mother's glory is the glory of her children. Cease not to bless and protect all those that honour thy immense privilege, O thou who wert conceived on

¹ Ps. lxxxvi. 3.

this day! May this feast fit us for that mystery, for which thy Conception, thy Birth, and thy Annunciation, are all preparations—the Birth of thy Jesus in Bethlehem: yea, dear Mother, we desire thy Jesus, give Him to us and satisfy the longings of our love.

FIRST VESPERS

The five psalms which are chanted by the Church in this Office, are those which she always employs on the feasts of our Lady.

The first celebrates the royalty, the priesthood, and the supreme judgeship of Christ, the Son of God and the Son of Mary; it implies, therefore, the great dignity and the incomparable purity of her who was to give Him birth.

ANTIPHONA. Tota pulchra es, Maria, et macula originalis non est in te.

ANTIPHON. Thou art all fair, O Mary, and the stain of original sin is not in thee.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

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

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Until I make thy enemies thy footstool.

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

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

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

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

Juravit Dominus, et non pœnitebit eum: * Tu es Sa-

The Lord hath sworn, and he will not repent: *he hath*

cerdos in æternum secundum ordinem Melchisedech.

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

Judicabit in nationibus, implebit ruinas : * conquasabit capita in terra multorum.

De torrente in via bibet : * propterea exaltabit caput.

ANT. Tota pulchra es, Maria, et macula originalis non est in te.

ANT. Vestimentum tuum candidum quasi nix, et facies tua sicut sol.

said, speaking of thee, the God-Man : Thou art a Priest for ever, according to the order of Melchisedech.

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

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

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

ANT. Thou art all fair, O Mary, and the stain of original sin is not in thee.

ANT. Thy garment is white as snow, and thy face is as the sun.

The second psalm celebrates the greatness of God, yet shows Him to us as looking down with complacency on the humble of heart. It is the humility of Mary which made Him choose her for His own Mother, and crown her as the Queen of the universe. She ever remained a pure Virgin, and yet our Lord made her to be Mother of all mankind.

PSALM 112

Laudate, pueri, Dominum : * laudate nomen Domini.

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

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

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

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

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

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

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

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

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

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

ANT. Vestimentum tuum candidum quasi nix, et facies tua sicut sol.

ANT. Tu gloria Jerusalem, tu lætitia Israël, tu honorificentia populi nostri.

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

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

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

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

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

ANT. Thy garment is white as snow, and thy face is as the sun.

ANT. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people.

The third psalm sings the glory of Jerusalem, *the city of God*. Mary, who was the dwelling which the Most High had chosen for Himself, was signified by this blessed city. It is in her, in the admiration which her dignity excites, and in the confidence which her exhaustless love inspires, that the children of the Church are now assembled. The Church herself is also *the city of God*.

PSALM 121

Lætatus sum in his quæ dicta sunt mihi : * In domum Domini ibimus.

Stantes erant pedes nostri : * in atriis tuis Jerusalem.

Jerusalem quæ ædificatur ut civitas : * cujus participatio ejus in idipsum.

I rejoiced at the things that were said to me : We shall go into the house of the Lord.

Our feet were standing in thy courts, O Jerusalem ! *Our heart loves and confides in thee, O Mary.*

Mary is like to Jerusalem that is built as a city ; which is compact together.

Illuc enim ascenderunt tribus, tribus Domini: * testimonium Israel ad confitendum nomini Domini.

Quia illic sederunt sedes in iudicio: * sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem: * et abundantia diligentibus te.

Fiat pax in virtute tua: * et abundantia in turribus tuis.

Propter fratres meos et proximos meos: * loquebar pacem de te.

Propter domum Domini Dei nostri: * quæsiui bona tibi.

ANT. Tu gloria Jerusalem, tu lætitia Israel, tu honorificentia populi nostri.

ANT. Benedicta es tu, Virgo Maria, a Domino Deo excelso, præ omnibus mulieribus super terram.

The following psalm is inserted in the Office of our Lady on account of the allusion made in it to a *house* which God Himself has built, and to a *city* of which He is the guardian. Mary is this house, which God built for Himself; she is this city, which He has protected from every insult and attack.

PSALM 126

Nisi Dominus ædificaverit domum: * in vanum laboraverunt qui ædificant eam.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

Because seats sat there in judgement; seats upon the house of David; and *Mary is of a kingly race.*

Pray ye, *through Mary*, for the things that are for the peace of Jerusalem: and may abundance be on them that love thee, *O Church of our God!*

The voice of Mary: Let peace be in thy strength, O thou new Sion! and abundance in thy towers.

I, *a daughter of Israel*, for the sake of my brethren and of my neighbours, spoke peace of thee.

Because of the house of the Lord our God, I have sought good things for thee.

ANT. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people.

ANT. Blessed art thou, O Virgin Mary, by the Lord the most high God, above all women upon the earth.

Unless the Lord build the house, they labour in vain that build it.

Nisi Dominus custodierit civitatem: * frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere: * surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum: * ecce hæreditas Domini, filii: merces, fructus ventris.

Sicut sagittæ in manu potentis: * ita filii excussorum.

Beatus vir, qui implevit desiderium suum ex ipsis: * non confundetur cum loquetur inimicis suis in porta.

ANT. Benedicta es tu, Virgo Maria, a Domino Deo excelso, præ omnibus mulieribus super terram.

ANT. Trahe nos, Virgo immaculata: post te curremus in odorem unguentorum tuorum.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

It is vain for you to rise before light; rise ye after you have sitten, you that eat of the bread of sorrow.

When he shall give sleep to his beloved: behold the inheritance of the Lord are children: the reward, the fruit of the womb.

As arrows in the hand of the mighty, so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies at the gate.

ANT. Blessed art thou, O Virgin Mary, by the Lord the most high God, above all women upon the earth.

ANT. Draw us, O Immaculate Virgin! we will run after thee to the odour of thy ointments.

Again it is Mary, the mystic city of God, that the Church has in view when she sings, on these feasts, the following beautiful psalm. On this day of her Conception, our Lord *strengthened the gates* of His beloved city; the enemy could not enter. God owed this defence to her, by whom He intended to *send His Word upon the earth*.

PSALM 147

Lauda, Jerusalem, Dominum: * lauda Deum tuum, Sion.

Praise the Lord, O Mary, thou true Jerusalem: O Mary, O Sion ever holy, praise thy God.

Quoniam confortavit seras portarum tuarum: * benedixit filiis tuis in te.

Qui posuit fines tuos pacem: * et adipe frumenti satiat te.

Qui emittit eloquium suum terræ: * velociter currit sermo ejus.

Qui dat nivem sicut lanam: * nebulam sicut cinerem spargit.

Mittit crystallum suam sicut buccellas: * ante faciem frigoris ejus quis sustinebit?

Emittet verbum suum, et liquefaciet ea; * flabit spiritus ejus, et fluent aquæ.

Qui annuntiat verbum suum Jacob: * justitias, et judicia sua Israel.

Non fecit taliter omni nationi: * et judicia sua non manifestavit eis.

ANT. Trahe nos Virgo immaculata: post te curremus in odorem unguentorum tuorum.

The capitulum is a passage from the Book of Proverbs of Solomon, in which divine Wisdom, the Son of God, publishes the eternity of the divine decree of the Incarnation. The Church, on this day, puts these same words in the mouth of Mary, inasmuch as this privileged creature was also decreed, before all time, to be the Mother of the Man-God.

Because he hath strengthened *against sin* the bolts of thy gates: he hath blessed thy children within thee.

Who hath placed peace in thy borders, and filleth thee with the fat of corn, with *Jesus, who is the Bread of life*.

Who sendeth forth *by thee* his Word to the earth; his Word runneth swiftly.

Who giveth snow like wool: scattereth mists like ashes.

He sendeth his crystal like morsels: who shall stand before the face of his cold?

He shall send forth his Word *by Mary*, and shall melt them: his spirit shall breathe, and the waters shall run.

Who declareth his Word to Jacob: his justices and his judgements to Israel.

He hath not done in like manner to every nation; and his judgements he hath not made manifest to them.

ANT. Draw us, O Immaculate Virgin! we will run after thee to the odour of thy ointments.

CAPITULUM

(Prov. viii.)

Dominus possedit me in initio viarum suarum, antequam quidquam faceret a principio: ab æterno ordinata sum, et ex antiquis antequam terra fieret: nondum erant abyssi, et ego jam concepta eram.

The Lord possessed me in the beginning of his ways before he made anything from the beginning: I was set up from eternity, and of old before the earth was made: the depths were not as yet, and I was already conceived.

The hymn is that venerable song of the Catholic Church, which is chanted on all the feasts of our Lady. No heart can resist the confidence and love which this canticle inspires. How often soever repeated, it seems ever fresh. The nun in her peaceful cloister, and the mariner in the hour of storm, both love their *Ave Maris Stella*.

HYMN¹

Ave, maris stella!
Dei Mater alma,
Atque semper Virgo,
Felix cœli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse Matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

Hail, star of the sea!
blessed Mother of God, yet
ever a Virgin! O happy gate
of heaven!

Thou that didst receive the
Ave from Gabriel's lips, con-
firm us in peace, and so let
Eva be changed into an *Ave*
of blessing for us.

Loose the sinner's chains,
bring light to the blind, drive
from us our evils, and ask all
good things for us.

Show thyself a Mother,
and offer our prayers to him,
who would be born of thee,
when born for us.

¹ In monastic churches it is preceded by this responsory:—

R. In hoc cognovi * Quoniam voluisti me. In hoc. V. Quoniam non gaudebit inimicus meus super me. * Quoniam. Gloria. In hoc.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos
Mites fac et castos.

Vitam præsta puram,
Iter para tutum ;
Ut videntes Jesum,
Semper collætetur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui sancto,
Tribus honor unus.

Amen.

V. Immaculata Conceptio
est hodie sanctæ Mariæ Vir-
ginis.

R. Quæ serpentis caput
virgineo pede contrivit.

O incomparable Virgin,
and meekest of the meek, ob-
tain us the forgiveness of our
sins, and make us meek and
chaste.

Obtain us purity of life,
and a safe pilgrimage ; that
we may be united with thee
in the blissful vision of Jesus.

Praise be to God the Father,
and to the Lord Jesus, and to
the Holy Ghost : to the Three
one selfsame praise.

Amen.

V. To-day is the Immacu-
late Conception of the blessed
Virgin Mary.

R. Who with virgin foot
crushed the serpent's head.

ANTIPHON OF THE MAGNIFICAT

Beatam me dicent omnes
generationes, quia fecit mihi
magna qui potens est, alle-
luia.

All generations shall call me
blessed, because he that is
mighty hath done great things
in me, alleluia.

PRAYER

Deus, qui per immaculatam
Virginis Conceptionem, di-
gnum Filio tuo habitaculum
preparasti ; quæsumus, ut
qui ex morte ejusdem Filii
tui prævisa, eam ab omni
labe præservasti, nos quoque
mundos ejus intercessione ad
te pervenire concedas. Per
eundem.

O God, who by the Imma-
culate Conception of the Vir-
gin didst prepare a worthy
dwelling-place for thy divine
Son ; grant, we beseech thee,
that, as by the foreseen merits
of the death of this thy Son,
thou didst preserve her from
every stain of sin, we also
may, through her intercession,
be cleansed from our sins and
united with thee. Through
the same, &c.

A commemoration is here made of Advent, by the
antiphon, versicle, and prayer of the day.

MASS

The Introit is a song of thanksgiving, taken from Isaias and the Psalms. Mary extols the wonderful gifts of God to her, and the victory which He has granted her over satan and sin.

INTROIT

Gaudens gaudebo in Domino, et exsultabit anima mea in Deo meo : quia induit me vestimentis salutis ; et indumento justitiæ circumdedit me, quasi sponsam ornatam monilibus suis.

Ps. Exaltabo te, Domine, quoniam suscepisti me : nec delectasti inimicos meos super me. Gloria Patri. Gaudens gaudebo.

I will rejoice with exceeding joy in the Lord, and my soul shall exult in my God : for he hath clothed me with the garments of salvation ; and with the robe of justice he hath covered me, as a bride adorned with her jewels.

Ps. I will extol thee, O Lord, for thou hast upheld me : and hast not made my enemies to rejoice over me. Glory be to the Father, &c. I will rejoice, &c.

The Collect gives us the moral explanation of the mystery. Mary was preserved from original sin because she was to be the dwelling-place of the Most Holy : let this teach us to beg of this same God, that He would purify our souls.

COLLECT

Deus, qui per immaculatam Virginis Conceptionem dignum Filio tuo habitaculum præparasti ; quæsumus, ut qui, ex morte ejusdem Filii tui prævisa, eam ab omni labe præservasti, nos quoque mundos ejus intercessione ad te pervenire concedas. Per eundem.

O God, who by the Immaculate Conception of the Virgin didst prepare a worthy dwelling-place for thy divine Son ; grant, we beseech thee, that, as by the foreseen merits of the death of this thy Son, thou didst preserve her from every stain of sin, we also may, through her intercession, be cleansed from our sins and united with thee. Through the same, &c.

Here is made a commemoration of Advent, by the Collect of the preceding Sunday.

EPISTLE

Lectio libri Sapientiæ.

Lesson from the Book of Wisdom.

*Prov. Cap. viii.**Prov. Ch. viii.*

Dominus possedit me in initio viarum suarum, antequam quidquam faceret a principio. Ab æterno ordinata sum, et ex antiquis, antequam terra fieret. Nondum erant abyssi, et ego jam concepta eram: necdum fontes aquarum eruperant; necdum montes gravi mole constiterant: ante colles ego parturiebar: adhuc terram non fecerat, et flumina, et cardines orbis terræ. Quando præparabat celos, aderam: quando certa lege, et gyro vallabat abyssos: quando æthera firmabat sursum, et librabat fontes aquarum: quando circumdabat mari terminum suum, et legem ponebat aquis, ne transirent fines suos: quando appendebat fundamenta terræ: cum eo eram cuncta componens: et delectabar per singulos dies, ludens coram eo omni tempore, ludens in orbe terrarum: et deliciae meæ, esse cum filiis hominum. Nunc ergo, filii, audite me. Beati qui custodiunt vias meas. Audite disciplinam, et estote sapientes, et nolite abjicere eam. Beatus homo qui audit me, et qui vigilat ad fores meas quotidie, et observat ad postes ostii mei.

The Lord possessed me in the beginning of his ways, before he made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived: neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: he had not yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was present: when with a certain law and compass he enclosed the depths: when he established the sky above, and poised the fountains of waters: when he compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits: when he balanced the foundations of the earth: I was with him forming all things: and was delighted every day, playing before him at all times, playing in the world: and my delights were to be with the children of men. Now, therefore, ye children, hear me. Blessed are they that keep

Qui me invenerit, inveniet vitam ; et hauriet salutem a Domino.

my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.

The apostle teaches us that Jesus, our Emmanuel, is the firstborn of every creature.¹ These mysterious words signify not only that He is, as God, eternally begotten of the Father ; but also that the divine Word is, as Man, anterior to all created beings. Yet, how is this ? The world had been created, and the human race had dwelt on this earth full four thousand years, before the Son of God took to Himself the nature of man. It is not in the order of time, but in the eternal intention of God, that the Man-God preceded *every creature*. The eternal Father decreed first to give to His eternal Son a created nature, namely, the nature of man ; and, in consequence of this decree, to create all beings, whether spiritual or material, as a kingdom for this Man-God. This explains to us how it is, that the divine Wisdom, the Son of God, in the passage of the sacred Scripture which forms the Epistle of this feast, proclaims His having existed before all the creatures of the universe. As God, He was begotten from all eternity in the bosom of the Father ; as Man, He was, in the mind of God, the type of all creatures, before those creatures were made. But the Son of God could not be of our race, as the divine will decreed He should be, unless He were born in time, and born of a Mother as other men ; and therefore she that was to be His Mother was eternally present to the thought of God, as the means whereby the Word would assume the human nature. The Son and the Mother are therefore united

¹ Col. i. 15.

in the plan of the Incarnation: Mary, therefore, existed, as did Jesus, in the divine decree, before creation began. This is the reason of the Church's having, from the earliest ages of Christianity, interpreted this sublime passage of the sacred volume of Jesus and of Mary unitedly, and ordering it and analogous passages of the Scriptures to be read in the assembly of the faithful on the solemnities or feasts of the Mother of God. But if Mary be thus prominent in the divine and eternal plan; if, in the sense in which these mysterious texts are understood by the Church, she was, with Jesus, *before every creature*; could God permit her to be subjected to the original sin, which was to fall on all the children of Adam? She is, it is true, to be a child of Adam like her divine Son Himself, and to be born at the time fixed; but that torrent, which sweeps all mankind along, shall be turned away from her by God's grace; it shall not come near to her; and she shall transmit to her Son, who is also the Son of God, the human nature in its original perfection, created, as the apostle says, in holiness and justice.¹

The Gradual is the application to the Immaculate Mother of God of those praises with which the ancients of Bethulia greeted Judith, after she had slain the enemy of God's people. Judith is one of the types of Mary, who crushed the head of the serpent.

The *Alleluia* verse applies to our blessed Lady those words of the divine Canticle, which proclaim the bride of God to be all fair and spotless.

GRADUAL

Benedicta es tu, Virgo	Blessed art thou, O Virgin
Maria, a Domino Deo excelso,	Mary, by the Lord the most
præ omnibus mulieribus super terram.	high God, above all women upon the earth.

¹ Eph. iv. 24.

V. Tu gloria Jerusalem, tu
lætitia Israel, tu honorificen-
tia populi nostri.

Alleluia, alleluia.

V. Tota pulchra es, Maria,
et macula originalis non est
in te. Alleluia.

V. Thou art the glory of
Jerusalem, thou art the joy
of Israel, thou art the honour
of our people.

Alleluia, alleluia.

V. Thou art all fair, O
Mary, and the stain original
is not in thee. Alleluia.

GOSPEL

Sequentia sancti Evangelii
secundum Lucam.

Cap. i.

In illo tempore: Missus est
angelus Gabriel a Deo in
civitatem Galilææ, cui nomen
Nazareth, ad Virginem des-
ponsatam viro, cui nomen
erat Joseph, de domo David;
et nomen Virginis, Maria.
Et ingressus angelus ad eam,
dixit: Ave, gratia plena;
Dominus tecum: benedicta
tu in mulieribus.

Sequel of the holy Gospel
according to Luke.

Ch. i.

At that time the angel
Gabriel was sent from God
into a city of Galilee, called
Nazareth, to a Virgin es-
poused to a man whose name
was Joseph, of the house of
David: and the Virgin's
name was Mary. And the
angel being come in, said
unto her: Hail, full of grace;
the Lord is with thee;
blessed art thou among
women.

This is the salutation with which the Archangel greets Mary. It shows us what was his admiration and his profound veneration for the Virgin of Nazareth. The holy Gospel tells us that Mary was troubled at these words, and thought within herself what such a salutation as this could imply. The sacred Scriptures record many angelical salutations: but, as St. Ambrose, St. Andrew of Crete, and, before them, Origen had remarked, there is not one which contains such praises as this does. The prudent Virgin was, therefore, naturally surprised at the extraordinary words of the angel, and, as the early fathers observe, they would remind her of that other interview between Eve and the serpent. She therefore remained

silent, and it was only after the Archangel had spoken to her a second time, that she made him a reply.

And yet, Gabriel had spoken not only with all the eloquence, but with all the profound wisdom of a celestial spirit initiated into the divine mysteries; and, in his own superhuman language, he announced that the moment had come when Eve was to be transformed into Mary. There was present before him a woman destined for the sublimest dignity, the woman that was to be the Mother of God; yet, up to this solemn moment, Mary was but a daughter of the human race. Think, then, taking Gabriel's words as your guide, what must have been the holiness of Mary in this her first estate: is it not evident that the prophecy, made in the earthly paradise, had already been accomplished in her?

The Archangel proclaims her *full of grace*. What means this, but that the second woman possesses in herself that element of which sin had deprived the first? And observe, he does not say merely that divine grace works in her, but that she is *full* of it. 'She is not merely in grace as others are,' as Saint Peter Chrysologus told us on his feast, 'but she is filled with it.' Everything in her is resplendent with heavenly purity, and sin has never cast its shadow on her beauty. To appreciate the full import of Gabriel's expression, we must consider what is the force of the words in the language which the sacred historian used. Grammarians tell us that the single word which he employs is much more comprehensive than our expression 'full of grace.' It implies not only the present time, but the past as well, an incorporation of grace from the very commencement, the full and complete affirmation of grace, the total permanence of grace. Our translation has unavoidably weakened the term.

The better to feel the full force of our translation, let us compare this with an analogous text from the

Gospel of St. John. This evangelist, speaking of the Humanity of the Incarnate Word, expresses all by saying that Jesus is full of grace and truth.¹ Now, would this fulness have been real, had sin ever been there, instead of grace, even for a single instant? Could we call him *full of grace*, who had once stood in need of being cleansed? Undoubtedly, we must ever respectfully bear in mind the distance between the Humanity of the Incarnate Word and the person of Mary, from whose womb the Son of God assumed that Humanity; but the sacred text obliges us to confess, that the *fulness* of grace was, proportionately, in both Jesus and Mary.

Gabriel goes on still enumerating the supernatural riches of Mary. He says to her: 'The Lord is with thee.' What means this? It means, that even before Mary had conceived our Lord in her chaste womb, she already possessed Him in her soul. But, would the words be true, if that union with God had once not been, and had begun only when her disunion with Him by sin had been removed? The solemn occasion, on which the angel uses this language, forbids us to think that he conveyed by it any other idea, than that she had always had the Lord with her. We feel the allusion to a contrast between the first and the second Eve; the first lost the God who had once been with her; the second had, like the first, received our Lord into her from the first moment of her existence, and never lost Him, but continued from first to last and for ever to have Him with her.

Let us listen once more to the salutation, and we shall find from its last words that Gabriel is announcing the fulfilment of the divine oracle, and is addressing Mary as the woman foretold to be the instrument of the victory over satan. 'Blessed art thou among women.' For four thousand years, every

¹ St. John i. 14.

woman has been under the curse of God, and has brought forth her children in suffering and sorrow : but here is the one among women, that has been ever blessed of God, that has ever been the enemy of the serpent, and that shall bring forth the fruit of her womb without travail.

The Immaculate Conception of Mary is therefore declared in the Archangel's salutation ; and we can now understand why the Church selected this portion of the Gospel to be read to-day in the assembly of the faithful.

After the glorious chant of the Symbol of our faith, the choir intones the Offertory : it is composed of the words of the angelical salutation. Let us say to Mary with Gabriel : Verily, O Mary, thou art full of grace.

OFFERTORY

<p>Ave, Maria, gratia plena : Dominus tecum, benedicta tu in mulieribus, alleluia.</p>	<p>Hail Mary, full of grace : the Lord is with thee : blessed art thou among women, al- leluia.</p>
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SECRET

<p>Salutarem hostiam, quam in solemnitate immaculatæ Conceptionis beatæ Virginis Mariæ tibi, Domine, offeri- mus, suscipe, et præsta: ut sicut illam, tua gratia præ- veniente, ab omni labe im- munem profitemur: ita ejus intercessione a culpis omni- bus liberemur. Per Domi- num.</p>	<p>Receive, O Lord, this host of salvation, which we offer unto thee on this solemnity of the Immaculate Concep- tion of the blessed Virgin Mary ; and grant, that, as we confess her to have been pre- served, by thy preventing grace, from every stain of sin, we may, by her interces- sion, be freed from all our sins. Through, &c.</p>
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A commemoration is here made of Advent, by the Secret of the preceding Sunday.

THE PREFACE

The Church is too full of joy on this great feast to be satisfied with her usual form of thanksgiving; she employs one which makes mention of the holy Mother of God, whose Conception revives her hopes, and announces the rising of Him who is the *eternal light*.

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus. Et te in Conceptione Immaculata beatæ Mariæ semper Virginis collaudare, benedicere, et prædicare. Quæ et Unigenitum tuum sancti Spiritus obumbratione concepit: et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. Per quem Majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Cæli, cælorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplicii confessione dicentes: *Sanctus! Sanctus! Sanctus!*

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. And that we should praise, bless, and glorify thee on the Immaculate Conception of the blessed Mary, ever a Virgin, who by the overshadowing of the Holy Ghost conceived thine only-begotten Son, and, the glory of her virginity still remaining, brought forth the eternal light to the world, Jesus Christ our Lord. By whom the Angels praise thy Majesty, the Dominations adore it, the Powers tremble before it, the Heavens, the heavenly Virtues, and blessed Seraphim, with common jubilee glorify it. Together with whom we beseech thee that we may be admitted to join our humble voices, saying: *Holy! Holy! Holy!*

During the Communion, the Church shares in the holy enthusiasm, wherewith David proclaims the glories and the privileges of the mystic city of God.

COMMUNION

<p>Gloriosa dicta sunt de te, Maria, quia fecit tibi magna qui potens est.</p>	<p>Glorious things are said of thee, O Mary ! for he that is mighty hath done great things in thee.</p>
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POSTCOMMUNION

<p>Sacramenta quæ sumpsi- mus, Domine Deus noster, illius in nobis culpæ vul- nera reparent ; a qua imma- culatam beatæ Mariæ Con- ceptionem singulariter præ- servasti. Per Dominum, &c.</p>	<p>May the mysteries we have received, O Lord our God, repair in us the wounds of that sin, from which thou hast, with exceptional provi- dence, preserved the Imma- culate Conception of the ever blessed Mary. Through, &c.</p>
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Then is made a commemoration of Advent, by the Postcommunion of the preceding Sunday.

SECOND VESPERS

The antiphons, psalms, capitulum, hymn, and versicle, are the same as in first Vespers, pages 390 to 397.

ANTIPHON OF THE MAGNIFICAT

<p>Hodie egressa est virga de radice Jesse : hodie sine ulla peccati labe concepta est Maria : hodie contritum est ab ea caput serpentis anti- qui, alleluia.</p>	<p>This day there went forth a branch from the root of Jesse : this day was Mary conceived without any stain of sin : this day was the head of the old serpent crushed by her, alleluia.</p>
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The Prayer as in the first Vespers, page 397.

We will now give three liturgical hymns composed in honour of the mystery of Mary's Immaculate Conception ; they will assist the faithful to

enter more fully into the spirit of to-day's feast. We must give the precedence to the beautiful strophes, in which Prudentius, in his hymn *Ante cibum*, celebrates the triumph of the woman over the serpent. We find, then, early in the fifth century, that the prince of Christian poets mentions, as one of the glories of Mary, her having *triumphed over all the poisons* of the infernal dragon, because there was to be bestowed upon her the dignity of Mother of God.

HYMN

Ecce venit nova progenies,
 Æthere proditus alter homo,
 Non luteus, velut ille prior,
 Sed Deus ipse gerens homi-
 nem,
 Corporeisque carens vitiis.

Fit caro vivida Sermo Pa-
 tris,
 Numine quem rutilante gra-
 vis
 Non thalamo, neque jure
 tori,
 Nec genialibus illecebris,
 Intemerata puella parit.
 Hoc odium vetus illud
 erat,
 Hoc erat aspidis, atque ho-
 minis
 Digladiabile discidium,
 Quod modo cernua femi-
 neis

Vipera proteritur pedibus.

Edere namque Deum me-
 rita,
 Omnia Virgo venena domat.
 Tractibus anguis inexplicitis,
 Virus inerme piger revomit,
 Gramine concolor in viridi.

Lo! there comes a new progeny: a new man come from heaven, not formed of clay as was that first Adam; no, it is God himself that has assumed human nature, though without that nature's sins.

The Word of the Father is made living flesh; a spotless Virgin is his Mother, not made so by the ordinary laws of wedlock, but by the overshadowing of that bright Spirit, who is God, yet chooses Mary for his bride.

Here is the cause of that ancient hate, that ever-warring quarrel between the serpent and man—that now the crouching viper is crushed by the woman's foot.

The Virgin, that was made worthy to be Mother of God, triumphs over all the poisons of satan: the green monster, now sluggish and disabled, coils his huge folds round himself, and on the grass vomits out his venom.

Quæ feritas modo non trepidat,
Territa de grege candidulo ?
Impavidas lupus inter oves
Tristis obambulat, et rabi-
dum
Sanguinis immemor os cohibet.

Agnus enim vice mirifica
Ecce leonibus imperitat,
Exagitansque truces aquilas
Per vaga nubila, perque
notos
Sidere lapsa Columba fugat.

Well may the fierce wolf
tremble, and flee from the
dear white lambs of the fold !
Sulky and vexed, he prowls
around the inclosure wherein
they safely browse : he dare
not think of blood, nor show
his rabid teeth.

O wonderful change ! the
lamb commands the lion,
and the heavenly Dove in
her descent to earth makes
the ravenous eagle flutter
through the clouds and the
winds.

The following hymn belongs to the eighth century. It was written by the celebrated Paul the deacon, who, after being secretary to Charlemagne, became a monk at Monte-Cassino. Here, too, we find the clearest profession of faith in the Immaculate Conception. The poison of original sin, as the author expresses it, has run its infection through the entire human race ; but the Creator sees that the womb of Mary is pure, and there he enters.

HYMN

Quis possit amplo fame
præpotens
Dignæ fateri præmia Vir-
ginis,
Per quam veteris sub la-
queo necis
Orbi retento reddita vita est ?
Hæc virga Jesse, Virgo
puerpera,
Hortus superno germine con-
situs,
Signatus alto munere fons
sacer,
Mundum beavit viscere cœ-
libi.
Hausto maligni primus ut
occidit

Where is the man with
words sublime enough to
tell the gifts bestowed on
the Virgin, by whom life was
restored to the world, which
was prisoner in the snare of
the old death ?

She is the branch of
Jesse, the Virgin Mother,
the garden wherein grew the
divine plant, the holy foun-
tain sealed with the myste-
rious gift : she it is that
made the world happy by the
fruit of her virginal womb.

Our first parent brought
death on himself, by drink-

Virus chelydri terrigenum
 parens ;
 Hinc lapsa pestis per genus
 irrepens
 Cunctum profundo vulnere
 perculit.

Rerum misertus sed Sator,
 inscia
 Cernens piaculi viscera Vir-
 ginis,
 Hic ferre mortis crimine lan-
 guido
 Mandat salutis gaudia sæ-
 culo.

Emissus astris Gabriel
 innubæ
 Æterna portat nuntia Vir-
 gini :
 Verbo tumescit latior æthere
 Alvus replentem sæcula con-
 tinens.

Intacta mater, virgoque fit
 parens,
 Orbis Creator ortus in orbe
 est ;
 Hostis pavendi sceptræ re-
 mota sunt,
 Toto refulsit lux nova sæ-
 culo.

Sit Trinitati gloria unicæ,
 Virtus, potestas, summa po-
 tentia,
 Regnum retentans, quæ Deus
 unus est,
 Per cuncta semper sæcula
 sæculi. Amen.

The following Prose was used in many Churches, two hundred years ago, on the feast of the Immaculate Conception.

ing in the poison of the wicked serpent ; thence came the pestilence on all mankind, and it was mortal.

But the Creator of the world took compassion on man, and seeing the womb of the Virgin, that was pure from sin, it is by her he decrees to convey the joys of salvation to the world that languished in crime.

Gabriel is sent from heaven bearing to the chaste Virgin the eternal decree : and she becomes Mother of the Word, her womb containing within it him that fills the earth.

A chaste maid, yet a mother ! a virgin, yet a parent ! The Creator of the world was born in his own world ; the sceptre was wrested from the hands of the dreaded enemy ; a new light shone throughout the whole world.

To the Trinity, the one only God, be glory, honour, power, highest strength, and kingdom, for ever and for ever. Amen.

PROSE

Dies iste celebretur,
 In quo pie recensetur
 Conceptio Mariæ.

Let this day be kept as a feast, on which is celebrated the Conception of Mary.

Virgo Mater generatur ;
 Concipitur et creatur
 Dulcis vena veniæ.

Adæ vetus exilium,
 Et Joachim opprobrium,
 Hinc habent remedium.

Hoc prophetæ prævide-
 runt,
 Patriarchæ præsenſerunt,
 Inspirante gratia.

Virga prolem conceptura,
 Stella solem paritura,
 Hodie concipitur.

Flos de virga processurus,
 Sol de stella nasciturus,
 Christus intelligitur.

O quam felix et præclara,
 Nobis grata, Deo chara,
 Fuit hæc Conceptio !

Terminatur miseria :
 Datur misericordia ;
 Luctus cedit gaudio.

Nova mater novam prolem,
 Nova stella novum solem,
 Nova profert gratia.

Genitorem genitura,
 Creatorem creatura,
 Patrem parit filia.

O mirandam novitatem,
 Novam quoque dignitatem !
 Ditat matris castitatem
 Filii conceptio.

Gaude, Virgo gratiosa,
 Virga flore speciosa,
 Mater prole generosa,
 Vere plena gaudio.

The Virgin-Mother is be-
 gotten ; she, the sweet source
 of pardon, is conceived on
 this day.

It is the remedy of those
 two evils, the long exile of
 Adam, and the disgrace of
 Joachim.

It is this that the inspir-
 ing grace of God made the
 prophets foretell, and the
 patriarchs foresee.

This day is conceived
 Jesse's branch, that was to
 produce a Flower, the star
 that was to bring forth the
 Sun.

Who is the Flower that
 was to rise from the branch,
 who the Sun that was to be
 born from the star, but Christ
 our Lord ?

O happy and glorious Con-
 ception ! so welcome to us,
 and so dear to God !

Misery is at an end ; mercy
 is given to us ; sadness is
 succeeded by joy.

By a new, unheard-of
 grace, a new Mother gives
 birth to a new offspring, and
 a new star produces a new
 Sun.

She that is made brings
 forth him that made her, the
 creature her Creator, the
 daughter her Father.

O wonderful novelty ! O
 novel prerogative ! the
 Mother's purity is made
 purer by the conception of
 her Child !

Be glad, thou gracious
 Maid, thou branch so lovely
 with thy Flower, thou Mother
 so venerable with thy divine
 Babe, thou truly full of joy !

Quod præcessit in figura,
 Nube latens sub obscura,
 Hoc declarat genitura
 Piæ matris : Virgo pura,
 Pariendi vertit jura,
 Fusa, mirante natura,
 Deitatis pluvia.

Triste fuit in Eva *væ* !
 Sed ex *Eva* format *ave*,
 Versa vice, sed non prave ;
 Intus ferens in conclave
 Verbum bonum et suave ;
 Nobis, Mater Virgo, fave
 Tua frui gratia.

Omnis homo, sine mora,
 Laude plena solvens ora
 Istam colas, ipsam ora :
 Omni die, omni hora,
 Sit mens supplex, vox sonora ;
 Sic supplica, sic implora
 Hujus patrocina.

Tu spes certa miserorum,
 Vere mater orphanorum,
 Tu levamen oppressorum,
 Medicamen infirmorum,
 Omnibus es omnia.

Te rogamus voto pari,
 Laude digna singulari,
 Ut errantes in hoc mari,
 Nos in portu salutari
 Tua sistat gratia.

Amen.

That which was heretofore
 hid under the thick cloud of
 figures, is now made manifest
 by the daughter of the holy
 Anne ; the dew of the Deity
 enriches this her Child, and
 she, a pure Virgin, brings forth
 Jesus, whilst nature beholds
 with astonishment an excep-
 tion made to all her laws.

There was a sound of male-
 diction in the very name of
 Eva ; but Gabriel's saluta-
 tion, by an admirable change,
 formed *Ave* out of *Eva*. Vir-
 gin-Mother ! that didst re-
 ceive this good and sweet
 word in thy little cell at
 Nazareth ; grant us the con-
 solation of thy favour.

Come, all ye faithful, delay
 not ; open your lips, and with
 hearty praise honour the
 Mother of Jesus : pray to
 her ; every day and every
 hour, let the mind concord
 with the voice in prayer and
 praise : yea, even so must ye
 beg and implore her patron-
 age.

Mary ! thou the unfailling
 hope of the wretched, the
 true Mother of orphans, the
 consolation of the afflicted,
 the health of the sick, thou
 art all to all.

O thou that art worthy of
 special praise, hear our united
 prayer, and may thy inter-
 cession lead us, poor wan-
 derers on this sea of life, to
 the haven of salvation.

Amen.

DECEMBER 9

THE SECOND DAY WITHIN THE OCTAVE

OF THE IMMACULATE CONCEPTION

LET us consider how the immaculate Mary came into this world nine months after her conception, and how each day of her life gave man fresh reason to hope for the great promises made him by God. Let us admire the fulness of grace which God has given to her, and contemplate the respect and the love wherewith the holy angels look upon her as the future Mother of Him who is to be their Head and King, as well as ours. Let us follow this august Queen to the temple of Jerusalem, where she is presented by her parents, St. Joachim and St. Anne. When but three years of age, she was initiated into all the secrets of divine love. 'I always rose at midnight (thus she spoke of herself, in a revelation to St. Elizabeth of Hungary), and went before the altar of the temple, where I besought of God that I might observe all the commandments of His Law, and be enriched with those graces which would render me pleasing to His Majesty. I most earnestly prayed Him, that I might live to see that most holy virgin who was to bring forth into this world His own divine Son. I asked Him to grant me to enjoy the use of my eyes that I might see her, of my tongue that I might praise her, of my hands that I might serve her, of my feet that I might go her errands, and of my knees that I might adore the Son of God resting in her arms.'

Thou, O Mary, thou thyself wast this Virgin, who

was worthy of the praises of men and angels ! But God had not yet revealed it to thee, and thy heavenly humility forbade thy thinking that the immense dignity, which thou didst so deeply venerate, could ever be thine. Nay, thou wast the first and the only one of the daughters of Israel that had renounced all hope of ever being the Mother of the Messias. To be Mother of the Messias was, indeed, an ineffable honour ; but it seemed as though it could only be received on the condition of having another spouse besides God, and this thou wouldst not suffer ; thou wouldst be united to God alone, and thy vow of virginity which made thee so, was dearer to thee than the possibility of any privilege, which would rob thee of even a tittle of that. Thy marriage with St. Joseph, therefore, was a fresh lustre added to thy incomparable purity, whilst, in the designs of God, it provided thee with the protection which thy coming honours would soon require. We follow thee, O bride of Joseph, into thy house at Nazareth, where is to be spent thy humble life. There we behold thee diligent in all thy duties, the valiant woman of the Scriptures,¹ the object of the admiration of God and of His angels. Suffer us, O Mary ! to unite our Advent devotions with the prayers which thou didst offer up for the coming of the Messias ; with the veneration wherewith thou didst think upon her that was to be His Mother ; and with the inflamed desires wherewith thou didst long for the divine Saviour. We salute thee as the Virgin² foretold by Isaias ; it is thyself, O blessed Mother, that deservest the praise and love of the holy people and city, the redeemed of the Lord.³

¹ Prov. xxxi. 10.

² Is. vii. 14.

³ *Ibid.* lxii. 12.

SEQUENCE

(Taken from the Cluny Missal of 1523)

Veneremur Virginem
Genitricem gratiæ,
Salutis dulcedinem,
Fontem Sapientiæ.

Hæc est aula regia,
Regina prudentiæ,
Virgo plena gratiæ,
Aurora lætitiæ.

Hæc est melle dulcior,
Castitatis liliū;
Jaspide splendidior,
Mœroris solatium.

O fons admirabilis,
Fidei principium.
Mater admirabilis,
Vas virtutis pretium.

Tu es regis speciosi
Mater honestissima,
Odor nardi pretiosi,
Rosa suavissima.

Arbor vitæ digna laude,
Stella fulgentissima,
Generosa Mater, gaude,
Virginum sanctissima.

Tu medela peccatorum,
Regina consilii,
Peperisti florem florum,
Christum fontem gaudii.

Virga Jesse, lux sanctorum,
Donatrix auxilii,
Memor esto miserorum,
In die iudicii.

Tu es mundi gaudium,
Charitatis regula,
Victoris stipendium,
Aromatum cellula.

Sit tibi, flos omnium,
Virgo sine macula,
Honor et imperium,
Per æterna sæcula. Amen.

Let us venerate the Virgin,
the Mother of grace, the
sweetness of salvation, the
fount of Wisdom.

She is the palace of the
King, the Queen of prudence,
the Virgin full of grace, the
aurora of joy.

She is sweeter than honey,
the lily of chastity; she is
brighter than the jasper, our
solace in sorrow.

O fountain most admirable,
source whence came the au-
thor of our faith, Mother most
admirable, precious vessel of
virtue.

Thou art the purest Mother
of the beautiful King; thou
art the perfume of precious
ointment; thou art the sweet-
est rose.

Rejoice, O glorious tree of
life, O brightest of stars, O
noblest of mothers, O Virgin
most holy!

Thou, the sinner's help, and
Queen of counsel, didst bring
forth the flower of flowers,
Jesus the source of our joy.

Branch of Jesse, light of the
saints, help of the needy, be
mindful of us sinners on the
day of judgement.

Thou art the joy of the
world, the model of charity,
the encouragement to victory,
the treasury of every fra-
grance.

To thee, O sweetest flower,
immaculate Virgin, be queen-
ly honour for ever. Amen.

PRAYER FROM THE GREGORIAN SACRAMENTARY

(In the daily Prayers for Advent)

<p>Exsultemus, quæsumus, Domine Deus noster, omnes recti corde in unitate fidei congregati: ut veniente Sal- vatore nostro Filio tuo, im- maculati occurramus illi in ejus sanctorum comitatu. Per Christum Dominum no- strum. Amen.</p>	<p>Grant, we beseech thee, O Lord our God, that all we, who are united with upright hearts in the unity of faith, may rejoice: that so, when thy Son our Saviour shall come, we, being purified, may meet him in the society of his saints. Through Jesus Christ our Lord. Amen.</p>
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DECEMBER 10

THE THIRD DAY WITHIN THE OCTAVE

OF THE IMMACULATE CONCEPTION

LET us contemplate our blessed Lady as visited by the angel Gabriel, and conceiving in her chaste womb the Creator of the universe and the Redeemer of mankind. But that we may the better relish the sweetness of this great mystery, let us listen to the seraphic St. Bonaventure, who, in his *Meditations on the Life of Christ*, has brought these sublime scenes of the Gospel so vividly before us, that one would almost suppose an eye-witness was speaking to us. No human language has ever surpassed the unction and pathos of these *Meditations*.

‘Now, when the fulness of that time had come, wherein the most high Trinity, in exceeding love, had decreed to save mankind by the Incarnation of the Word; the divine mercy, and the instant prayers of the blessed spirits, pressed for the accomplishment

of this redemption. The blessed Virgin Mary having returned to Nazareth, the Almighty called unto Him the Archangel Gabriel, and thus spake unto him : " Go thou unto our well-beloved daughter Mary, that is espoused unto Joseph, and that is dear unto us above all our creatures ; and say unto her, that the Son of God hath been taken with her beauty, and chosen her that she be His Mother. Pray her that she accept Him joyously, for that through her have I decreed to save all mankind, and no longer remember the injuries done unto Me."

' Whereupon, Gabriel arose joyous and glad, and flew from on high, and suddenly stood in a human form before the Virgin Mary, who was in the inner chamber of her cot. But not so quick had been his flight, but that he found already there the holy Trinity, that had gone before Their ambassador. As soon, therefore, as the faithful spirit Gabriel perceived the Virgin Mary, he said : " Hail full of grace ; the Lord is with thee : blessed art thou among women." But she was troubled, and answered him not a word. Her trouble came not from a guilty fear, nor from the sight of Gabriel, for oft-times did she receive the visits of the angels ; but, according to what the Gospel saith, she was troubled at his saying, thinking within herself upon it, for that it was strange unto her to hear Gabriel speak such manner of salutation.

' The humble Virgin was perforce troubled at it, finding therein three praises of herself. She was praised for that she was *full of grace* ; and that *the Lord was with her* ; and that she was *blessed above all women*. He that is humble cannot hear his own praise without blushes and trouble. Therefore Mary was troubled with fitting and virtuous shame. She began wondering how this that she heard could be true ; not forasmuch as she suspected the angel's having said aught that was false, but by reason that the humble ever ponder their defects and not their

virtues, whereby they may always advance ; counting their great virtue to be little, and their little defects great. As one that was prudent and wary, timid and bashful, she answered not. In truth, what could she say ? Do thou learn, from her example, to be silent, and to love to speak little, for exceeding great and useful is this virtue. Twice is she spoken unto, before she speaks once, for it is a thing intolerable that a virgin should be a great talker.

‘ As soon, therefore, as the angel saw that she was thus in doubt, he said : “ Fear not, Mary, neither blush thou at the praises I have spoken unto thee, for they are most true. Thou thyself art full of grace ; nay, verily I tell thee, that thou hast found for man the grace he had lost. For behold ! thou shalt conceive and bring forth a Son, that hath chosen thee for His Mother, and He shall save all that put their trust in Him.” Whereupon she made answer, heeding nothing the praises of the angel, but seeking how it could be that that should not be taken from her, which was precious unto her above measure ; and she asked of the angel, saying : “ How shall this be ? for I have vowed my virginity for ever unto God, that I never should know man.” The angel answered, and said : “ It shall be done by the operation of the Holy Ghost, who shall fill thee as no tongue can speak. Thou shalt conceive by His power, yet shalt remain a pure Virgin, and therefore shall thy Son be called *the Son of God*. For unto God nothing is impossible. For thy cousin Elizabeth, that is old and called barren, has conceived a son by the power of God, now these six months past.”

‘ Consider here, I beseech thee, for God’s sake, how the Trinity is there, waiting the answer and consent of this Their most beloved daughter, and taking delight in her modesty, and ways, and words ; and also, how diligent and wise is the angel in his endeavour to obtain her consent, and how admirable are his

words, and how he stands with his head bowed down before his and our Lady, with a placid and recollected look, doing his embassy with exactitude, and attentively noting Mary's words, so as to be able to satisfy her in his answers, and execute the divine will in this wondrous work. See, too, how our Lady stands in holy fear and humility, showing in her face the blush of modesty, and surprise at this so sudden visit of the angel. Neither have his words extolled her in her own esteem : and albeit they were such as never had been spoken to mortal, yet does she attribute nought to herself but all to grace. Learn, therefore, of her to have modesty and humility, for without them even virginity availeth little. The most prudent Virgin is full of joy, and gives consent unto the words of the angel. Then, as is related in the revelations made to a devout servant of God, throwing herself on her knees with intense devotion, and joining her hands together, she said unto the angel : "Behold the handmaid of the Lord, be it done unto me according to thy word." Then straightway did the Son of God enter the Virgin's womb, and took unto Himself flesh of her substance, and though His whole Person was there, yet did He not cease to abide still wholly in the bosom of His Father.

'Then did Gabriel also kneel down, and shortly after rise up together with our Lady. He once more bowed down even unto the ground, and wishing her farewell, he disappeared : and going back to heaven, he related all these things, and a new joy was there, and a new feast, and exceeding great jubilee. But our Lady, all devout, and burning with a love of God such as she had not felt before, for she perceived what was done within her, knelt to give thanks for this so great gift, humbly and devoutly supplicating the divine Majesty that He would vouchsafe to teach her how she should comport herself with all perfection in her treatment of this His only-begotten Son.'

Such is the description of the mystery of the An-nunciation given us by the seraphic Doctor. Let us profoundly adore our Creator, who has thus humbled Himself out of love for us from the desire He has to succour us in our misery. Let us also salute Mary, the Mother of God and of men.

PROSE

(Taken from the Chuny Missal of 1523)

In honorem Mariæ Virgi-
nis,
Quæ nos lavit a labe criminis,
Celebretur hodie :
Dies est lætitiæ.

De radice Jesse propaginis
Hanc eduxit Sol veri luminis,
Manu sapientiæ,
Templum suæ gratiæ.

Stella nova noviter oritur,
Cujus ortu mors nostra mo-
ritur :

Evæ lapsus jam restituitur
In Maria.

Et aurora surgens progred-
ditur ;

Sicut luna pulchra descri-
bitur ;

Super cuncta ut sol erigitur
Virgo pia.

Virgo Mater et Virgo unica,
Virga fumi, sol aromatica,
In te celi, mundique fabrica
Gloriatur.

Verbum Patris processu
temporis
Intra tui secretum corporis ;
In te totum, et totum deforis
In te fuit.

This is a day of joy ! let us celebrate it in honour of the blessed Virgin Mary, who gave us him that cleansed us from sin.

He that is the source of true light, brought up this branch from the root of Jesse ; and his wisdom has made her the temple of his grace.

It is a new rising of a new star, at which our death dies : it is now that what was lost by the fall of Eve, is found again by Mary.

This is the holy Virgin that is described as the auro-ra rising, as the lovely moon, as the sun, the brightest of orbs.

O Virgin Mother, Virgin of virgins, fragrant cloud of smoke, sun shedding the perfume of its light ! in thee both heaven and earth de-light.

In the fulness of time, the Word of the Father entered into thy chaste womb ; wholly in thee and wholly in the bosom of his Father.

Fructus virens arentis arboris
 Christus, gigas immensi roboris,
 Nos a nexu funesti pignoris
 Eripuit.

Condoluit humano generi
 Virginalis filius uteri :
 Accingantur senes et pueri
 Ad laudem Virginis.

Qui potuit de nobis con-
 queri
 Pro peccato parentis veteris,
 Mediator voluit fieri
 Dei et hominis.

O Maria, dulce commercium
 Intrat tuum cœleste gremium,
 Quo salutis reis remedium
 Indulgetur.

O spes vera et verum gaudium,
 Fac post vitæ præsentis stadium
 Ut optatum in cœlis bravium
 Nobis detur. Amen.

Jesus, the beautiful fruit of a virgin tree, snatched us, in his giant strength, from the claims which sin and hell had upon us.

This God, that saved the human race, is the Son of the Virgin: in that Virgin's praise all may justly speak and sing.

He that might have punished us for the sin of our first parents, became himself the Mediator between God and man.

In thy chaste womb, O Mary! was made that merciful barter, whereby salvation was given to the sinner.

Truly, then, thou art the cause of our joy and hope! Oh! pray, that after running the race of this present life, we may receive the looked-for prize in heaven. Amen.

THE SAME DAY

ST. MELCHIADES, POPE AND MARTYR

THE Church makes a commemoration, on this same day within the octave, of the holy Pope Melchiades. This illustrious Pontiff, whom St. Augustine calls 'the true child of the peace of Jesus Christ, the worthy father of the Christian people,' ascended the papal throne in the year 311, that is, during the very fiercest storm of persecution. It is on this account that he is honoured with the title of martyr. Though he did not shed his blood for the name of Jesus, yet he shared in the glory of the martyrs, by reason of the great trials he had to suffer during the persecution, which afflicted the entire Church. It was the same with many of his predecessors. But the pontificate of Melchiades marks a very important period of the Church—the transition from persecution to peace. As early as the year 312, liberty was granted to the Christian religion by Constantine. So that Melchiades had the glory of governing the Church at the commencement of her period of temporal prosperity. His name now graces the calendar of the liturgical year, and reminds us of that peace which will soon descend upon us from heaven.

Deign then, O father of the Christian people, to pray for us to the Prince of peace, that, in His approaching visit, He may quell our troubles, remove the obstacles to His grace, and reign as absolute Master over our heart, our mind, and our senses. Pray also that peace may reign in the holy city and Church of Rome, of which thou wast the Bishop, and which will honour thy venerable memory to the

end of time : help her by thy intercession now that thou art face to face with God, and hear the prayers which she addresses to thee.

PRAYER

Infirmittatem nostram respice, omnipotens Deus, et quia pondus propriæ actionis gravat, beati Melchiadis Martyris tui atque Pontificis intercessio gloriosa nos protegat. Per Christum Dominum nostrum. Amen.

Have regard, O almighty God, to our weakness; and as we sink under the weight of our own doings, let the glorious intercession of blessed Melchiades, thy Martyr and Bishop, be a protection to us. Through Jesus Christ our Lord. Amen.

THE SAME DAY

THE TRANSLATION

OF THE HOLY HOUSE OF LORETTO

THIS feast is not one of those inserted in the universal calendar of the Church; but it is kept throughout Italy, and in many dioceses in various parts of the Christian world, and by a number of religious Orders. It was instituted in thanksgiving for the great favour bestowed on the western Church, whereby God, to console Christians for the loss of the holy sepulchre, miraculously translated into a Catholic land the humble yet ever venerable house, in which Mary received the message of the angel, and where, by the consent of this holy Virgin, *the Word was made flesh* and began to dwell among us. It is no unusual thing to meet with Catholics, who are sincerely devoted to their holy faith, yet who have never heard of the house of Loretto. It is for their sake that we have resolved to take the oppor-

tunity of this feast to give an exact and concise account of this wonderful event. We take it from the learned and judicious author of the *Life of M. Olier*.

‘ It was during the pontificate of Celestine V., in 1291, when the Christians had irrevocably lost the holy places of Palestine, that the house, wherein was achieved the mystery of the Incarnation in the womb of Mary, was translated by the angels from Nazareth into Dalmatia or Sclavonia, and placed by them on a hill near a little town called Tersatto. The miracles which were being continually wrought in this holy house, the official enquiry made by chosen deputies who visited Nazareth in order to attest the translation, and, lastly, the universal belief of all countries, and the pilgrims who went from all parts to venerate a sanctuary which had ever been dear to Christians—all this seemed proof enough of the miracle. But God gave another testimony, of which the whole people of Italy and Dalmatia were the vouchers.

‘ Three years and seven months had elapsed since this first translation, when, in the year 1294, the holy house was carried across the Adriatic Sea to the territory of Recanati, and placed in a forest the property of a lady called Loretta. The inhabitants of Dalmatia were in the deepest affliction: nothing could have been a greater trial to them. As a slight consolation to themselves, they erected a church on the spot where the house had stood; it was dedicated to our Lady, and was served later on by the Franciscan fathers. Over the porch was placed this inscription: *This is the place where stood the holy House of Nazareth, which now is honoured in the territory of Recanati.*¹ Many of the people of Dalmatia went to live in Italy near the holy house,

¹ Hic est locus in quo fuit sacra Domus Nazarena, quæ nunc in Recineti partibus colitur.

where they instituted the Society of *Corpus Domini* (known under the name of *Sclavonians*), which lasted even to the pontificate of Paul III.

'This second translation was soon rumoured throughout Christendom. There came from almost every part of Europe innumerable pilgrims to Recanati, that they might visit the house, which has ever since gone under the name of *The House of Loretto*. The people of Recanati, anxious that every doubt upon this favour granted them should be removed, sent over, first to Dalmatia and afterwards to Nazareth, sixteen of the most respectable persons of the neighbourhood, who were instructed to make fresh inquiries in both places. But here again, God would certify the prodigy by a third and a fourth translation, which were made, close upon each other, in the same territory of Recanati. The holy house had not been in the forest of Loretto eight months, when it was found that the pilgrims were continually attacked by brigands, who were attracted to the neighbourhood by the hope of booty. The house was miraculously removed the distance of a mile, and placed on a piece of rising ground, which belonged to two brothers of the family of the Antici. These also laid hands on the offerings of the pilgrims; and having quarrelled about the division of their plunder, they took up arms against each other. Then it was that the holy house, in the year 1295, was once more translated: this time also to a very short distance, but near the high road. There has been built the town of Loretto, and there, to this day, remains the *House of Loretto*.'

This prodigy has been attested not only by the annalists of the Church, and by the local historians of Loretto (*e.g.*, Tursellini and Martorelli), but by writers whose profound learning has gained them a world-wide reputation, and among them we may cite Papebroke, Natalis Alexander, Benedict XIV.,

Trombelli, etc. Who, that is not blinded by prejudice, could seriously think of preferring an idle repugnance to the authority of such writers as these, who are the received masters of historical criticism, and whose united opinion would not be rejected on any other question ?

But, from a Catholic point of view, it is certain that those persons would be guilty of excessive temerity, who would disregard the countless miracles which have been wrought in the holy house of Loretto. They dare not deny all these miracles ; and yet, by denying the fact in question, they are admitting that God is giving His sanction by miracles to what would be, if false, the grossest and most absurd deception. They would incur the imputation of temerity on another ground, inasmuch as they would be slighting the authority of the holy See, which has been, for upwards of five hundred years, so zealous in defending the truth of this translation, and in offering it to the veneration of the faithful as a means of honouring the Incarnate Word and His ever blessed Mother. Among the explicit approbations of the holy See regarding the miracle of Loretto, we will mention the Bulls of Paul II., of Leo X., of Paul III., of Paul IV., and of Xystus V. ; the decree of Urban VIII., in 1632, establishing this feast in the marches of Ancona ; the decree of Innocent XII., in 1699, approving the proper Office of the feast ; the indulgences of Benedict XIII., and his successors, extending this feast to several provinces of the Catholic world ; and finally, the indulgence of Benedict XV., extending the office to the whole of Italy.

That we may enter into the spirit of the holy See, which has spared nothing in order to encourage the confidence of the faithful in the holy house of Nazareth, or rather (as by the divine mercy it has now become) *the House of Loretto*, we will give the following from the Office of its miraculous translation :

ANTIPHON

Ecce tabernaculum Dei cum hominibus, et habitavit cum eis; et ipsi populus ejus erunt, et ipse Deus cum eis erit eorum Deus.

V. Introibimus in tabernaculum ejus.

R. Adorabimus in loco ubi steterunt pedes ejus.

Behold the tabernacle of God with men, wherein he dwelt with them; and they shall be his people, and God himself with them shall be their God.

V. We will go into his tabernacle.

R. We will adore in the place where his feet stood.

PRAYER

Deus, qui beatæ Mariæ Virginis Domum per incarnati Verbi mysterium misericorditer consecrasti, eamque in sinu Ecclesiæ tuæ mirabiliter collocasti: concede, ut segregati a tabernaculis peccatorum, digni efficiamur habitatores domus sanctæ tuæ. Per eundem Christum Dominum nostrum. Amen.

O God, who didst mercifully consecrate the House of the blessed Virgin Mary by the mystery of the Word made Flesh, and hast now mercifully placed that House in the midst of thy Church; grant that, being separated from the abodes of sinners, we may be made worthy to dwell in thy holy house. Through the same Jesus Christ our Lord. Amen.

THE SAME DAY

SAINT EULALIA, VIRGIN AND MARTYR

THE Church of Spain, the fair pearl of Christendom, brings before us on this same tenth of December her illustrious martyr Eulalia, the glory of Merida, the ornament of Iberia, the joy of the universal Church. She is the third of those wise virgins, whose names are most prominent in the Church's liturgy during the season of Advent. She is the worthy companion of Bibiana and Barbara, and that heroic Lucy whose feast we shall keep on the thirteenth. We give the whole of the beautiful poem on the life and martyrdom of Eulalia, written by Prudentius. Never, perhaps, did this prince of Christian poets write finer verses than these; nor can we be surprised that the Mozarabic liturgy, in its admiration of this exquisite canticle, should have made but one hymn of its forty-five stanzas. As it gives the life of our saint, we shall not add the legend of the proper Office as used in the Churches of Spain.

HYMN

*Germine nobilis Eulalia,
Mortis et indole nobilior,
Emeritam sacra virgo suam,
Cujus ab ubere progenita est,
Ossibus ornat, amore colit.*

*Proximus occiduo locus est,
Qui tulit hoc decus egregium,
Urbe potens, populis locuples:
Sed mage sanguine martyrii,
Virgineoque potens titulo.*

Eulalia, noble by birth, but still nobler by her death, was born at Merida; and this city the holy virgin adorns with her relics, and cherishes with her loving protection.

Where the sun sets, there lies the birthplace of this splendid heroine: it is a powerful and populous city, but its proudest title to fame is that there the saint shed her blood, and there rests her shrine.

Curculis tribus atque
novem,
Tres hyemes quater attigerat,
Quum crepitante pyra tre-
pidos
Terruit aspera carnifices,
Supplicium sibi dulce rata.
Jam dederat prius indi-
cium,
Tendere se Patris ad solium,
Nec sua membra dicata toro.
Ipsa crepundia repulerat,
Ludere nescia pusiola.

Spernero succina, flare ro-
sas,
Fulva monilia respuere :
Ore severa, modesta gradu,
Moribus et nimium teneris
Canitiam meditata senum.

Ast ubi se furiata lues
Excitat in famulos Domini,
Christicolasque cruenta jubet
Thura cremare, jecur pecudis
Mortiferam adolere deis ;

Infremuit sacer Eulaliæ
Spiritus ingenique ferox
Turbida frangere bella parat,
Et, rude pectus anhela Deo,
Femina provocat arma virum.

Sed pia cura parentis
agit,
Virgo animosa domi ut la-
teat.
Abdita rure, et ab urbe pro-
cul :
Ne fera sanguinis in pretium
Mortis amore puella ruat.

Illa perosa quietis opem
Degeneri tolerare mora,
Nocte fores sine teste movet,

But thrice four winters had
passed over Eulalia, when she
braved the fierce tortures of
fire, and made her execu-
tioners tremble by her cour-
age, suffering as though it
were sweet to suffer.

Already had she proved to
men that she would have no
spouse but God, and that
earthly nuptials were too poor
for her. Though but a girl,
she despised the toys and
sports of children.

Perfumes and wreaths of
roses, and golden trinkets, all
were beneath her. Her look
demure, her gait modest, her
whole conduct, even at that
tender age, as though the
gravity of old age were upon it.

But when a rabid persecu-
tion began to threaten the
servants of God, and the
Christians were commanded
to burn incense and the flesh
of victims before the dead
gods of the pagans,

Oh ! then did Eulalia's soul
chafe within her, and her high
spirit thirst for the battle !
She, a girl, defies the threats
of men that talk of war, for
her heart pants after God.

But her fond mother trem-
bles for her courageous child,
and insists on her keeping at
home. She takes her into
the country, as far as may be
from the city, lest the daunt-
less child, that longed to die
for Christ, should seek to
purchase that glory at the
price of her blood.

She ill brooks this quiet, this
shelter which seems to her so
unchristian : the night comes

Septaque claustra fugax
aperit,
Inde per inuia carpit iter.

Ingreditur pedibus laceris
Per loca senta situ, et vepri-
bus,
Angelico comitata choro :
Et licet horrida nox sileat,
Lucis habet tamen illa ducem.

Sic habuit generosa patrum
Turba columniferum radium :
Scindere qui tenebrosa po-
tens,
Nocte viam face perspicua
Præstitit, intereunte chao.

Non aliter pia virgo, viam
Nocte secuta, diem meruit,
Nec tenebris adoperta fuit,
Regna canopica quum fu-
geret,
Et super astra pararet iter.

Illâ gradu cita pervigili,
Millia multa prius peragit,
Quam plaga pandat eoa po-
lum :
Mane superba tribunal adit,
Fascibus adstat et in mediis.

Vociferans : Rogo, quis
furor est
Perdere præcípites animas,
Et male prodiga corda sui
Sternere rasilibus scopulis,
Omnipatremque negare
Deum ?
Quæritis, O miseranda
manus,
Christicolum genus ? En ego
sum
Dæmonicis inimica sacris :
Idola protero sub pedibus :
Pectore, et ore Deum fateor,

on ; she is alone ; she forces
open the doors, and escaping
from her enclosure, she tends
she knows not whither.

The paths are rugged, and
thorns prick her feet at every
step ; yet on she goes, with
angels in her company. All
is silent in the dark grim
night ; but she has light
which leads her.

As our fathers, that brave
Hebrew band, had of old a
pillar of light, which piercing
the murky gloom of night,
led them on by its bright
blaze, and turned darkness
into day ;

So this holy maid ; in her
midnight journey, God gave
her light ; and as she fled
from the land of Egypt, to
enter into that of heaven, she
was not hindered by the
darkness.

Many a mile had she walked
with hasty step, before the
day-dawn broke upon the
world : and scarce had morn
begun, when there stood be-
fore the tribunal, amidst the
ensigns of the empire, the
fearless virgin.

'What madness is this,'
she cried, 'which makes you
lose your unthinking souls ?
wasting away your love in
adoring these chiselled lumps
of stone, whilst you deny God
the Father of all ?

O wretched men ! you are
in search of the Christians :
lo ! I am one : I hate your
worship of devils : I trample
on your idols ; and with heart
and mouth I acknowledge but
one God,

Isis, Apollo, Venus nihil
est.

Maximianus et ipse nihil :
Illa nihil, quia facta manu :
Hic manuum quia facta co-
lit :

F ivola utraque, et utraque
nihil.

Maximianus opum domi-
nus,

Et tamen ipse cliens lapidum,
Prostituat, voveatque suis
Numinibus caput ipse suum :
Pectora cur generosa quatit ?

Dux bonus, arbiter egre-
gius

Sanguine pascitur innocuo :
Corporibusque piis inhians
Viscera sobria dilacerat,
Gaudet et excruciare fidem.

Ergo age, tortor, adure,
seca,

Divide membra coacta luto.
Solvere rem fragilem facile
est :

Non penetrabitur interior
Exagitante dolore animus.

Talibus excitus in furias
Prætor, ait : Rape præcipi-
tem,

Lictor, et obrue suppliciiis ;
Sentiat esse deos patrios,
Nec leve principis imperium.

Quam cuperem tamen ante
necem,

Si potis est, revocare tuam,
Torva puellula, nequitiam !
Respice, gaudia quanta me-
tas,

Quæ tibi fert genialis honor.

Isis, Apollo, Venus, all are
nothing ; Maximian, too, is
nothing ; they, because they
are idols ; he, because he
worships idols ; both are
vain, both are nothing.

Maximian calls himself lord,
and yet he makes himself a
slave of stones, ready to give
his very head to such gods.
And why does he persecute
them that have nobler
hearts ?

This good emperor, this
most upright judge, feeds on
the blood of the innocent.
He gluts himself on the bodies
of the saints, embowelling
those temples of purity, and
cruelly insulting their holy
faith.

Do thy worst, thou cruel
butcher ; burn, cut, tear asun-
der these clay-made bodies.
It is no hard thing to break a
fragile vase like this. But
all thy tortures cannot reach
the soul.

At these words the prætor,
maddening with rage, cried
out : ' Away, lictor, with
this senseless prattler, and
punish her in every way thou
canst. Teach her that our
country's gods are gods, and
that our sovereign's words are
not to be slighted.

Yet stay, rash girl.
Would I could persuade thee
to recall thy impious words
before it is too late ! Think
on all the joys thou thus wilt
obtain ; think on that noble
marriage which we will pro-
cure thee.

Te lacrymis labefacta do-
mus

Prosequitur, generisque tui
Ingemit anxia nobilitas,
Flore quod occidis in tenero,
Proxima dotibus et thalamo.

Non movet aurea pompa
tori,

Non pietas veneranda senum,
Quos temeraria debilitas ?
Ecce parata ministeria
Excruciabilis exitii.

Aut gladio feriere caput,
Aut laniabere membra feris,
Aut facibus data fumificis,
Flebiliterque ululanda tuis
In cineres resoluta flues.

Hæc, rogo, quis labor est
fugere ?

Si modicum salis eminulis
Thuris et exiguum digitis
Tangere, virgo, benigna velis,
Pœna gravis procul abfuerit.

Martyr ad ista nihil : sed
enim

Infremit, inque tyranni oculos
Sputa jacit. Simulacra de-
hinc

Dissipat, impositamque mo-
lam

Thuribus pede prosubigit.

Nec more, carnifices ge-
mini

Juncea pectora dilacerant,
Et latus ungula virgineum
Pulsat utrinque, et ad ossa
secat,

Eulalia numerante notas.

Scriberis ecce mihi, Do-
mine,

Quam juvat hos apices legere,

Thy family is in search of
thee, and thy noble house
weeps and grieves after thee,
their tender floweret so near
its prime, yet so resolved to
wither.

What ! are nuptials like
these I offer not enough to
move thee ? Wilt thou send
the grey hairs of thy parents
into the tomb by thy rash dis-
obedience ? Tremble at least
at all these fearful instru-
ments of torture and death.

There is a sword which
will sever thy head ; there
are wild beasts to tear thee
to pieces ; there are fires on
which to burn thee, leaving
to thy family but thy ashes
to weep over.

And what do we ask of
thee in order that thou mayst
escape these tortures ? Do,
I beseech thee, Eulalia, touch
but with the tip of thy finger
these grains of salt and in-
cense, and not a hair of thy
head shall be hurt.

The martyr answered him
not : but full of indignation,
spat in the tyrant's face ;
then, with her foot, upset
idols, cakes, and incense.

Scarce had she done it, two
executioners seize her : they
tear her youthful breast, and,
one on each side, cut off her
innocent flesh even to the
very ribs. Eulalia counts
each gash, and says :

'See, dear Jesus, they
write thee on my flesh !
Beautiful letters, that tell of

Qui tua, Christe, trophea no-
tant!

Nomen et ipsa sacrum loqui-
tur

Purpura sanguinis eliciti.

Hæc sine fletibus et ge-
mitu

Læta canebat, et intrepida.

Dirus abest dolor ex animo.

Membraque picta cruore
novo

Fonte cutem recalente lavant.

Ultima carnificina dehinc,

Non laceratio vulnifica,

Crate tenus nec arata cutis :

Flamma sed undique lam-
padibus

In latera, stomachumque
furit.

Crinis odoratus et in jugu-
los

Fluxerat, involitans humeris,

Quo pudibunda pudicitia,

Virgineusque lateret honos,

Tegmine verticis opposito.

Flamma crepans volat in
faciem,

Perque comas vegetata, caput

Occupat, exsuperatque api-
cem :

Virgo, citum cupiens obitum,

Appetit, et bibit ore rogum.

Emicat inde columba re-
pens,

Martyris os nive candidior

Visa relinquere, et astra se-
qui :

Spiritus hic erat Eulaliæ

Lacteolus, celer, innocuus.

Colla fluunt, abeunte ani-
ma,

Et rogus igneus emoritur ;

Pax datur artibus exanimis,
Flatus in æthera plaudit

ovans,

Templaque celsa petit volucer.

thy victory! Oh, how I
love to read them! So, this
red stream of my blood speaks
thy holy name!

Thus sang the joyous and
intrepid virgin: not a tear,
not a moan. The sharp tor-
tures reach not her soul.
Her body is all stained with
the fresh blood, and the warm
stream trickles down the
snow-white skin.

But this is not the end.
It was not enough to plough
and harrow up her flesh: it
was time to burn: torches,
then, are applied to her sides
and breast.

Her beautiful locks dis-
hevelled fell veiling her from
worse than all their butchery,
the stare of these wretches.

The crackling flame mounts
to her face, and, running
through her hair, surrounds
and blazes over her head.
The virgin, thirsting for death,
opens her mouth and drinks
it in.

Suddenly is seen a snow-
white dove coming from the
martyr's mouth, and flying up
to heaven. It was Eulalia's
spirit, spotless, eager, inno-
cent.

Her soul is fled: her head
drips, the fire dies out: her
lifeless body sleeps in peace,
while her glad spirit keeps
feast in its ethereal home, and
this sweet dove rests in the
house of her most high God.

Vidit et ipse satelles avem,
Feminæ ab ore meare palam,
Obstupefactus, et attonitus
Prosilit, et sua gesta fugit,
Lictor et ipse fugit pavidus.

Ecce nivem glacialis hyems
Ingerit, et tegit omne forum :
Membra tegit simul Eulaliæ,
Axe jacentia sub gelido,
Pallioli vice linteoli.

Cedat amor lacrymantum
hominum,
Qui celebrare suprema solent,
Flebile cedat et officium :
Ipsa elementa, jubente Deo,
Exsequias tibi, virgo, ferunt.

Nunc locus Emerita est tu-
mulo
Clara colonia Vettoniæ :
Quam memorabilis amnis
Ana
Præterit, et viridante rapax
Gurgite mænia pulchra lavit.

Hic, ubi marmore perspicuo
Atria luminat alma nitor
Et peregrinus, et indigena,
Reliquias, cineresque sacros
Servat humus veneranda sinu.
Tecta corusca super rutilant
De laquearibus aureolis,
Saxaque cæsa solum variant,
Floribus ut rosulenta putes
Prata rubescere multimodis.

Carpite purpureas violas,
Sanguineosque crocos metite :
Non caret his genialis hyems,
Laxat et arva tepens glacies,
Floribus ut cumulet calathos.

Ista comantibus e foliis
Munera, virgo, puerque, date :
Ast ego sarta choro in me-
dio

The executioners, too, see
the dove issuing from the
martyr's mouth : astonished
and trembling they flee from
the spot. The lictor, too, is
seized with fear and takes to
flight.

'Tis winter, and the snow
in thick flakes falls on the
forum, covering the tender
corpse of Eulalia, which lay
stiffening in the cold, with its
fair pall of crystal.

Ye men that mourn at fu-
nerals, weeping and sobbing
out your love for the dead,
ye are not needed here : give
place. God bids his elements,
O Eulalia, do the honours of
thy exequies.

Her tomb is now at Me-
rida, illustrious city of Vet-
tonia, whose beautiful walls
are washed by the swift green
waters of Ana, that cele-
brated stream.

'Tis there, in a temple rich
with polished marbles both of
Spain and foreign lands, that
repose in a venerable tomb
the holy relics of the martyr.

The roof, above, glitters
with its golden pendants ;
and the pavement, with its
mosaics, looks like a meadow
strewn with the gayest flowers.

Cull the purple violet and
the golden crocus, which even
winter spares us, and with its
hours of sunshine lets our
fields yield plentifully enough
to deck our Eulalia's altar.

Twine them into your green
garlands, and these be your
offering, dear children ! Mine
shall be these verses for our

Texta feram pede dactylico,
Vilia, marcida, festa tamen.

Sic venerarier ossa libet,
Ossibus altar et impositum :
Illa Dei sita sub pedibus
Prospicit hæc, populosque
suos
Carmine propitiata fovet.

choir ; poor I know they are
and savouring of the dulness
of my own old age ; still, they
suit a feast.

Thus will we venerate Eulalia's relics and Eulalia's altar : she, standing before the throne of God, will be pleased with our offerings, and hearing our hymns and prayers will protect her devoted people.

Nothing can surpass the magnificence of the prayers in the missal and breviary of the Mozarabic liturgy for this feast. Out of a score of examples which we could here insert, we select, almost at hazard, two from the missal ; but they will give only a faint idea of the eloquence with which the love for her martyr Eulalia inspired this ancient Church of Spain.

ORATIO

Lætetur in te, Domine, quæso, virginitas : et huic proxima congaudeat continentia. Non sexum quærunt hujus modi bella : sed animum. Non mucronis confidentiam, sed pudoris. Non etiam personas discussuras, sed causas. Impune inter armatas transit acies innocens conscientia : quæ superavit crimina, superat et metalla. Facile vincit alios quisque se vicerit ; et cum laudabile sit viro fecisse virtutem, majoris tamen præconii est fecisse virginem rem virilem. Prophanum sacra ingreditur puella concilium : et solum Deum in pectore gestans infert violentiam passioni. Nec deest lictor tam impudens quam crudelis : qui sponsam

PRAYER

Let virginity be glad in thee, O Lord, we beseech thee ; and with it let its sister-virtue of continency rejoice. Battles like these are won not by sex but by courage ; not by them that can well wield the sword, but by them that can be chaste ; not by the combatant's title, but by his motive. An innocent conscience fears not an armed legion. He that has vanquished sin, will not flinch at a sword. He that has conquered himself, easily conquers others : and if it be praiseworthy when a man does a virtuous act, it is more so when a virgin does a manly deed. The holy virgin Eulalia stands before a tribunal of ungodly men ; and with

(secure dixerim) Christi, fornicantium verberibus oculorum, supplicio libidinante torquere: ut quæ poenas in adulterio non luebat, saltem poenas adulteras sustineret. Dudum quod gravius carnifex putat, expectantium oculis corpus exponit, et per divaricatas viscerum partes, ictuum sulcos cursus fusi sanguinis antecedit. Perit tunc tortoris iniqui commentum: sola patiuntur tormenta ludibrium. Habet quidem virginem nostram nuditas, sed pudicam. Discat ergo, discat uterque sexus ex virgine, non pulchritudinem colere, sed virtutem: fidem amare, non formam. Placiturus Domino, non decoris expectare iudicium, sed pudoris. Sed quia tuum est, Christe, totum quod meruit: tuum etiam quod peregit. Nec enim tela repellimus adversantium, nisi tuæ divinitatis beneficio sublevemur. Nunc præsta nobis, ut sicut hæc beatissima martyr tua pugnando præmium adeptæ est castitatis; ita nos commissorum nostrorum ad te dimissis contagiis, adipiscamur præmia tuæ promissionis.

God alone in her heart, she bids defiance to all their tortures. There comes a licitor as lustful as he is cruel: he punishes this bride of Christ as we may indeed call her, by the torture of his impure looks; and she that could have no adultery to atone for suffered its punishment from him that had. He reserves to the last what he knew was the worst; he exposes her body to the gaze of the spectators, and the stream of blood from the open gashes on her sides stains her flesh before the knife can open deeper wounds. Then was con-founded the design of this wicked tormentor, and his torments are insulted by the victim. Impiety strips our martyr, but modesty veils her. Let all, then, learn from this virgin to cultivate not beauty but virtue, not form but faith. He that would please the Lord must be tried not for how much comeliness he possesses, but for how much modesty he has. And yet, O Jesus! since it was from thee that Eulalia had all her merits, and from thee all that she achieved (for it is in vain that we would repel the darts of our enemies, unless we be shielded by thy divine mercy); grant, we beseech thee, that, as this thy most holy martyr won, by her combat, the reward of chastity, we also may be forgiven the uncleanness of our sins, and obtain the rewards thou hast promised.

ILLATIO

Dignum et justum est, Domine Deus, qui tam prudentem virginem fidei sociatam apice gloriæ consecrasti, tibi gratias agere: Ut per quem facta est Mater Maria, fieret martyr Eulalia: illa pariendi affectu felix, ista moriendi. Illa implens Incarnationis officium, ista rapiens Passionis exemplum: illa credidit angelo, ista resistit inimico. Illa electa per quam Christus nasceretur: ista assumpta per quam diabolus vinceretur. Digna re Eulalia martyr et virgo placitura Domino suo: quæ, Spiritu sancto protegente, tenero sexu bellum forte sudaverit: et ultra opinionem humanæ virtutis ad tolerantiam pœnarum zelo tui amoris se obtulerit: quum in specie pretiosi Unigeniti tui sanguinem suum sub testimonio bonæ confessionis effuderit: et incorrupta flammis viscera in odorem suavissimi thymiamatis adoleverit. Vadit ad tribunal cruenti præsidis, non quæsita. In qua tam solum fuit animus incontinens ad secretum, quam locus competens ad triumphum. Lucratura regnum, contemptura supplicium, inventura quæsitum, visura confessum. Non trepida de pœna, non ambigua de corona, non defessa de equuleo, non diffusa de præmio. Interrogatur, confitetur; occiditur, coronatur. Ingentique miraculo majestas tua exhalatum vir-

ILLATION

It is meet and just that we give thee thanks, O Lord, our God! who hast raised to the highest glory this most wise virgin that was loyal to the faith. Thus didst thou, that madest Mary be the Mother of Jesus, make Eulalia be a martyr of Jesus. The Mother was happy in giving him birth; the martyr in giving him her life. The Mother ministered to his Incarnation; the martyr imitated his Passion. Mary believed the angel that appeared to her; Eulalia withstood the enemy that tormented her. Mary was chosen by whom Christ should be born; Eulalia was elected by whom the devil should be conquered. Eulalia, the martyr and virgin, was indeed worthy to please her Lord, for, by the protection of the Holy Ghost, she, a young maiden, waged a fierce war; she, with more than human strength, made herself, for thy love, a victim of suffering; she, for the sake of thy beloved Son, shed her blood in the noble confession of her faith, and offered to him, as a fragrance of sweetest incense, the flesh which fire could not consume. She goes unbidden to the tribunal of the cruel persecutor. As fit as was the place for a triumph, so bold was her spirit to speak the secret of her faith. She wants a kingdom, she cares not for tortures, she would find him

ginis spiritum, quem assumpsit per flammam. suscepit per columbam. Ut hoc prodigio in cœlis martyr ascenderet, quo in terris Filium Pater ostenderat. Siquidem nec inhonorum patiuntur elementa corpusculum, quod deciduis nix aspersa velle-ribus, et virtutis rigorem et virginitatis tecta candorem eluceret, vestiret, absconderet. Superni velaminis operimento, cœlum funeri præstat exequias, et per misericordiam Redemptoris daret animæ sedem, pro sepultura redderet dignitatem.

she longs for, she would see him that she confesses. Fearless of pain, certain of a crown, happy on her rack, hopeful of her prize. She is questioned, she confesses; men put her to death, God gives her the crown. By an admirable miracle, the virgin's spirit, which thy divine Majesty did draw from its prison by a flame, thou didst take to thyself as a dove; thus under the same symbol whereby thou didst show thy Son to the earth, did thy martyr ascend into heaven. Neither did the elements withhold their homage; but over her body, which remained on the earth, they form a snowy canopy, that beautifies, and covers, and hides that body where there had ever been the inflexibility of virtue and the unsullied lily of virginity. Whilst thus her body lay palled in the coverlet of heaven's making, her soul was placed, by the mercy of our Redeemer, on its throne. Rich compensation for the burial which men denied her!

And we too, O glorious martyr, would join our humble praises with these sublime expressions of the Church's love for thee. The love of Jesus so filled thy heroic soul, that torments could not torture thee; nay, they satisfied thy love by giving thee to suffer for Him, until thy whole heart should be filled by possessing Him. And yet, with all this ardour which heeds no obstacle, with all this noble daring which makes thee confront a tyrant and a furious rabble, nothing is more gentle and meek than thy loving

spirit. Pray for us to Him who made thee thus worthy to be His bride, that we also may be courageous in the fight against the enemies of our salvation, and full of that tender love for Jesus which can alone preserve us from hardness and pride of heart.

O thou, the glory of Iberia! O dove of peace, have pity on that Catholic land which prepared thee for heaven. Suffer not that the ancient faith grow dim in a country which, for ages, stood so prominent in the Catholic Church, as the faithful and fervent Spain. Pray for her, that the days of her trial may be shortened; that God may bring to nought the sacrilegious attempts of men, who have sworn to destroy His kingdom on earth; that He give to the clergy of Spain the courage and energy of former days; that He render fruitful the blood of her martyrs, who have already suffered; that He take away those scandals, which so readily mislead the simple and weak; and lastly, that He efface not thy beloved Spain from the number of Catholic nations, but spare, for the sake of the fathers, those among her children that are degenerate.

A RESPONSORY OF ADVENT

(Ambrosian breviary, fourth Sunday of Advent)

R. Per Gabrielis angeli nunciatum est Virgini Mariæ, et Verbum concepit e cælo: * Et illum suscepit modicus uterus, cui parvus fuerat mundus. V. Spiritus sanctus in te ingreditur, et virtus Altissimi obumbrabit tibi: * Et illum suscepit modicus uterus, cui parvus fuerat mundus.

R. A message was announced to the Virgin Mary by the mouth of the angel Gabriel; and she conceived the Word from heaven: * And the womb of a tender Virgin contained him, whom the world was too little to contain. V. The Holy Ghost shall enter within thee, and the power of the Most High shall overshadow thee: * And the womb of a tender Virgin contained him, whom the world was too little to contain.

DECEMBER 11

SAINT DAMASUS, POPE AND CONFESSOR

THIS great Pontiff comes before us in the liturgical year, not to bring us tidings of peace as St. Melchisedech did, but as one of the most illustrious defenders of the great mystery of the Incarnation. He defends the faith of the universal Church in the divinity of the Word, by condemning, as his predecessor Liberius had done, the acts and the authors of the celebrated Council of Rimini. With his sovereign authority, he bore witness to the teaching of the Church regarding the Humanity of Jesus Christ, and condemned the heretic Apollinaris, who taught that Jesus Christ had assumed only the flesh and not the soul of man. He commissioned St. Jerome to make a new translation of the new Testament from the Greek, for the use of the Church of Rome; here, again, giving a further proof of the faith and love which he bore to the Incarnate Word. Let us honour this great Pontiff, whom the Council of Chalcedon calls 'the ornament and support of Rome by his piety.' St. Jerome, too, who looked upon St. Damasus as his friend and patron, calls him 'a man of the greatest worth; a man whose equal could not be found, well versed in the holy Scriptures, and a virgin doctor of the virgin Church.' The legend of the breviary gives us a brief account of his life.

Damasus Hispanus, vir egregius et eruditus in Scripturis, indicto primo Constantinopolitano Concilio, nefariam Eunomii et Macedonii

Damasus was a Spaniard, a man of highest worth, and learned in the Scriptures. He called the first Council of Constantinople, in which he

hæresim exstinxit. Idem Ariminensem conventum a Liberio jam ante rejectum, iterum condemnavit: in quo, ut scribit Sanctus Hieronymus, Valentis potissimum et Ursacii fraudibus damnatio Nicenæ fidei conclamata fuit, et ingemiscens orbis terrarum, se Arianum esse miratus est.

Basilicas duas ædificavit; alteram Sancti Laurentii nomine ad theatrum Pompeii, quam maximis muneribus auxit, eique domos, et prædia attribuit: alteram via Ardeatina ad Catacumbas. Platoniam etiam, ubi corpora sanctorum Petri et Pauli aliquandiu jacuerunt, dedicavit, et exornavit elegantibus versibus. Idemque prosa, et versu scripsit de virginitate, multaque alia metro edidit.

Penam talionis constituit his, qui alterum falsi criminis accusassent. Statuit, ut quod pluribus jam locis erat in usu, psalmi per omnes ecclesias die noctuque ab alternis canerentur; et in fine cujusque psalmi diceretur: Gloria Patri, et Filio, et Spiritui sancto. Ejus jussu sanctus Hieronymus novum Testamentum Græcæ fidei reddidit. Quum Ecclesiam

condemned the impious heresy of Eunomius and Macedonius. He also condemned the Council of Rimini, which had already been rejected by Liberius, inasmuch as it was in this assembly of Rimini, as St. Jerome tells us, that mainly by the craft of Valens and Ursacius, was published a condemnation of the faith which had been taught by the Nicene Council, and thus the whole world grieved to find itself made Arian.

He built two basilicas; one dedicated to St. Laurence, near Pompey's theatre, and this he endowed with magnificent presents, with houses and with lands: the other, on the Ardeatine Way, at the Catacombs. The bodies of SS. Peter and Paul lay for some time in a place richly adorned with marbles; this place he dedicated, and composed for it several inscriptions in beautiful verses. He also wrote on virginity, both in prose and verse, and several other poems.

He established the law of retaliation for cases of false accusation. He decreed that, as was the custom in many places, the psalms should be sung in all churches in alternate choirs, day and night; and that at the end of each psalm, there should be added: 'Glory be to the Father, and to the Son, and to the Holy Ghost.' It was by his order that St. Jerome

rexisset annos decem et septem, menses duos, dies viginti sex, et habuisset ordinationes quinque mense Decembri, quibus creavit presbyteros triginta unum, diaconos undecim, episcopos per diversa loca sexaginta duos; virtute, doctrina, ac prudentia clarus, prope octogenarius, Theodosio seniore imperante, obdormivit in Domino, et via Ardeatina una cum matre et sorore sepultus est in basilica, quam ipse ædificaverat. Illius reliquiæ postea translatae sunt in ecclesiam sancti Laurentii, ab ejus nomine in Damaso vocatam.

translated the new Testament from the Greek text. He governed the Church seventeen years, two months, and twenty-six days; and five times during this period, he gave ordinations, in the month of December, to thirty-one priests, eleven deacons, and sixty-two bishops, for divers places. Conspicuous for his virtue, learning, and prudence, and having lived little short of eighty years, he slept in the Lord, during the reign of Theodosius the Great. He was buried in the basilica which he had built on the Ardeatine Way, where also lay his mother and sister. His relics were afterwards translated to the church of Saint Laurence, called after him St. Laurence's in *Damaso*.

Holy Pontiff Damasus! during thy life on earth, thou wast the light, which guided the children of the Church; for thou didst teach them the mystery of the Incarnation, and didst guard them against those perfidious doctrines, wherewith hell ever strives to corrupt that glorious symbol of our faith, which tells us of God's infinite mercy towards us, and of the sublime dignity of man thus mercifully redeemed. Seated on the Chair of Peter, thou didst confirm thy brethren, and thy faith failed not; for Jesus had prayed to His Father for thee. We rejoice at the infinite recompense with which this divine Prince of pastors has rewarded the unsullied purity of thy faith, O thou 'virgin doctor of the virgin Church!' Oh that we could have a ray of that light which now enables thee to see Jesus in His glory! Pray for us,

that we may have light to see Him, and know Him, and love Him, under the humble guise in which He is so soon to appear to us. Obtain for us the science of the sacred Scriptures, in which thou wast so great a master; and docility to the teachings of the Bishop of Rome, to whom, in the person of St. Peter, Christ has said: 'Launch out into the deep!'¹

Obtain also for all Christians, O thou the successor of this prince of the apostles, that they be animated with those sentiments, which St. Jerome thus describes in one of his letters addressed to thee: 'It is the Chair of Peter that I will consult, for from it do I derive that faith which is the food of my soul. I will search for this precious pearl, heeding not the vast expanse of sea and land which I must pass over. Where the body is, there shall the eagles be gathered together. It is now in the west that the Sun of justice rises. I ask the Victim of salvation from the priest, and from the shepherd the protection of the sheep. On that rock I know the Church is built. He that eats the Lamb in any house but this, is profane. He that is not in Noah's ark, shall perish in the waters of the deluge. I know not Vitalis, I reject Meletius, I pass by Paulinus. He that gathers not with thee, Damasus, scatters; for he that is not of Christ, is of Antichrist.'

Let us contemplate our divine Saviour in the womb of His most holy Mother Mary. Let us, together with the holy angels, adore Him in this state of profound humiliation, to which His love for us has brought Him. See Him there offering Himself to His Father for the redemption of mankind, and commencing at once to fulfil the office of our Mediator, which He has taken upon Himself. What an excess of love is this of our Jesus, that He is not satisfied with having humbled Himself in assuming our nature,

¹ St. Luke v. 4.

though that alone would have sufficed to redeem a million worlds! The eternal Son of God wills to remain, as other children, nine months in His Mother's womb: after that, to be born in poverty, to live a life of labour and suffering, and to be obedient to death, even to the death of the cross. O Jesus! mayst Thou be praised and loved by all creatures for this Thy immense love of us! Thou hast come down from heaven the Victim that art to take the place of all those which were hitherto offered, but which could not efface man's sin. At length, the earth possesses its Saviour, though as yet unseen. God will not curse the earth, which, though covered with crime, is rich in such a treasure as this. Still repose, O Jesus, in the chaste womb of Mary, that living ark which contains the true manna sent for the food of man. But the time is approaching for Thee to leave this loved sanctuary. The tender love which Thou hast received from Mary, must be changed for the malice wherewith men will treat Thee; yet it must needs be that Thou be born on the day which Thou Thyself hast decreed: it is the will of Thy eternal Father, it is the expectation of the world, it is the salvation of all who shall love Thee.

PROSE IN HONOUR OF THE BLESSED VIRGIN

(Taken from the Cluny missal of 1523)

Ave, mundi gloria,

Virgo Mater Maria,

Ave, benignissima.

Ave, plena gratia,

Angelorum domina,

Ave, præclarissima.

Ave, decus virginum,

Ave, salus hominum,

Ave, potentissima.

Ave, Mater Domini,

Genitrix Altissimi,

Ave, prudentissima.

Hail, thou glory of the world; hail, Virgin Mother; hail, most merciful Mary!

Hail, full of grace; hail, Queen of the angels; hail, most glorious Mary!

Hail, Virgin of virgins; hail, protectress of men; hail, most powerful Mary!

Hail, Mother of the Lord; hail, parent of the Most High; hail, most prudent Mary!

Ave, mater gloriæ,
Mater indulgentiæ,
Ave, beatissima.

Ave, vena veniæ,
Fons misericordiæ,
Ave, clementissima.

Ave, mater luminis,
Ave, honor ætheris,
Ave, porta cœlica,
Ave, serenissima.

Ave, candens lilium,
Ave, opobalsamum,
Ave, fumi virgula,
Ave, splendidissima.

Ave, mitis,
Ave, dulcis,

Ave, pia,
Ave, læta,
Ave, lucidissima.

Ave, porta,
Ave, virga,
Ave, rubus,
Ave, vellus,

Ave, felicissima.
Ave, clara cœli gemma,
Ave, alma Christi cella,
Ave, venustissima.

Ave, virga Jesse data,
Ave, scala cœli facta,
Ave, nobilissima.

Ave, stirpe generosa,
Ave, prole gloriosa,
Ave, fœtu gaudiosa,
Ave, excellentissima.

Ave, Virgo singularis,
Ave, dulce salutaris,
Ave, digna admirari,
Ave, admirandissima.

Ave, turtur, tu quæ mun-
da
Castitate, sed fœcunda
Charitate, tu columba,
Ave, pudicissima.

Hail, mother of glory ; hail,
mother of mercy ; hail, most
blessed Mary !

Hail, source of pardon ;
hail, fount of pity ; hail, most
clement Mary !

Hail, mother of light ; hail,
honour of the firmament ;
hail, gate of heaven ; hail,
most gentle Mary !

Hail, fair lily ; hail, precious
fragrance ; hail, sweet in-
cense ; hail, most resplendent
Mary !

Hail, O meek ; hail, O
sweet ; hail, O merciful ; hail,
O joyous ; hail, O most beau-
tiful Mary !

Hail, gate of heaven ; hail,
branch prophetic ; hail, flam-
ing bush ; hail, mystic fleece ;
hail, most happy Mary !

Hail, beautiful pearl of
heaven ; hail, fruitful abode
of Christ ; hail, most comely
Mary !

Hail, branch of Jesse ; hail,
mystic ladder that reaches to
heaven ; hail, most noble
Mary !

Hail, daughter of a kingly
race ; hail, Mother of a
Son who is God ; hail, full
of joy at the birth of this
Son ; hail, unrivalled Mary !

Hail, peerless Virgin ; hail,
lovely source of our happi-
ness ; hail, wonderful in thy
graces ; hail, most admirable
Mary !

Hail, spotless dove, pure in
thy chastity, yet fruitful in
charity ; hail, immaculate
Mary !

Ave, mundi imperatrix,
 Ave, nostra mediatrix,
 Ave, mundi sublevatrix,
 Ave, nostrum gaudium.
 Amen.

Hail, empress of the world ;
 hail, mediatrix of men ; hail,
 protectrix of the world ;
 hail, joy of our hearts !
 Amen.

PRAYER FOR THE TIME OF ADVENT

*(The Mozarabic breviary, Monday of the first week of
 Advent)*

ORATIO

Nunciatum ecce vocem jucunditatis et lætitiæ, quam de tua, Christe, Incarnatione audivimus ; ut in nobis dulciori efficiamus charitate fruentiores, imploramus tuæ magnitudinis expectantes potentiam ; ut ita in nobis vocis hujus effectus usquequaque præpolleat, ut non confundamur in ea, quum manifestata nobis fuerit gloria tua. Amen.

PRAYER

The tidings we have heard of thy Incarnation, O Jesus, have filled us with gladness and joy. We beseech thee, grant that we, who are expecting the manifestation of thy power, may enjoy the abundant sweetness of charity ; that thus corresponding to the grace of the mystery announced to us, we may not be confounded when thy glory shall appear to us. Amen.

DECEMBER 12

THE FIFTH DAY WITHIN THE OCTAVE

OF THE IMMACULATE CONCEPTION

LET us contemplate the sentiments of profound respect and maternal tenderness, which fill the soul of our blessed Lady, now that she has conceived Jesus in her chaste womb : He is her God, and yet He is her Son. Let us think upon this wonderful dignity bestowed upon a creature ; and let us honour the Mother of our God. It is by this mystery that the prophecy of Isaias was fulfilled : ‘ Behold, a Virgin shall conceive and bear a Son ;’¹ and that of Jeremias : ‘ The Lord hath created a new thing upon the earth ; a woman shall compass a Man.’² The Gentiles themselves had received the tradition of these prophecies. Thus in the old pagan Carnutum (Chartres), there was an altar dedicated ‘ To the Virgin that was to bring forth a Son (*Virgini Pariturae*)’ ; and whilst modern rationalism, with its ignorant scepticism, was affecting to throw a doubt on this fact of history, the researches of science were discovering that Carnutum was far from being the only city of the west which had such an altar.

But what human language could express the dignity of our Lady, who carries within her chaste womb Him that is the world’s salvation ! If Moses, after a mere colloquy with God, returned to the Israelites with the rays of the majesty of Jehovah encircling his head, what an aureola of glory is due to Mary, who has within her, as in a living heaven,

¹ Isa. vii. 14.² Jer. xxxi. 22.

that very God Himself ! The divine Wisdom tempers the effulgence of her glory that it be not visible to men ; and this in order that the state of humility, which the Son of God has chosen as the one in which He would manifest Himself to the world, should not be removed at the very outset by the dazzling glory which would, otherwise, have been seen gleaming from His Mother.

The sentiments which filled the heart of Mary during these months of her ineffable union with the divine Word, may be thus expressed in the words of the bride in the sacred Canticle : ' I sat under the shadow of Him whom I desired ; and His fruit was sweet to my palate. I sleep, but my heart watches. My soul melted when He spoke. I to my Beloved and my Beloved to me, who feedeth among the lilies, till the day break, and the shadows retire.'¹ And if there ever were a human heart, that was forced, by the overpowering vehemence of its love of God, to use these other words of the same Canticle, it was Mary's : ' O daughters of Jerusalem ! stay me up with flowers, compass me about with fragrant fruits ; for I languish with love.'² ' These sweet words,' says the venerable Peter of Celles, ' are those of the bride that dwelleth in the gardens, and is now near the time of her delivery. What so lovely in creation as this Virgin, who loves the Lord with such matchless love and is so exceedingly loved by this her Lord ? It is she of whom the Scripture speaks, when it calls the bride the dearest hind. What, too, so lovely as that well-beloved Son of God, born of His beloved Father from all eternity, and now, at the end of time, as the apostle speaks, formed in the womb of His dearest Mother, and become to her, in the words of the same divine proverb, the sweetest fawn ? Let us, therefore, cull our flowers, and offer them to both Child and Mother. But let me briefly

¹ Cant. ii. 3, 16, 17 ; v. 2, 6.

² *Ibid.* ii. 5.

tell you what are the flowers you must offer to our Lady. Christ says, speaking of His Humanity, "I am the flower of the field, and the lily of the valleys." By Him, therefore, let us purify our souls and bodies, and so be able to approach our God in chastity. Next, preserve this flower of purity from all that would injure it; for flowers are tender things, and soon droop and fade. Let us wash our hands among the innocent, and, with a pure heart, and pure body, and cleansed lips, and chaste soul, let us gather in the paradise of our heavenly Father our fresh flowers for the new Nativity of our new King. With these flowers let us stay up this most saintly Mother, this Virgin of virgins, this Queen of queens, this Lady of ladies; that so we may deserve to receive the blessing of the Mother and of the divine Babe.¹

SEQUENCE IN HONOUR OF OUR BLESSED LADY

(Taken from the ancient Roman-French missals)

Ave, Virgo gratiosa,
Virgo Mater gloriosa,
Mater Regis gloriae.

Ave, fulgens margarita
Per quam venit mundi vita,
Christus sol justitiæ.

O oliva fructifera,
Tu pietatis viscera
Nulli claudis hominum.

Nos exsules lætificas,
Ut vitis, dum fructificas
Salvatorem Dominum.

Ave, Virgo Mater Dei,
Tu superni sol diei,
Et mundi noctis luna.

Clementior præ cæteris,
Succurre nobis miseris,
Mortalium spes unica.

Hail, Virgin full of grace!
glorious Virgin-Mother of the
King of glory!

Hail, fair pearl! by whom
came the life of the world,
Christ the Sun of justice.

O fruitful olive! thou ex-
cludest no mortal from thy
tender compassion.

Thou givest gladness to us
exiles, for, like a fruitful vine,
thou yieldest thy fruit, Jesus
our Lord.

Hail, Virgin - Mother of
God! thou art the sun of
the heavenly day! thou art
the moon of the world's night!

Tendrest of Mothers!
help us poor mortals, for
God wills us to hope in thee
above all creatures.

¹ Sermon for Christmas Eve.

Ave, decus virginale,
 Templum Dei speciale !
 Per te fiat veniale
 Omne quod committimus.

Tu nobis es singularis ;
 Tu nos ducas, stella maris ;
 Tu nos semper tuearis :
 En ad te confugimus.

Ad te, pia, suspiramus,
 Si non ducis, deviamus ;
 Ergo doce quid agamus ;
 Post hunc finem ut vivamus
 Cum sanctis perenniter.

Jesu Christe, Fili Dei,
 Tota salus nostræ spei ;
 Tuæ matris interventu,
 Angelorum nos conventu
 Fac gaudere jugiter.
 Amen.

Hail, O purest Virgin !
 God's special temple ! pray
 for us to him, that he would
 forgive us all our sins.

Thou art unto us what no
 other creature is. Guide us,
 O star of the sea ! Defend
 us always and in all places.
 We fly to thee in our neces-
 sities.

Tender Mother ! we pray
 thee guide us, or we go
 astray. Tell us what would
 thy Jesus have us do ? that
 so, after this life is ended, we
 may live for ever with the
 saints.

O Jesus ! Son of God, our
 only Saviour, in whom rests
 all our hope ! grant by the
 intercession of thy Mother,
 that we may be united to the
 angels in eternal joy.

Amen.

A PRAYER FOR THE TIME OF ADVENT

(The Mozarabic breviary, first Sunday of Advent)

ORATIO

Audivimus, Christe ; con-
 fitemur, et credimus, quod
 de sinu Patris egrediens ve-
 neris, ut carnis nostræ vesti-
 bulo cingereris, liberaturus,
 scilicet susceptæ Incarna-
 tionis mysterio, quod perierat
 naturæ vitiatæ contagio.
 Fac nos, prænuntiata ad-
 ventus tui gaudia, promptis-
 sima surrectionis devotione
 excipere : ut quia tu e loco
 patrio, secretoque progre-
 diens, salvaturus homines,
 humanitus properasti ad
 publicum ; nos e loco cri-

PRAYER

We have heard, O Christ,
 we confess, and believe, that
 thou art come from the
 bosom of thy Father, to
 clothe thyself in the cover of
 our flesh by the mystery of
 the Incarnation, that thou
 mayst thus deliver man-
 kind, that had been lost by
 the corruption of sinful
 nature. Grant us so de-
 voutly to welcome the joyful
 tidings of thy coming, that
 as thou, issuing from the
 divine sanctuary of thy Fa-
 ther's bosom, didst, for man's

minis exeuntes, munditiores concitum Divinitatis tuæ prospectemus excursum: ut extrema vitæ nostræ, nullius discriminis conculcatione involvens: sic provoces terrore justitiæ, ut solita justifies pietate. Amen.

salvation, come into the world, in the form of man; we may abandon the sins in which we have been living, and hasten, thus purified, to meet thy divine majesty; that at the close of our lives, the fear of thy threats may not crush us by despair; but make us now so tremble at the dread of thy justice, that thy wonted mercy may then justify us. Amen.

DECEMBER 13

SAINT LUCY, VIRGIN AND MARTYR

THERE comes to us, to-day, the fourth of our wise virgins, the valiant martyr, Lucy. Her glorious name shines on the sacred diptych of the Canon of the Mass, together with those of Agatha, Agnes, and Cecily; and as often as we hear it pronounced during these days of Advent, it reminds us (for *Lucy* signifies *light*) that He who consoles the Church, by enlightening her children, is soon to be with us. Lucy is one of the three glories of the Church of Sicily; as Catania is immortalized by Agatha, and Palermo by Rosalie, so is Syracuse by Lucy. Therefore, let us devoutly keep her feast: she will aid us by her prayers during this holy season, and will repay our love by obtaining for us a warmer love of that Jesus, whose grace enabled her to conquer the world. Once more let us consider, why our Lord has not only given us apostles, martyrs, and bishops as guides to us on our road to Bethlehem, but has willed also that we should be accompanied thither by such virgins as Lucy. The children of the Church

are forcibly reminded by this, that, in approaching the crib of their sovereign Lord and God, they must bring with them, besides their faith, that purity of mind and body without which no one can come near to God. Let us now read the glorious acts of the virgin Lucy.

Lucia, virgo Syracusana, genere et Christiana fide ab infantia nobilis, una cum matre Eutychia, quæ sanguinis fluxu laborabat, Catanam ad venerandum corpus beatæ Agathæ venit. Quæ ad ejus sepulchrum quum suppliciter orasset, Agathæ intercessione matris sanitatem impetravit. Statim vero matrem exoravit, ut quam dotem sibi datura esset, Christi pauperibus tribui pateretur. Ut igitur Syracusas rediit, omnem pecuniam, quam ex facultatibus venditis redegerat, pauperibus distribuit.

Quod ubi rescivisset is, cui eam parentes contra virginis voluntatem desponderant, apud Paschasium præfectum, Luciam, quod Christiana esset, accusavit. Quam ille cum nec precibus nec minis ad cultum idolorum posset perducere; immo tanto magis incensam videret ad celebrandas christianæ fidei laudes, quanto magis ipse eam a sententia avertere conabatur: Cessabunt, inquit, verba, quum ventum

Lucy, a virgin of Syracuse, illustrious by birth and by the Christian faith, which she had professed from her infancy, went to Catania, with her mother Eutychia, who was suffering from a flux of blood, there to venerate the body of the blessed Agatha. Having prayed fervently at the tomb, she obtained her mother's cure, by the intercession of St. Agatha. Lucy then asked her mother that she would permit her to bestow upon the poor of Christ the fortune which she intended to leave her. No sooner, therefore, had she returned to Syracuse, than she sold all that was given to her and distributed the money amongst the poor.

When he, to whom her parents had against her will promised her in marriage, came to know what Lucy had done, he went before the prefect Paschasius and accused her of being a Christian. Paschasius entreated and threatened, but could not induce her to worship the idols; nay, the more he strove to shake her faith, the more inflamed were the praises which she uttered in professing its excellence. He said,

erit ad verbera. Cui virgo : Dei servis verba deesse non possunt, quibus a Christo Domino dictum est : Quum steteritis ante reges et præsides, nolite cogitare quomodo aut quid loquamini ; dabitur enim vobis in illa hora quid loquamini ; non enim vos cætis qui loquimini, sed Spiritus sanctus qui loquitur in vobis.

Quam quum Paschasius interrogasset : Estne in te Spiritus sanctus ? Respondit : Caste et pie viventes templum sunt Spiritus sancti. At ille : Jubebo te ad lupanar duci, ut te Spiritus sanctus deserat. Cui virgo : Si invitam jusseris violari, castitas mihi duplicabitur ad coronam. Quare Paschasius ira inflammatus Luciam eo trahi jussit, ubi ejus virginitas violaretur : sed divinitus factum est, ut firma virgo ita consisteret, ut nulla vi de loco dimoveri possit. Quam obrem præfectus circum ipsam pice, resina, ac ferventi oleo perfusam, ignem accendi imperavit ; sed quum ne flamma quidem eam læderet, multis tormentis excruciatæ guttur gladio transfigitur. Quo vulnere accepto, Lucia prædicens Ecclesiæ tranquillitatem, quæ futura erat Diocletiano et Maximiano mortuis, Idibus Decembris, spiritum Deo reddidit. Cujus corpus Syracusis sepultum,

therefore, to her : We shall have no more of thy words, when thou feelest the blows of my executioners. To this the virgin replied : Words can never be wanting to God's servants, for Christ our Lord has said to them : When you shall be brought before kings and governors, take no thought how or what to speak ; for it shall be given to you in that hour what to speak ; for it is not you that speak, but the holy Spirit that speaketh in you.

Paschasius then asked her : Is the holy Spirit in thee ? She answered : They who live chastely and piously, are the temple of the holy Spirit. He said : I will order thee to be taken to a brothel, that this holy Spirit may leave thee. The virgin said to him : The violence wherewith thou threatenest me would obtain for me a double crown of chastity. Whereupon Paschasius being exceedingly angry, ordered Lucy to be dragged to a place where her treasure might be violated ; but, by the power of God, so firmly was she fixed to the place where she stood, that it was impossible to move her. Wherefore the prefect ordered her to be covered over with pitch, resin, and boiling oil, and a fire to be kindled round her. But seeing that the flame was not permitted to hurt her, they tormented her in many cruel ways, and at length ran a sword through her neck.

deinde Constantinopoliim,
postremo Venetias translatum
est.

Thus wounded, Lucy fore-
told the peace of the Church,
which would come after the
death of Diocletian and
Maximian, and then died.
It was the Ides of Decem-
ber (Dec. 13). Her body was
buried at Syracuse, but was
translated thence first to
Constantinople, and after-
wards to Venice.

We here give some of the antiphons which occur
in the Office of the saint : they form a lyric poem of
great beauty.

Orante Sancta Lucia, ap-
paruit ei beata Agatha, et
consolabatur ancillam Christi.

As Lucy was praying, there
appeared unto her the bless-
ed Agatha, and she com-
forted the handmaid of
Christ.

Lucia virgo, quid a me
petis, quod ipsa poteris
præstare continuo matri tuæ ?

O virgin Lucy ! why ask-
est thou of me, what thyself
canst straightway grant
unto thy mother ?

Per te, Lucia virgo, civi-
tas Syracusana decorabitur a
Domino Jesu Christo.

Because of thee, O virgin
Lucy ! the city of Syracuse
shall be honoured by the
Lord Jesus Christ.

Benedico te, Pater Domini
mei Jesu Christi, quia per
Filium tuum ignis extinctus
est a latere meo.

Words of Lucy : I bless
thee, the Father of my Lord
Jesus Christ, because by thy
Son the fire around me was
quenched.

In tua patientia possedisti
animam tuam, Lucia, sponsa
Christi : odisti quæ in mun-
do sunt, et coruscas cum
angelis : sanguine proprio
inimicum vicisti.

In thy patience thou didst
possess thy soul, O Lucy,
bride of Christ ! thou didst
hate the things that are in
the world, and thou shinest
among the angels. Thou
didst conquer the enemy by
thine own blood.

We present ourselves before thee, O virgin martyr,
beseeching thee to obtain for us that we may recog-
nize in His lowliness that same Jesus whom thou

now seest in His glory. Take us under thy powerful patronage. Thy name signifies light; guide us through the dark night of this life. O fair light of virginity! enlighten us; evil concupiscence has wounded our eyes: pray for us, O thou bright light of virginity! that our blindness be healed, and that rising above created things, we may be able to see that true light, which shineth in darkness, but which darkness cannot comprehend. Pray for us, that our eye may be purified, and may see, in the Child who is to be born at Bethlehem, the new Man, the second Adam, the model on which the life of our regeneration must be formed. Pray too, O holy virgin, for the Church of Rome and for all those which adopt her form of the holy Sacrifice; for they daily pronounce at the altar of God thy sweet name; and the Lamb, who is present, loves to hear it. Heap thy choicest blessings on the fair Isle, which was thy native land, and where grew the palm of thy martyrdom. May thy intercession secure to her inhabitants firmness of faith, purity of morals, and temporal prosperity, and deliver them from the disorders which threaten her with destruction.

THE SAME DAY

SAINT ODILIA, VIRGIN AND ABBESS

ON this same day, we have also the fifth of the wise virgins, whose bright lamps light us, during Advent, to the crib of Jesus their Spouse. Odilia did not shed her blood for Him, as did Bibiana, Barbara, Eulalia, and Lucy; her offering was her tears and her love. Her wreath of lilies blends sweetly with the roses, which form the crowns of her four companions. Her name is held in special veneration in the east of France, and beyond the Rhine. The holy hill whereon her tomb has rested now these thousand years, is still visited by numerous and devout pilgrims. Several kings of the Capetian race, and several emperors of the house of Hapsburg, were descendants of the father of our saint, Adalric or Atticus, Duke of Alsace.

Odilia was born blind. Her father insisted on her being removed from the house, for her presence would have been a continual humiliation to him. It seems as though this affliction was permitted by Providence, in order that the action and power of divine grace might be the more clearly manifested in her regard. The little exile was taken from her mother, and placed in a monastery. God, who designed to show the virtue of the holy Sacrament of regeneration, permitted that her Baptism should be deferred until she had reached her thirteenth year. The time at length came for Odilia to be made a child of God. No sooner was she taken from the baptismal font, than she received her eyesight, which was but a feeble figure of the light which faith had lit up in her soul. This prodigy restored Odilia to her father and to the world; and from that time forward, she had to defend, against unceasing attacks, the virginity which she had vowed to God. Her personal beauty, and her

father's wealth and power, attracted to her many rich suitors. She refused them all; and her father himself built a monastery on the rocks of Hohenburg, wherein she served her divine Lord, governed a large community, and gave relief to every sort of suffering.

After a long life spent in prayer, penance, and works of mercy, the day came which was to reward her for it all. It was this very day, the thirteenth of December, the feast of the holy virgin Lucy. The sisters of Hohenburg, desirous of treasuring up her last words, assembled round their saintly abess. She was in an ecstasy, and already dead to the things of this life. Fearing lest she should die before she had received that holy Viaticum, which leads the soul to Him who is her last end, the sisters thought it their duty to rouse her from the mystic sleep, which, so it seemed to them, rendered her forgetful of the duties which she had to perform. Being thus brought to herself, she turned to the community, and said to them: 'Dear sisters, why have you disturbed me? Why would you again oblige me to feel the weight of this corruptible body, when I had once left it? By the favour of His divine Majesty, I was in the company of the virgin Lucy, and the delights I was enjoying were so great that no tongue could tell them, nor ear hear them, nor human eye see them.' No time was lost in giving her the Bread of life and the Chalice of salvation, which having received, she immediately rejoined her heavenly companion, and the thirteenth day of December thus united into one the feasts of the abess of Hohenburg and of the martyr of Syracuse.

The Church of Strasburg, which honours Odilia as one of its greatest glories, has the following lessons for this feast. By giving them a place here, we do not adopt the statement they contain with regard to the rule which was followed in the monastery of Hohenburg. Mabillon, who proves that St. Odilia followed

the rule of St. Benedict, shows that the *Canonical Rule*, as it was called, did not exist at that time.

Odilia, suæ decus et præsidium patriæ, Attici Alsatia ducis et Beresindæ primogenita soboles fuit; sed quod cæcis oculis nata esset, a patre repudiatam, mater humanior clam nutrici alendam tradidit. Post in Balmensi parthenio haud procul Vesontione educata, divinisque erudita litteris crevit ætate et sapientia. Jam adulta, dum a beato Erhardo præsule baptizatur, visum miraculo accepit. Interjectis aliquot annis, paternam in domum et gratiam reducitur. Ibi quidquid mundus amat despiciens, inter amplissimas opes paupertatis amorem, in medio aulæ tumultu solitudinem anachoretarum retinebat; nuptiasque constanter aversata, post longum et acre certamen a patre obtinuit, ut sibi liceret cum aliis virginibus Deo se in perpetuum consecrare. Quare Atticus in vertice excelsi montis sacram sedem et monasterium ære suo excitavit, latos eidem fundos et prædia concessit, Odiliamque ei regendo præposuit.

Odilia, the glory and the protectress of her country, was the eldest child of Adalric, Duke of Alsace, and of Beresind his wife. Being born blind, she was repudiated by her father; but the mother, with more compassion, had her nursed privately. Later on she was sent to the monastery of Baume, not far from Besançon, where she was educated, and instructed in the holy Scriptures, and grew in age and wisdom. When an adult, she was baptized by the holy bishop Erhard, and was on that occasion miraculously cured of her blindness. After the lapse of some years, she was recalled to her father's house, and became the object of his affection. During this time, she despised all that the world loves, preferring poverty to the greatest wealth, and leading a hermit's life, amidst all the distractions of her father's palace. She rejected, with great resolution, all the offers of marriage which were made to her, and, after a long and hard contest, obtained her father's consent to devote herself for ever to God, with several other virgins. For this end, Adalric built, at his own cost, a church and monastery on the top of a high hill, and richly endowed it with land and possessions. It was at his request that Odilia was appointed to govern the monastery.

Vixdum patuerat hoc sanctitatis asylum, quum ingens eo affluxit virginum multitudo; centum triginta fuisse traditum est. Hæ primum nullis religiosæ vitæ legibus adscriptæ erant: Odiliam imitari pro legibus habebatur. Deliberantibus postmodo cuiusnam se regulæ addicerent, monasticæ an canonicæ; sapientissima præses suadente loci natura, hanc alteri prætulit.

Cum vero esset in omnes lenis, se solam durius arctabat; pane hordeaceo et aqua, subinde modico legumine, tolerabat vitam. In rerum divinarum contemplatione defixa, vigilabat majorem noctis partem; quod supererat, quieti datum: pellis hirsuta pro lecto, saxum pro pulvinari erat.

Inter hæc, materno erga pauperes et infirmos amore, aliud monasterium amplumque xenodochium in infimo clivo extruxit, quo facilius afflictæ suæ fortunæ perfrugium invenirent. Illic non solum sacras virgines collocavit, quæ operam suam navarent miseris; sed etiam ipsa quotidie eos invisibat, cibus, solatiis refocillabat, neque pavebat leprosoꝝ ulcera suis manibus fovere. Tandem meritis annisque gravis, quum se morti vicinam intelligeret, suas sodales

Scarce was this abode of sanctity established, when many sought for admission, and, as it is related, the community numbered no less than a hundred and thirty. At the commencement, no special rule was followed, the imitation of Odilia was their rule. When afterwards it was deliberated on which of the two rules should be adopted, the monastic or the canonical, this latter was preferred by the discreet Abbess, as being better adapted to the circumstances of the place.

To all around her she was indulgent; to herself alone she was severe. Her only food was barley-bread and water, to which she sometimes added a few herbs. Her contemplation of divine things was continual; she gave to it the greatest part of the night, and spent the rest in sleep. Her bed was a rough skin, and a stone her pillow.

To this she added a maternal solicitude for the poor and sick, for whom she built another monastery, and also a large hospital at the foot of the hill, that so they might have readier assistance in their various miseries. She not only placed there several of the nuns to take care of the poor inmates, but every day visited them herself, fed them and comforted them, and hesitated not to dress with her own hands the loathsome sores of lepers. At length, weighed down by age and

in sacellum sancti Joannis Baptistæ convocat : hortatur ut pii propositi tenaces arc-tiorem cæli viam nunquam deserant. Accepto deinde ibidem Corporis et Sanguinis Christi Viatico, vita cessit Idibus Decembris, anno, ut probabilius traditur, septingentesimo vigesimo. Corpus virginis in eodem sacello conditum est, statimque sepulchrum ejus maxima veneratione coli ac miraculis clarere cœpit.

merit, and knowing that her death was at hand, she assembles her sisters in the oratory of St. John the Baptist, and there exhorts them to continue firm to their holy engagements, and never to leave the narrow path which leads to heaven. Having received in the same place the Viaticum of the Body and Blood of Christ, she departed this life on the Ides of December (Dec. 13), and according to the more probable opinion, in the year seven hundred and twenty. The body of the holy virgin was buried in the same oratory, and her tomb became immediately an object of the greatest veneration to the faithful, and was celebrated for the miracles wrought there.

The ways of God in thy regard, O holy virgin, were admirable indeed, and He manifested in thee the riches and power of His grace. He deprived thee of sight, that so thy soul might the more eagerly cling to His own infinite beauty ; and when afterwards He bestowed on thee thy bodily vision, thou hadst already made choice of the better part. The harshness of thy father deprived thee of the innocent pleasures of home ; but it prepared thee to become the spiritual mother of so many noble virgins, who, following thy example, trampled on all the vanities of the world. Thou didst choose a life of humility, because thy heavenly Spouse Jesus had humbled Himself for our sake. Thou didst imitate Him also in His being our divine Deliverer, and taking upon Himself all our miseries, for thou hadst the tenderest compassion on the poor and the sick. Thou didst take on thyself the care of a poor leper, that had been abandoned by all

else ; with a mother's courage thou didst feed him, and affectionately dress his loathsome sores. And is it not this that our Jesus is coming down from heaven to do for us ; to heal our wounds by embracing our human nature, and to nourish us with that food, which He is preparing to give us at Bethlehem ? Whilst the leper was receiving thy loving care, the frightful disease which excluded him from the society of his fellow-creatures suddenly disappeared ; a delicious odour came from his whole person, whereas before, none but a saint like thyself could have borne to approach him. Is it not this which Jesus is coming down to do for us ? The leprosy of sin was upon us ; His grace heals us, and man regenerated sheds around him the good odour of Christ.¹

In the midst of the joys which thou art now sharing with Lucy, remember us, O thou that wast ever so compassionate to the needy ! We cannot forget the tears thou didst shed, and the prayers thou didst offer up for the soul of thy father after his death, whereby thou didst deliver him from purgatory, and open the gates of heaven to him that had banished thee from his house. Thou art no longer in the land of tears ; thine eyes are opened to the light of heaven, and contemplate God in His glory : pray therefore for us, for thy prayers are now more powerful than heretofore. Think of us who are poor and infirm ; obtain the cure of our maladies. The Emmanuel, who is coming to us, tells us that He is the Physician of our souls, for He has said : ' They that are in health need not the Physician, but they that are ill.'² Ask Him to cure us of the leprosy of sin, and make us become even like unto Himself. Pray for France, thy country, and help her to maintain the purity of the Catholic faith. Watch over the ruins of the holy empire. Heresy has disunited the members of that great body ; but it will once more

¹ 2 Cor. ii. 14, 15.

² St. Matt. ix. 12.

flourish, if our Lord, propitiated by such prayers as thine, vouchsafe to bring Germany back again to the true faith and to submission to the Church. Yes, pray that these glorious things be brought about for the honour and glory of thy divine Spouse, and that nations, now weary of their errors and disunion, may unite together in propagating the kingdom of God upon earth.

Let us consider the ever blessed Mother of God leaving her humble dwelling at Nazareth, in order to visit her cousin, St. Elizabeth. The Church honours this mystery of the Visitation on the Friday in Ember Week of Advent, as we have mentioned above, in the *Proper of the Time*. We will let St. Bonaventure relate this sublime incident of Mary's life, convinced that our readers will be pleased to hear the seraphic Doctor revealing to them, with his wonderful unction, these preludes to the birth of Jesus.

'After this, our Lady, pondering the words spoken unto her by the angel concerning her cousin Elizabeth, resolved to visit her, that she might congratulate with her and render her service. She, therefore, together with Joseph her spouse, set out from Nazareth for the house of Elizabeth, which might perhaps be fourteen or fifteen miles distant from Jerusalem. Neither the roughness nor the length of the journey discouraged her; but she walked with haste, forasmuch as she wished to be little seen in public. She was not like other mothers, burthened by her Child, nor was it to be thought that the Lord Jesus would be a burthen to His Mother. See, therefore, how the Queen of heaven and earth takes this journey alone, with none but her spouse Joseph; not riding, but walking; neither is she escorted by troops of soldiers and barons, nor attended by handmaids and fine ladies. Her train is poverty, humility, modesty, and the beauty of all virtues. The Lord Himself, too, is

with her; and He verily hath a numerous and honourable suite, but it is not that of the world, vain and pompous.

‘ Now, when she had entered the house of Elizabeth, she greeted her saying: “ Hail ! my sister Elizabeth ! ” But she, exulting, and all full of joy, and inflamed by the holy Spirit, rises and most tenderly embraces Mary, exclaiming for joy: “ Blessed art thou among women, and blessed is the fruit of thy womb ! And whence is this to me, that there should come unto me the Mother of my Lord ? ” For as soon as the Virgin had greeted Elizabeth, John, in his mother’s womb, was filled with the Holy Ghost, as was likewise the mother. Nor was it that the mother was filled and then her child, but contrariwise the child was filled first, and he communicated the Spirit unto the mother. The babe effected nought in Elizabeth’s soul, but he merited that the Holy Ghost should do a work in her soul, because the grace of the divine Spirit had descended into him with greater abundance, and he was the first to receive the grace. And as Elizabeth had perceived the coming of Mary, so did John perceive the coming of Jesus. Therefore was it that he leaped for joy, and she prophesied. See the virtue of our Lady’s words, when by their utterance the Holy Ghost is conferred; for so replenished was Mary with Him, that, by her merits, He filled others also with Himself. Upon this, Mary made answer unto Elizabeth, saying: “ My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. ” ’

SEQUENCE IN HONOUR OF THE MOTHER OF GOD

(Taken from the ancient Roman-French missals)

Hodiernæ lux diei
Celebris in Matris Dei
Agitur memoria.

A happy day is this ! for on
it we make commemoration of
Mary, the Mother of God.

Decantemus in hac die
Semper Virginis Mariæ
Laudes et præconia.

Omnis homo, omni hora,
Ipsam ora et implora
Ejus patrocinia.

Psalle, psalle, nisu toto,
Cordis, oris, voce, voto :

Ave plena gratia !
Ave, Domina cœlorum,
Inexperta viri torum,
Parens parvis nescia.

Fœcundata sine viro,
Genuisti more miro
Genitorem filia.

Florens hortus Austro
flante,
Porta clausa post et ante,
Via viris in via.

Fusa cœli rore tellus,
Fusum Gedeonis vellus,
Deitatis pluvia.

Salve, splendor firmamenti :
Tu caliginosæ menti
Desuper irradias.

Placa mare, maris stella,
Ne involvat nos procella
Et tempestas obvia.
Amen.

Let us sing to-day the
praises and the dignity of
the ever blessed Virgin Mary.

Whoe'er thou art, and
where'er thou art, pray to
her, beseech her to help thee.

Sing, sing, with all thy
heart and voice's power :
Hail Mary ! full of grace.

Hail, Queen of heaven,
purest of Virgins, yet incom-
parable Mother !

Made fruitful by God,
thou, his creature, didst give
birth, O prodigy of prodig-
ies ! to thy Creator.

Here was the prophecy
fulfilled ; that a garden
should flower under the
breath of the south wind ;
that all its gates were closed,
and no man could enter.

Mary is the earth spoken
of as enriched with the dew
of heaven ; she is as Gedeon's
fleece prefigured her, filled
with the dew of the God-
head.

Hail, Mary, thou bright-
ness of heaven ! bring to our
darkness the light that is
from above.

O star of the sea, calm
its storms, and suffer not
that they overwhelm us.

Amen.

INTROIT OF ADVENT

(*Ambrosian missal, sixth Sunday, Ingressa*)

Videsne Elisabeth cum
Dei Genitrice Maria dispu-
tantem : Quid ad me venisti,
Mater Domini mei ? Si enim
scirem, in tuum venirem
occursum. Tu enim Regna-

Seest thou not Elizabeth
thus speaking to Mary the
Mother of God : How is it
that thou, the Mother of my
Lord, art come unto me ? for
if I had known of thy com-

torem portas, et ego prophetam: tu legem dantem, et ego legem accipientem: tu Verbum, et ego vocem proclamantis adventum Salvatoris.

ing, I would have come to meet thee. For thou bearest the King, and I the prophet; thou him that giveth the law, and I him that receiveth the law; thou the Word, and I the Voice that proclaimeth the coming of the Redeemer.

DECEMBER 14

SEVENTH DAY WITHIN THE OCTAVE

OF THE IMMACULATE CONCEPTION

LET us consider how our blessed Lady, having arrived at the house of her holy cousin Elizabeth, rendered her every possible service with the greatest love, favoured her with her sweet and holy conversations, assisted at the glorious birth of St. John the Baptist, and at length returned home to her humble dwelling in Nazareth. But, that we may the better enter into these divine mysteries, let us again listen to the seraphic St. Bonaventure.

'When, therefore, her time was expired, Elizabeth gave birth to a son, whom our Lady took up, and with all diligence did what was required. The babe looked into Mary's face like one that knew her; and as she gave him unto his mother, he turned his head towards Mary, for he fain would be in her arms again. Mary, on her part, delighted in nursing this holy babe, and fondled him, and kissed him with great joy. Consider the honour that is here given unto John. Never had child such arms as these to carry him. Many other privileges are related as being granted unto him; but for this present, I must needs pass them by.

'Now, on the eighth day, the child was circumcised, and was called John. Then was the mouth

of Zachary opened, and he prophesied, saying: "Blessed be the Lord God of Israel!" Thus were made, in that house, the two most beautiful canticles, namely, the *Magnificat* and the *Benedictus*. Meanwhile our Lady, going aside lest she should be seen by those that had come together for the ceremony, listened attentively to the canticle of Zachary, which prophesied of her Son, and most prudently pondered in her heart upon all these things. At length, when the time came for her to return home, she bade Elizabeth and Zachary farewell, and, giving John her blessing, she returned unto Nazareth. Recall to thy mind, in this her second journey, all that was told thee of her poverty. She returned to her house, where she would find neither bread, nor wine, nor those things which were needed. She had no property, nor money. She had been, now these three months, living with persons who were very rich; but now she returns unto her poor cottage, and has to procure her livelihood by the labour of her hands. Do thou sympathize with her, and learn to love poverty.'

SEQUENCE IN HONOUR OF OUR BLESSED LADY

(Taken from the ancient Roman-French missals)

Ave, Virgo gloriosa,
Cœli jubar, mundi rosa,
Cœlibatus lilium.

Ave, gemma pretiosa,
Super solem speciosa,
Virginale gaudium.

Spes reorum, O Maria,
Redemptoris Mater pia,
Redemptorum gloria.

Finis lethi, vitæ via;
Tibi triplex hierarchia
Digna dat præconia.

Hail, O glorious Virgin!
brightness of the heavens,
rose of the world, lily of purity.

Hail, precious gem! more
beauteous than the sun, and
joy of pure souls.

Thou art the sinner's hope,
O Mary! thou art the holy
Mother of our Redeemer, and
the consolation of us whom
he redeemed.

Thou didst stay the reign
of death, thou didst com-
mence the reign of life. To
thee, O Mary, the triple hier-
archy sing their praises.

Virga Jesse florida,
Stella maris lucida,
Sidus veræ lucis.

Fructum vitæ proferens,
Et ad portum transferens
Salutis, quod ducis.

Florens hortus, ægris gra-
tus,
Puritatis fons signatus,
Dans fluentia gratiæ.
Thronus veri Salomonis,
Quem præclaris cæli donis
Ornavit Rex gloriæ.

O regina pietatis,
Et totius sanctitatis
Flumen indeficiens.
In te salva confidentes,
Salutari sitientes
Potu nos reficiens.

Ad te fientes suspiramus,
Rege mentes, invocamus,
Evæ proles misera.
Statum nostræ paupertatis,
Vultu tuæ bonitatis,
Clementer considera.

Cella fragrans aromatum,
Apotheca charismatum
Salutaris.

Tuam nobis fragrantiam
Spirans, infunde gratiam
Qua ditaris.

Dulcis Jesu Mater bona,
Mundi salus, et Matrona
Supernorum civium,

Pacem confer sempiter-
nam,
Et ad lucem nos supernam
Transfer post exsilium.
Amen.

Hail ! flowery stem of Jesse,
bright star of the sea, source
that broughtest to us him
that is our true light.

Thou bearest the fruit of
life, and he whom thou
leadest will not miss the port
of salvation.

O flowery garden, so sweet
to the sick ! O sealed fount
of purity, that gavest us
Jesus, the author of grace.

Thou throne of the true
Solomon, enriched by the
King of glory with the best
of heaven's gifts.

O merciful Queen ! thou
art the rich unfailing stream
of all sanctity.

Have pity on us who trust
in thee, and refresh our
thirsty souls with thy effica-
cious prayers.

Hear our sighs, O Mary !
and suffer us not, poor chil-
dren of Eve, to go astray.

Look with thy eye of love
on our many wants : com-
passionate our poverty.

Vessel of every fragrance,
and Mother and treasury of
divine grace.

Breathe thy fragrance into
our souls, and obtain for us
the riches of grace.

Beautiful Mother of our
sweet Jesus ! the world re-
ceived its Saviour through
thee, and the heavenly citi-
zens call thee Queen.

Obtain for us that peace
which has no end, and, after
this our exile, that light
which is divine. Amen.

PRAYER FOR THE TIME OF ADVENT

(The Mozarabic breviary, Friday of the second week of Advent, Capitula)

Dominator desiderabilis,
Domine Jesu Christe, quasi
ignis conflans ab scoriis
peccaminum nos absterge:
et quasi aurum purum ar-
gentumque purgatum, nos
effice; tuoque inspiramine,
ad quærendum te jugiter,
corda nostra succende: ut
ad te ardentem nostra desi-
deria anhelent, tibi que con-
jungi tota aviditate festi-
nent. Amen.

O King, whom our hearts
desire, Lord Jesus Christ,
come, we beseech thee, cleanse
us as a furnace of fire from
the dross of our sins, and
make us like gold that is
pure, and like silver that is
without alloy. In flame our
hearts, by thy inspiration,
that they seek thee unceas-
ingly: so may our desires
long with all ardour after
thee, and pant with all eager-
ness to be united with thee.
Amen.

DECEMBER 15

THE OCTAVE OF THE IMMACULATE
CONCEPTION

OF THE MOST BLESSED VIRGIN

THIS, the eighth day from that on which we kept the feast of the Immaculate Conception, is the octave properly so called; whereas the other days were simply called days within the octave. The custom of keeping up the principal feasts for a whole week is one of those which the Christian Church adopted from the Synagogue. God had thus spoken in the Book of Leviticus: 'The first day shall be called most solemn and most holy, you shall do no servile work therein. . . . The eighth day also shall be most solemn and most holy, and you shall offer holocausts to the Lord, for it is the day of assembly and congregation: you shall do no servile work

therein.¹ We also read in the Book of Kings, that Solomon, having called all Israel to Jerusalem for the dedication of the temple, suffered not the people to return home until the eighth day.

We learn from the Books of the new Testament that this custom was observed in our Saviour's time, and we find Him authorizing, by His own example, this solemnity of the octave. Thus, we read in Saint John, that Jesus once took part in one of the Jewish festivals, about the *midst of the feast*,² and the same Evangelist relating how our Lord cried out to the people: 'If any man thirst, let him come to Me, and drink': observes, that it was *on the last and great day of the festivity*.³

In the Christian Church there are three kinds of octaves. Some feasts are celebrated with a privileged octave—that is, one of which the Office is said daily, or at least a commemoration is always made. Other feasts have a common octave, or one whose commemoration may, on greater feasts, be sometimes omitted. And, lastly, some have a simple octave, of which only the Octave Day itself is kept or commemorated. Privileged octaves, whose office is said or commemorated every day, are divided into three Orders. The octaves of the First Order are those of Easter and Pentecost. Those of the Second Order, of which days within the octave exclude all feasts except doubles of the First Class, are the octaves of the Epiphany and of Corpus Christi. The octaves of the Third Order, which must always be commemorated, although days within the octave exclude only the same feasts as do common octaves, are those of Christmas and of the Ascension of Our Lord. The octave of the Immaculate Conception, the first that occurs in the ecclesiastical year, is a common octave.

Let us once more devoutly reverence the mystery of Mary's Immaculate Conception: our Emmanuel

¹ Lev. xxiii. 35, 36.

² St. John vii. 14.

³ *Ibid.* 37.

loves to see His Mother honoured. After all, is it not for Him and for His sake that this bright star was prepared from all eternity, and created when the happy time fixed by the divine decree came? When we honour the Immaculate Conception of Mary, it is really to the divine mystery of the Incarnation that we are paying our just homage. Jesus and Mary cannot be separated, for Isaias tells us that she is the branch and He the Flower.¹

We give Thee thanks, O Jesus our Emmanuel, because Thou hast granted us to live during the time that the privilege of Thy blessed Mother was proclaimed on this earth; the glorious privilege wherewith Thou didst enrich the first instant of the life of the happy creature, from whom Thou didst take upon Thyself our human nature! This definition of Thy Church has given us a clearer knowledge of Thine infinite holiness. It has taught us to see more distinctly the harmony there is in all Thy divine mysteries. But it has also impressed upon us the great truth that we ourselves, being destined to the most intimate union with Thee here, and to the face-to-face vision of Thy infinite Majesty hereafter, must labour without ceasing to purify ourselves from the smallest stains of sin. Thou hast said: 'Blessed are the clean of heart, for they shall see God';² and Thou showest us, by the dogma of Thy blessed Mother's Immaculate Conception, what is the purity which Thy sovereign sanctity demands of us. Ah! by the love, which led Thee to preserve her from every stain of sin, have mercy on us who are her devoted children. Thou art so soon to be among us! Before many days are past we shall have yielded to Thy invitations, and have presumed to approach Thy sacred crib. We are not yet ready, dear Jesus! The effects of original sin are still so plainly upon us, and, what is worse, there are so many of our own sins, which we have

¹ Is. xi. 1.

² St. Matt. v. 8.

added to this of our first parent. Oh! prepare our hearts and our senses, for we will not approach to Bethlehem unworthily. The sinless purity of Thy Mother is not for us; we ask not for that; but we ask for forgiveness of our countless sins, for conversion, for hatred of the world and the world's maxims, and for perseverance in Thy holy love.

O Mary! created mirror of divine justice, and purer than the Cherubim and Seraphim, in return for the homage paid thee by this our generation, on that blissful day when the glory of thy Immaculate Conception was proclaimed throughout the world, give us that abundant richness of thy protecting love, which thou didst reserve till now. The world is shaken to its very foundations: thy hand can help it to rest again. Hell has let loose upon mankind the most terrible of its spirits of wickedness, who breathe but blasphemy and destruction; but, at the same time, the Church of thy Jesus feels that her youth has been renewed within her, and that the seed of the divine word is broadcast and healthy in a thousand fresh portions of the earth. Never was the battle more fierce on both sides: so that we need all our hope to make us feel that hell will not prevail. Is this the great struggle, which is to be followed by the day of judgement?

O blessed Mother of Jesus! O Queen of the universe! can it be that the star of thy Immaculate Conception has shone in the heavens only to light up the ruin and wreck of this earth? The sign foretold by the beloved disciple St. John, of the woman that appeared in the heavens clad with the sun, bearing on her head a crown of twelve stars, and crushing the crescent beneath her feet¹—has it not more brightness and power than that other, which appeared in the heavens telling men that God's anger was appeased, and that the deluge was over?

¹ Apoc. xii. 1.

The light which shines upon us is from a Mother. It is our Mother that comes to console and heal us. It is heaven that smiles upon poor guilty earth. We have deserved the chastisement we have received, and more than we have received : but the anger of God will give way, and He will spare us.

The graces which God poured out upon the world on that great day of the Church's definition of Mary's Immaculate Conception, were not to be without their effect ; a new period then commenced. Mary, on whom heresy had heaped its blasphemies for three hundred years, will again reign in the love of those whom her Son redeemed ; countries will abandon those errors which have made them slaves and dupes of men's doctrines ; the old serpent will again writhe under that crushing pressure which God set up from the beginning ; and the divine Sun of justice will pour out on the regenerated world the floods of a light more than ever dazzling and resplendent. We may not live to see that time ; but we have signs of its near approach.

It was in the last century that thy devout servant whom the Church has placed upon her altars, Leonard of Porto-Maurizio, predicted that when this dogma of thy Immaculate Conception should be defined, the world would enjoy a long period of peace. The troubles of the present time in which we are living are, we doubt not, a prelude to that happy peace, during which the divine word will traverse the whole world unimpeded, and the Church militant will reap her harvest for the Church in heaven. Sweet Mother of our Jesus ! the world was also in agitation in those times which preceded the birth of thy divine Son ; but peace reigned throughout the whole earth, when thou didst give it its Saviour in Bethlehem. Until that grand time come when thou wilt show to the world the magnificence of the power which God has given to thee, assist us, each year, to prepare for the

glorious solemnity of Christmas : oh ! pray for us, that we may be cleansed from all our sins when that splendid night comes, during which will be born of thee Jesus Christ, the Son of God, the light eternal.

PROSE IN HONOUR OF THE HOLY MOTHER OF GOD

(Taken from the ancient Roman-French missals)

Cor devotum elevetur,
Ut devote celebretur
Virginis Conceptio.

Let every heart that is devout now raise itself and devoutly celebrate the Conception of the Virgin ever blessed.

Mens amore inflammetur
Et amori copuletur
Laus et jubilatio.

Let the mind be inflamed with love ; and let praise and jubilee unite with the love.

Hæc concepta miro more
Est ut rosa cum nitore,
Est ut candens lilium.

In her admirable Conception, she is a rose in its beauty, she is a lily in its whiteness.

Ut fructus exit a flore,
Est producta cum pudore,
Præventa per Filium.

As fruit that comes from the flower, so was Mary brought forth in her purity, for her Son had possession of her from the first.

Sicut ros non corrumpitur,
Quando in terra gignitur,
Elementi rubigine ;

As a dew-drop contracts not a stain from the earth whereon 'tis formed,

Sic Virgo non inficitur,
Quum in matre concipitur,
Originali crimine.

So was Mary untainted by original sin when she was conceived in her mother's womb.

Nos ergo dulci carmine,
Laudemus in hac Virgine
Conceptum sine nubilo.

Let us then sing our sweetest hymn in praise of a cloudless brightness, the Immaculate Conception.

Hanc conceptam ex semine,
Et mundam ab origine,
Laudet chorus cum júbilo.

Put on all your joy, ye choirs of earth, and sing of her, that was a daughter of Adam, but not of his sin.

Ut mota dulci modulo,
Nos servet in hoc sæculo
Mundos ab omni crimine.

May she be pleased with our hymns, and defend us from all sin in this our present life.

Et in mortis articulo,
Liberet a periculo
Et inferni voragine.

Amen.

And when our last hour
comes, deliver us by her
prayers from the abyss of hell,
into which the devil will
seek to drag us.

Amen.

A PRAYER FOR THE TIME OF ADVENT

*(The Mozarabic breviary, fourth Sunday of Advent,
Oratio)*

Nova et inaudita sunt,
Domine, quæ propheticus
sermo intonuit mundo: quod
novo Virginis partu salvatio
exorietur creaturarum; cu-
jus admirabile incarnationis
mysterium quia devota cor-
dium susceptione Ecclesia
suscipit lætabunda: quæsu-
mus, ut in laudem ejus et
nova illi cantica deferat et
accepta: ut cujus laus ab
extremis terræ concinitur,
ejus voluntas in toto mundo
a fidelibus impleatur. Amen.

New and unheard-of tid-
ings are those, which the
word of thy prophet, O
Lord, has announced to the
world: A Virgin shall bring
salvation to mankind by
giving birth to her Son. Now,
therefore, that thy Church,
filled with joy, is preparing
to receive, with great devo-
tion, this admirable mystery
of the Incarnation; we be-
seech thee, give her to cele-
brate the praise of the Incar-
nate Word with new and
welcome canticles; that thus,
he, whose praise is sung in
the furthestmost parts of the
earth, may see his will ful-
filled by the faithful through-
out the universe. Amen.

DECEMBER 16

SAINT EUSEBIUS, BISHOP OF VERCELLI

AND MARTYR

WHEN asked to tell the names of the saints who were foremost in defending the dogma of the Incarnation, we think at once of the intrepid Eusebius of Vercelli, as one of the glorious number. The Catholic faith, which was so violently attacked in the fourth century by the Arian heresy, was maintained at that time by the labours and zeal of four sovereign Pontiffs: Sylvester, who confirmed the decrees of the Council of Nicæa: Julius, the supporter of St. Athanasius; Liberius, whose faith failed not, and who, when restored to his liberty, confounded the Arians; and lastly, Damasus, who destroyed the last hopes of the heretics. One of these four Pontiffs appears on our Advent calendar—Damasus, whose feast we kept but a few days since. The four Popes have for their fellow-combatants, in this battle for the Divinity of the Incarnate Word, four great bishops, of whom it may be said that the defence of the dogma of the Consubstantiality of the Son of God was what they lived for, and that to say anathema to them was to say anathema to Christ Himself; all four most powerful in word and work, lights of the Churches of the world, objects of the people's love, and the dauntless witnesses of Jesus. The first and greatest of the four is the bishop of the second See of Christendom, St. Athanasius, the Patriarch of Alexandria; the second is St. Ambrose of Milan, whose feast we kept on the seventh of this month; the third is the glory of Gaul, St. Hilary, bishop of

Poitiers; the fourth is the ornament of Italy, St. Eusebius, bishop of Vercelli, whom we have to honour to-day. Hilary will come to us during Christmas-tide, and will stand at the crib of the Word, whose Divinity he so bravely confesses; Athanasius will meet us at Easter, and help us to celebrate, in the triumphant Resurrection, Him whom he proclaimed as God in those dark times, when human wisdom hoped to destroy, by fifty years of peace, that Church which had survived the storm of three centuries of persecution. St. Eusebius' place is Advent; and divine Providence has thus chosen him as one of the patrons of the faithful during this mystic season. His powerful prayers will help us to come devoutly to Bethlehem, and see in the Child, that is lying there, the eternal Word of God. So great were the sufferings which St. Eusebius had to undergo for the Divinity of Jesus, that the Church awards him the honours of a martyr, although he did not actually shed his blood. Let us now listen to the admirable account which the Church gives us of his life.

Eusebius, natione Sardus, Romanæ urbis lector, post Vercellensis episcopus, ad hanc regendam Ecclesiam merito est creditus divino electus iudicio: nam quem nunquam ante constituti electores cognoverant, posthabitis civibus, simul ut viderunt, et probaverunt, tantumque interfuit ut probaretur, quantum ut videretur. Primus in Occidentis partibus in eadem Ecclesia eosdem monachos instituit esse quos clericos, ut esset in ipsis viris contemptus rerum, et accuratio levitarum. Arianis impietatibus ea tempestate per Occidentem longe

Eusebius, by birth a Sardinian, was a lector in the Church at Rome, and afterwards Bishop of Vercelli. It may well be said that it was God himself who chose him to be the pastor of this Church; for the electors, who had never before seen him, no sooner set their eyes upon him, than they preferred him before all their fellow-citizens; and this instantly, and as soon as they first saw him. Eusebius was the first of the bishops in the western Church, who established monks in his Church to exercise the functions of the clergy; he did it in order

lateque traductis, adversus eas viriliter sic dimicavit, ut ejus invicta fides Liberium, summum Pontificem, ad vitæ solatium erigeret. Quare hic sciens, in ipso fervere Spiritum Dei, quum ei significasset ut penes imperatorem, una cum suis legatis patrocinium fidei susciperet, mox cum illis profectus est ad Constantium, apud quem enixius agens, quidquid legatione petebatur, obtinuit, ut episcoporum nempe cœtus celebraretur.

Collectum est Mediolani anno sequenti concilium, ad quod a Constantio invitatum Eusebium, concupitumque ac vocatum a Liberii legatis, tantum abest ut malignantium synagoga Arianorum contra sanctum Athanasium furentium in suas partes adduceret, ut potius discrete statim ipse declarans, e presentibus quosdam sibi compertos hæretica labe pollutos Nicænam imo fidem proposuerit iis subscriendam, antequam cætera tractarentur. Quod Arianis acerbe iratis negantibus, nedum in Athanasium recusavit ipse subscribere, quin sancti Dionysii

that he might thus unite, in the same persons, the detachment from riches and the dignity of levites. It was during this time that the impious doctrines of the Arians were devastating the whole of the west; and so vigorously did Eusebius attack them, that Pope Liberius' greatest consolation was the unflinching faith of this holy man. It was on this account, that the same Pope, knowing that the Spirit of God burned in Eusebius' soul, commissioned him to go, accompanied by his legates, to the emperor, and plead the cause of the true faith. Eusebius and the legates being come before Constantius, the saint pleaded so powerfully, that the emperor granted what he asked, namely, that a council of the bishops should be convened.

That Council was held the following year, at Milan; Eusebius was invited by Constantius to be present at it, which was what the legates of Liberius had desired and begged. So far was he from being duped by the synagogue of the malicious Arians to side with them against St. Athanasius, that he openly declared from the first that several of those present were known to him to be heretics, and he therefore proposed that they should subscribe to the Nicene Creed before proceeding any further. This the Arians, infuriated with anger, refused to

martyris, qui deceptus ab ipsis subscripserat, captivam simplicitatem ingeniosissime liberavit. Quamobrem illi graviter indignantes, post multas illatas injurias, exsilio illum mulctarunt; sed sanctus vir excusso pulvere, nec Cæsaris minas veritus, nec enses obstrictos, exsilium veluti sui ministerii officium accepit, missusque Scythopolim, famem, sitim, verbera diversaque supplicia perpessus, pro fide strenue vitam contempsit, mortem non metuit, corpus carnificibus tradidit.

Quanta in eum tunc Ariariorum crudelitas fuerit, ac effrons inverecundia, ostendunt graves litteræ plenæ roboris, pietatis ac religionis, quas e Scythopoli scripsit ad Vercellensem clerum et populum, aliosque finitimos, e quibus etiam est exploratum, ipsorum nec minis inhumanaque sævitia potuisse unquam eum deterreri, nec serpentina blanda subtilitate ad eorum societatem perduci. Hinc in Cappadociam, pos-

do; whereupon, he not only refused to subscribe to what was drawn up against Athanasius, but he also, by a most ingenious device, succeeded in having the name of St. Denis the martyr blotted out from the decree, which the craft of the Arians had induced him to sign. Wherefore, they being exceedingly angry against Eusebius, loaded him with injuries, and had him sent into banishment. The holy man, on his side, shaking off the dust from his feet, caring little either for the threats of the emperor, or the sword which was held over him, submitted to banishment as to something which belonged to his episcopal office. Being sent to Scythopolis, he there endured hunger, thirst, blows, and sundry other punishments; he generously despised his life for the true faith, feared not death, and gave up his body to the executioners.

How much he had to put up with from the cruelty and insolence of the Arians, we learn from the admirable letters, full of energy, piety, and religion, which he addressed, from Scythopolis, to the clergy and people of Vercelli, and to other persons of the neighbouring country. It is evident from these letters that the heretics were unable, either by their threats or by their inhuman treatment, to shake his constancy, or to in-

tremoque ad superiores Ægypti Thebaidas præ constantia sua deportantibus, exsili rigores tulit ad mortem usque Constantii, post quam ad gregem suum reverti permixtus, non prius redire voluit, quam reparandis fidei jacturis ad Alexandrinam Synodum sese conferret; postque medici præstantis instar peragrans Orientis provincias, in fide infirmos ad integram valetudinem restitueret, eos instituens in Ecclesiæ doctrina. Inde salubritate pari, digressus in Illyricum, tandemque in Italiam delatus, ad ejus reditum, lugubres vestes Italia mutavit, ubi postquam Psalmorum omnium expurgatos a se commentarios Origenis edidit, Eusebiique Cæsarensis quos verterat de Græco in Latinum: demum tot egregie factis illustris ad immarcescibilem gloriæ coronam tantis ærumnis promeritam sub Valentiniano, et Valente, Vercellis migravit.

duce him by the craft of their flattery or arguments to join their party. Thence he was taken into Cappadocia, and lastly into Thebais of Upper Egypt, in punishment of his refusing to yield. Thus did he suffer the hardships of exile until the death of Constantius: after which he was allowed to return to his flock; but this he would not do, until he had assisted at the Council which was being held at Alexandria for the purpose of repairing the injuries done by heresy. This done, he travelled through the provinces of the east, endeavouring, like a clever physician, to restore to perfect health such as were weak in the faith, by instructing them in the doctrine of the Church. Animated by the like zeal for the salvation of souls, he passed over into Illyricum; and having at length returned to Italy, that country put off its mourning. He there published the commentaries of Origen and Eusebius of Cæsarea on the Psalms, which two works he translated from the Greek into Latin, with such corrections as were needed. At length, having rendered himself celebrated by a life spent in such actions as these, he died at Vercelli, in the reign of Valentinian and Valens, and went to receive the immortal crown of glory which his so many and great sufferings had merited for him.

Valiant soldier of Jesus, Eusebius, martyr and pontiff, how much labour and suffering thou didst undergo for the Messiah ! And yet, they seemed to thee to be little in comparison with what is due to this eternal Word of the Father, who, out of His pure love, has made Himself the Servant of His own creatures, by becoming Man for them in the mystery of the Incarnation. We owe the same debt of gratitude to this divine Saviour. He is born in a stable for our sake, as He was for thine ; pray, therefore, for us that we may be ever faithful to Him both in war and in peace ; and that we may resist our temptations and evil inclinations with that same firmness, wherewith we would confess His name before tyrants and persecutors. Obtain for the bishops of our holy mother the Church such vigilance, that no false doctrines may surprise them, and such courage that no persecution may make them yield. May they be faithful imitators of the divine Pastor, who gives His life for His sheep ; and may they ever feed the flock entrusted to them in the unity and charity of Jesus Christ.

Let us consider how our blessed Lady, having returned to Nazareth, is overwhelmed with joy to feel living within her Him, who gives being to every created thing, and whom she loves with all the intensity of the Mother of God. Joseph, the faithful guardian of her virginity, tenderly loves this his spouse, and blesses God for having entrusted such a treasure to his keeping. The angels crowd round this favoured house wherein dwell their sovereign Lord, and she whom He has chosen to be His Mother. Never was there happiness like that which fills this little dwelling ; and yet, God has decreed to visit it with a heavy trial, in order that He may give an occasion to Mary to exercise heroic patience, and to Joseph an occasion of meriting by his exquisite prudence.

Let us listen to the *Meditation* of St. Bonaventure, in which he thus ponders the Gospel narrative :

‘ But while our Lady and Joseph her spouse were thus dwelling together, the Infant Jesus grew within His Mother’s womb. Then Joseph, perceiving that Mary was with Child, was above all measure grieved. Here give, I pray thee, all thine attention, for thou hast many fair things to learn. If thou wouldst know wherefore it was that our Lord wished that His Mother should have a husband, whereas He always wished that she should be a Virgin, I answer thee that He so wished on three accounts : firstly, that she might not be disgraced when it was seen that she was a Mother : secondly, that she might have Joseph’s aid and company ; and thirdly, that the birth of the Son of God might be concealed from the devil.

‘ Now, Joseph did look many times on Mary, and grief and trouble of heart fell upon him, and his displeasure was seen in his face, and he turned his eyes away from her as one that was guilty of that which he perforce suspected. See how God permits His servants to be afflicted and sorely tried, that they may so receive their crown. Now Joseph was minded to put her away privately. In very truth may it be said of this holy man, that his praise is in the Gospel, for the Gospel says of him that he was a just man, that is, a man of great virtue. For albeit they say that no shame, nor suffering, nor insult can befall a man so grievous as that of his wife’s unfaithfulness ; yet did Joseph restrain himself withal, and would not accuse Mary, but bore this great injury patiently. He sought not how to avenge himself, but, overcome with pity, and wishing to forgive, he was minded to put her away privately. But herein also had our Lady her share of tribulation, for she took notice of Joseph’s trouble, and it sorely grieved her. Yet did she humbly hold her peace, and hide the gift of God. Better did it seem unto her that evil

should be thought of her than that she should reveal the divine mystery, and say aught of herself which would come nigh to boasting. Therefore did she beseech our Lord that Himself would right this matter, and make pass this grief from Joseph and herself. Here thou mayst learn what great tribulation and anxiety was theirs. But God came unto their assistance.

‘He therefore sent His angel, who spake unto Joseph in his sleep, and told him that his spouse had conceived of the Holy Ghost, and that he was to abide with her in all surety and joy. Whereupon, the tribulation ceased, and they were both exceedingly comforted. So likewise would it befall us if we would suffer patiently, for after a storm God brings a calm. Neither oughtest thou to doubt this, for God suffereth not His servants to be afflicted save for their good. After this, Joseph requested our Lady to narrate unto him what had happened; and she faithfully narrated all unto him. Whereupon Joseph remains with his blessed spouse, and lives with her in all contentment, and loves her above what words can say, and diligently provides her with whatsoever she needed. So also our Lady continues to remain confidently with Joseph, and they live right joyfully in their poverty.’

PRAYER FOR THE TIME OF ADVENT

(The Mozarabic breviary, Wednesday of the first week of Advent, Capitula)

Deus, cui omnis terra præconans jubilat laudem; cujus gloriam canora psalmi conclamant voce; cujusque terribilem in tuis operibus fatentur virtutem; notum facito salutare tuum in conspectu omnium nostrum. Revela justitiam tuam, qua possimus

O God, to whom the whole earth proclaims its glad praise; whose glory is celebrated in the sweet melody of the psalms; and whose mighty power is confessed by thy works; make known thy Saviour unto all of us thy servants. Reveal thy

te nostrum agnoscere Creatorem: et esto memor misericordiae tuæ, qua nostrorum criminum mereamur invenire remissionem: ut videntes salutare tuum, jubilemus tibi hymnum, cantemus in exultatione psalmum, et perfrui mereamur tuæ beatitudinis præmio. Amen.

justice, whereby we may acknowledge thee to be our Creator: and be mindful of thy mercy, whereby we may deserve to find the forgiveness of our sins; that seeing the Saviour whom thou sendest, we may hymn thee our hymns of joy, and sing our psalms in gladness, and deserve to enjoy the reward of thy blessed sight. Amen.

DECEMBER 17

THE COMMENCEMENT

OF THE GREAT ANTIPHONS

THE Church enters to-day on the seven days which precede the Vigil of Christmas, and which are known in the liturgy under the name of the *Greater Ferias*. The ordinary of the Advent Office becomes more solemn; the antiphons of the psalms, both for Lauds and the Hours of the day, are proper, and allude expressly to the great coming. Every day, at Vespers, is sung a solemn antiphon, consisting of a fervent prayer to the Messiah, whom it addresses by one of the titles given Him in the sacred Scriptures.

In the Roman Church, there are seven of these antiphons, one for each of the greater ferias. They are commonly called the O's of Advent, because they all begin with that interjection. In other Churches, during the middle ages, two more were added to these seven; one to our blessed Lady, *O Virgo virginum*; and the other to the angel Gabriel, *O Gabriel*; or to St. Thomas the apostle, whose feast comes during the greater ferias; it began *O Thoma*

Didyme.¹ There were even Churches where twelve great antiphons were sung; that is, besides the nine we have just mentioned, *O Rex Pacifice* to our Lord, *O mundi Domina* to our Lady, and *O Hierusalem* to the city of the people of God.

The canonical Hour of Vespers has been selected as the most appropriate time for this solemn supplication to our Saviour, because, as the Church sings in one of her hymns, it was in the evening of the world (*vergente mundi vespere*) that the Messiah came amongst us. These antiphons are sung at the *Magnificat*, to show us that the Saviour whom we expect is to come to us by Mary. They are sung twice, once before and once after the canticle, as on double feasts, and this to show their great solemnity. In some Churches it was formerly the practice to sing them thrice; that is, before the canticle, before the *Gloria Patri*, and after the *Sicut erat*. Lastly, these admirable antiphons, which contain the whole pith of the Advent liturgy, are accompanied by a chant replete with melodious gravity, and by ceremonies of great expressiveness, though, in these latter, there is no uniform practice followed. Let us enter into the spirit of the Church; let us reflect on the great day which is coming; that thus we may take our share in these the last and most earnest solicitations of the Church imploring her Spouse to come, to which He at length yields.

FIRST ANTIPHON

O Sapientia, quæ ex ore
Altissimi prodiisti, attingens
a fine usque ad finem forti-
ter, suaviterque disponens
omnia; veni ad docendum
nos viam prudentiæ.

O Wisdom, that proceedest
from the mouth of the Most
High, reaching from end to
end mightily, and disposing
all things sweetly! come
and teach us the way of
prudence.

¹ It is more modern than the *O Gabriel*: but dating from the thirteenth century, it was almost universally substituted for it.

O uncreated Wisdom, who art so soon to make Thyself visible to Thy creatures, truly Thou *disposest all things*. It is by Thy permission that the emperor Augustus issues a decree ordering the enrolment of the whole world. Each citizen of the vast empire is to have his name enrolled in the city of his birth. This prince has no other object in this order, which sets the world in motion, but his own ambition. Men go to and fro by millions, and an unbroken procession traverses the immense Roman world; men think they are doing the bidding of man, and it is God whom they are obeying. This world-wide agitation has really but one object; it is, to bring to Bethlehem a man and woman who live at Nazareth in Galilee, in order that this woman, who is unknown to the world but dear to heaven, and who is at the close of the ninth month since she conceived her Child, may give birth to this Child in Bethlehem; for the Prophet has said of Him: 'His going forth is from the beginning, from the days of eternity. And thou, O Bethlehem! art not the least among the thousand cities of Juda, for out of thee He shall come.'¹ O divine Wisdom! how *strong* art Thou in thus reaching *Thine ends* by means which are infallible, though hidden; and yet, how *sweet*, offering no constraint to man's free-will; and withal, how fatherly, in providing for our necessities! Thou chooseth Bethlehem for Thy birth-place, because Bethlehem signifies the house of bread. In this, Thou teachest us that Thou art our Bread, the nourishment and support of our life. With God as our food, we cannot die. O Wisdom of the Father, living Bread that hast descended from heaven, come speedily into us, that thus we may approach to Thee and be enlightened² by Thy light, and by that *prudence* which leads to salvation.

¹ Mich. v. 2; St. Matt. ii. 6

² Ps. xxxiii. 6.

A PRAYER FOR THE TIME OF ADVENT

(The Mozarabic breviary, fourth Sunday of Advent, Oratio)

Christe, Dei Filius, qui in mundo per Virginem natus, Nativitatis tuæ terrore et regna concutis, et reges admirari compellis, præbe nobis initium Sapientiæ, quod est timor tuus; ut in eo fructificemur, in eo etiam proficentes, fructum tibi pacatissimum offeramus: ut, qui ad gentium vocationem, quasi fluvius violentus, accessisti; nasciturus in terris ad conversionem peccantium, manifesta tuæ gratiæ dona ostendas: quo, repulso terrore formidinis, casto te semper sequamur amore intimæ charitatis. Amen.

O Jesus, Son of God! born of a Virgin! whose Nativity struck the nations with terror, and compelled kings to reverence thee; grant unto us the beginning of Wisdom, which is thy fear; that we may thereby yield fruit, and render thee, by our advancement in the same, the fruits of peace. O thou that didst come like a torrent to call the nations, and wast born on earth for the conversion of sinners, show unto us the gift of thy grace, whereby all fear being removed, we may ever follow thee by the chaste love of inward charity. Amen.

DECEMBER 18

SECOND ANTIPHON

O Adonai, et dux domus
 Israël, qui Moysi in igne
 flammæ rubi apparuisti, et
 ei in Sina legem dedisti:
 veni ad redimendum nos in
 brachio extento.

O Adonaï, and leader of
 the house of Israel, who ap-
 pearedst to Moses in the fire
 of the flaming bush, and gav-
 est him the law on Sinaï;
 come and redeem us by thy
 outstretched arm.

O SOVEREIGN *Lord!* O *Adonaï!* *come and redeem us,* not by Thy power, but by Thy humility. Heretofore, Thou didst show Thyself to Moses Thy servant in the midst of a mysterious flame; Thou didst give Thy law to Thy people amidst thunder and lightning; now, on the contrary, Thou comest not to terrify, but to save us. Thy chaste Mother having heard the emperor's edict, which obliges her and Joseph her spouse to repair to Bethlehem, prepares everything needed for Thy divine Birth. She prepares for Thee, O Sun of justice! the humble swathing-bands, wherewith to cover Thy nakedness, and protect Thee, the Creator of the world, from the cold of that midnight hour of Thy Nativity! Thus it is that Thou wilt deliver us from the slavery of our pride, and show man that Thy divine *arm* is never stronger than when he thinks it powerless and still. Everything is prepared, then, dear Jesus! Thy swathing-bands are ready for Thy infant limbs! *Come* to Bethlehem, and *redeem* us from the hands of our enemies.

THE SAME DAY

THE EXPECTATION

OF THE BLESSED VIRGIN MARY

THIS feast, which is now kept not only throughout the whole of Spain but in many other parts of the Catholic world, owes its origin to the bishops of the tenth Council of Toledo, in 656. These prelates thought that there was an incongruity in the ancient practice of celebrating the feast of the Annunciation on the twenty-fifth of March, inasmuch as this joyful solemnity frequently occurs at the time when the Church is intent upon the Passion of our Lord, so that it is sometimes obliged to be transferred into Easter time, with which it is out of harmony for another reason; they therefore decreed that, henceforth, in the Church of Spain there should be kept, eight days before Christmas, a solemn feast with an octave, in honour of the Annunciation, and as a preparation for the great solemnity of our Lord's Nativity. In course of time, however, the Church of Spain saw the necessity of returning to the practice of the Church of Rome, and of those of the whole world, which solemnize the twenty-fifth of March as the day of our Lady's Annunciation and the Incarnation of the Son of God. But such had been, for ages, the devotion of the people for the feast of the eighteenth of December, that it was considered requisite to maintain some vestige of it. They discontinued, therefore, to celebrate the Annunciation on this day; but the faithful were requested to consider, with devotion, what must

have been the sentiments of the holy Mother of God during the days immediately preceding her giving Him birth. A new feast was instituted, under the name of 'the Expectation of the blessed Virgin's delivery.'

This feast, which sometimes goes under the name of *Our Lady of O*, or the *feast of O*, on account of the great antiphons which are sung during these days, and, in a special manner, of that which begins *O Virgo virginum* (which is still used in the Vespers of the Expectation, together with the *O Adonai*, the antiphon of the Advent Office), is kept with great devotion in Spain. A High Mass is sung at a very early hour each morning during the octave, at which all who are with child, whether rich or poor, consider it a duty to assist, that they may thus honour our Lady's Maternity, and beg her blessing upon themselves. It is not to be wondered at that the holy See has approved of this pious practice being introduced into almost every other country. We find that the Church of Milan, long before Rome conceded this feast to the various dioceses of Christendom, celebrated the Office of our Lady's Annunciation on the sixth and last Sunday of Advent, and called the whole week following the *Hebdomada de Exceptato* (for thus the popular expression had corrupted the word *Expectato*). But these details belong strictly to the archæology of liturgy, and enter not into the plan of our present work; let us, then, return to the feast of our Lady's Expectation, which the Church has established and sanctioned as a new means of exciting the attention of the faithful during these last days of Advent.

Most just indeed it is, O holy Mother of God, that we should unite in that ardent desire thou hadst to see Him, who had been concealed for nine months in thy chaste womb; to know the features of this Son of the heavenly Father, who is also thine; to come to that

blissful hour of His birth, which will give glory to God in the highest, and, on earth, peace to men of good-will. Yes, dear Mother, the time is fast approaching, though not fast enough to satisfy thy desires and ours. Make us redouble our attention to the great mystery; complete our preparation by thy powerful prayers for us, that when the solemn hour has come, our Jesus may find no obstacle to His entrance into our hearts.

THE GREAT ANTIPHON TO OUR LADY

O Virgo virginum, quomodo fiet istud? quia nec primam similem visa es, nec habere sequentem. Filiae Jerusalem, quid me admiramini? Divinum est mysterium hoc quod cernitis.

O Virgin of virgins! how shall this be? for never was there one like thee, nor will there ever be. Ye daughters of Jerusalem, why look ye wondering at me? What ye behold, is a divine mystery.

DECEMBER 19

THIRD ANTIPHON

<p>O radix Jesse, qui stas in signum populorum, super quem continebunt reges os suum, quem gentes deprecabuntur: veni ad liberandum nos, jam noli tardare.</p>	<p>O Root of Jesse, who standest as the ensign of the people; before whom kings shall not open their lips; to whom the nations shall pray: come and deliver us; tarry now no more.</p>
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AT length, O Son of Jesse! Thou art approaching the city of Thy ancestors. The Ark of the Lord has risen, and journeys, with the God that is in her, to the place of her rest. 'How beautiful are thy steps, O thou daughter of the Prince,'¹ now that thou art bringing to the cities of Juda their salvation! The angels escort thee, thy faithful Joseph lavishes his love upon thee, heaven delights in thee, and our earth thrills with joy to bear thus upon itself its Creator and its Queen. Go forward, O Mother of God and Mother of men! Speed thee, thou propitiatory that holdest within thee the divine Manna which gives us life! Our hearts are with thee, and count thy steps. Like thy royal ancestor David, 'we will not enter into the dwelling of our house, nor go up into the bed whereon we lie, nor give sleep to our eyes, nor rest to our temples, until we have found a place in our hearts for the Lord whom thou bearest, a tabernacle for this God of Jacob.'² Come, then, *O Root of Jesse!* thus hidden in this Ark of purity; Thou wilt soon appear before Thy people as the standard round which all that would conquer must

¹ Cant. vii. 1.² Ps. cxxxi. 3-5.

rally. Then their enemies, the kings of the world, will be silenced, and the nations will offer Thee their prayers. Hasten Thy coming, dear Jesus ! come and conquer all our enemies, and *deliver us*.

A RESPONSORY OF ADVENT

(*Ambrosian breviary, sixth Sunday of Advent*)

R. *Beatus uterus Mariæ Virginis qui portavit invisibilem : quem septem throni capere non possunt in eo habitare dignatus est : * Et portabat levem in sinu suo.*
 V. *Dedit illi Dominus sedem David patris sui, et regnabit in domo Jacob in æternum, cujus regni non erit finis : * Et portabat levem in sinu suo.*

R. Blessed is the womb of the Virgin Mary, which bore the invisible God : there did he deign to dwell, whom seven thrones cannot hold : * And she bore him as a light weight in her womb. V. The Lord hath given him the throne of David his father, and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end : * And she bore him as a light weight in her womb.

DECEMBER 20

FOURTH ANTIPHON

O Clavis David et sceptrum domus Israel, qui aperis, et nemo claudit; claudis, et nemo aperit; veni, et educ vinctum de domo carceris, sedentem in tenebris, et umbra mortis.

O Key of David, and sceptre of the house of Israel! who openest, and no man shutteth: who shuttest, and no man openeth; come, and lead the captive from prison, sitting in darkness and in the shadow of death.

O JESUS, Son of David! heir to his throne and his power! Thou art now passing over, in Thy way to Bethlehem, the land that once was the kingdom of Thy ancestor, but now is tributary to the Gentiles. Scarce an inch of this ground which has not witnessed the miracles of the justice and mercy of Jehovah, Thy Father, to the people of the old Covenant, which is so soon to end. Before long, when Thou hast come from beneath the virginal cloud which now hides Thee, Thou wilt pass along this same road doing good,¹ healing all manner of sickness and every infirmity,² and yet having not where to lay Thy head.³ Now, at least, Thy Mother's womb affords Thee the sweetest rest, and Thou receivest from her the profoundest adoration and the tenderest love. But, dear Jesus, it is Thine own blessed will that Thou leave this loved abode. Thou hast, O eternal Light, to shine in the midst of this world's darkness, this prison where *the captive*, whom Thou hast come to deliver, sits in *the shadow of death*. Open his prison-gates by Thy all-powerful *key*. And who is this *captive*, but the human race, the slave of error and vice? Who is this *captive*, but the heart of man, which is

¹ Acts x. 38.² St. Matt. iv. 23.³ St. Luke ix. 58.

thrall to the very passions it blushes to obey? Oh! come and set at liberty the world Thou hast enriched by Thy grace, and the creatures whom Thou hast made to be Thine own brethren.

ANTIPHON TO THE ANGEL GABRIEL

O Gabriel! nuntius cœlorum, qui januis clausis ad me intrasti, et Verbum nunciasti: Concipies et paries: Emmanuel vocabitur.

O Gabriel! the messenger of heaven, who camest unto me through the closed doors, and didst announce the Word unto me: Thou shalt conceive and bear a Son, and he shall be called Emmanuel.

DECEMBER 21

THE Church announces to us, to-day, in her Office of Lauds, these solemn words:

Nolite timere: quinta enim die veniet ad vos Dominus noster.

Fear not: for on the fifth day, our Lord will come unto you.

SAINT THOMAS, APOSTLE

This is the last feast the Church keeps before the great one of the Nativity of her Lord and Spouse. She interrupts the greater ferias in order to pay her tribute of honour to Thomas, the apostle of Christ, whose glorious martyrdom has consecrated this twenty-first day of December, and has procured for the Christian people a powerful patron, who will introduce them to the divine Babe of Bethlehem. To none of the apostles could this day have been so fittingly assigned as to St. Thomas. It was St. Thomas whom we needed; St. Thomas, whose festal

patronage would aid us to believe and hope in that God whom we see not, and who comes to us in silence and humility in order to try our faith. St. Thomas was once guilty of doubting, when he ought to have believed, and learnt the necessity of faith only by the sad experience of incredulity: he comes then most appropriately to defend us, by the power of his example and prayers, against the temptations which proud human reason might excite within us. Let us pray to him with confidence. In that heaven of light and vision, where his repentance and love have placed him, he will intercede for us, and gain for us that docility of mind and heart, which will enable us to see and recognize Him, who is the Expected of nations, and who, though the King of the world, will give no other signs of His majesty, than the swaddling-clothes and tears of a Babe. But let us first read the acts of our holy apostle. The Church has deemed it prudent to give us them in an exceedingly abridged form, which contains only the most reliable facts, gathered from authentic sources; and thus she excludes all those details, which have no historic authority.

Thomas apostolus, qui et Didymus, Galilæus, post acceptum Spiritum sanctum, in multas provincias profectus est ad prædicandum Christi Evangelium. Parthis, Medis, Persis, Hircanis, et Bactris christianæ fidei et vitæ præcepta tradidit. Postremo ad Indos se confrens, eos in Christiana religione erudit. Qui ad extremum, vitæ doctrinæque sanctitate, et miraculorum magnitudine, quum cæteris omnibus sui admirationem, et Jesu Christi amorem commovisset, illius

Thomas the apostle, who was also named Didymus, was a Galilean. After he had received the Holy Ghost, he travelled through many provinces, preaching the Gospel of Christ. He taught the principles of Christian faith and practice to the Parthians, Medes, Persians, Hircanians, and Bactrians. He finally went to the Indies, and instructed the inhabitants of those countries in the Christian religion. Up to the last, he gained for himself the esteem of all men by the holiness of his life and teaching,

gentis regem, idolorum cultorem, magis ad iram accendit: cujus sententia condemnatus, telisque confosus, Calaminæ apostolatus honorem martyrii corona decoravit.

and by the wonderful miracles he wrought. He stirred up, also, in their hearts, the love of Jesus Christ. The king of those parts, a worshipper of idols, was, on the contrary, only the more irritated by all these things. He condemned the saint to be pierced to death by javelins: which punishment was inflicted at Calamina, and gave Thomas the highest honour of his apostolate, the crown of martyrdom.

THE GREAT ANTIPHON OF ST. THOMAS

O Thoma Didyme! qui Christum meruisti cernere; te precibus rogamus altisonis, succurre nobis miseris, ne damnemur cum impiis, in adventu Judicis.

O Thomas Didymus! who didst merit to see Christ; we beseech thee, by most earnest supplication, help us miserable sinners, lest we be condemned with the ungodly, at the coming of the Judge.

OREMUS

Da nobis, quæsumus, Domine, beati apostoli tui Thomæ solemnitatibus gloriari: ut ejus semper et patrociniis sublevemur, et fidem congrua devotione sectemur. Per Dominum, &c. Amen.

LET US PRAY

Grant, O Lord, we beseech thee, that we may rejoice on the solemnity of thy blessed apostle, Thomas; to the end that we may always have the assistance of his prayers, and zealously profess the faith he taught. Through Jesus Christ our Lord. Amen.

The following prayer is from the Matins of the Gothic, or Mozarabic, breviary:

Domine Jesu Christe, qui posuisti in capite martyris tui Thomæ apostoli coronam de lapide pretioso, in fundamento fundatam; ut non confundatur, quia in

O Lord Jesus Christ, who hast placed on the head of thy martyr, Thomas the apostle, a crown made of that precious stone, that is founded in the foundation;

te credidit; coronetur, quia pro te animam posuit: sit ergo intercessionibus ejus in nobis famulis tuis fides vera, qua te etiam coram persecutoribus promptissima devotione confiteamur: quatenus interveniente tanto martyre, coram te et angelis tuis minime confundamur. Amen.

that so he might not be confounded, because he believed in thee; nor be uncrowned, because he laid down his life for thee; may there be, by his intercession, in us thy servants, that true faith, whereby we may confess thee with most ready hearts before persecutors: that thus, by the same great martyr's intercession, we may not be confounded before thee and thy angels. Amen.

The Greek Church celebrates, with her usual solemnity, the feast of St. Thomas; but she keeps it on the sixth of October. We extract the following stanzas from her hymns.

HYMN OF ST. THOMAS

(Taken from the Menæa of the Greeks)

Domini palpato latere, bonorum asscutus es summitatem; nam velut spongia hinc hausisti latices, fontem bonorum, æternamque potasti vitam, mentibus expellens ignorantiam, divinaque Dei cognitionis dogmata scaturire faciens.

Tua incredulitate et tua fide stabilisti tentatos, nunciare incipiens omni creature Deum ac Dominum, carne pro nobis in terris indutum, crucem mortemque subeuntem, clavis perforatum, cujus lancea latus apertum, ex quo vitam haurimus.

When thy hand touched Jesus' side, thou didst find the perfection of good things; for, as a mystic sponge, thou didst thence imbibe the water of life, the fount of all that is good, and didst drink in everlasting life; whereby thou didst cleanse men's minds from ignorance, giving them to drink of the divine dogmas of the knowledge of God.

Thou didst, by thine own incredulity and thy after-faith, confirm such as were tempted; for thou didst proclaim to all men, how he, that is thy Lord and thy God, became incarnate on this earth for us, was nailed to the cross and suffered death, and had his side opened with a spear, whence we draw life.

Indorum omnem terram
fulgere fecisti, sacratissime,
ac Deum videns apostole!
Quum enim illuminasses filios
luminis et diei, horum, in
Spiritu, sapiens, idolica ever-
tisti templa, et sublimasti
eos in charitate Dei ad lau-
dem et gloriam Ecclesiæ,
beate intercessor pro anima-
bus nostris.

Divina videns, Christi Sa-
pientiæ spiritualis demon-
stratus es crater mysticus,
O Thoma apostole, in quem
fidelium animæ lætantur, et
Spiritus sagena populos eru-
isti ex abyso ignorantæ:
unde ex Sion sicut fluvius
devenisti charitatis, tua di-
vina scaturire faciens do-
gmata in omnem creaturam.
Christi Passionis imitatus,
latere pro ipso perforatus,
induisti immortalitatem: il-
lum deprecare misereri ani-
mabus nostris.

O glorious apostle, Thomas! who didst lead to Christ so many unbelieving nations, hear now the prayers of the faithful, who beseech thee to lead them to that same Jesus, who, *in five days*, will have shown Himself to His Church. That we may merit to appear in His divine presence, we need, before all other graces, the light which leads to Him. That light is faith; then, pray that we may have faith. Heretofore, our Saviour had compassion on thy weakness, and deigned to remove from thee the doubt of His

Thou didst make all the Indies shine with much light, O most holy apostle, thou contemplator of the Divinity! For after thou hadst enlightened these people, and made them to be children of the light and day, thou, by the Spirit of God, didst wisely overthrow the temples of their idols, and didst elevate the people to the love of God, making them an honour and a glory to the Church, O thou that helpdest us by thy intercession!

By the vision thou hadst of divine things, thou becamest, O apostle Thomas! the mystic cup of the Wisdom of Christ, which gives joy to the souls of the faithful. Thou wert the spiritual net, drawing men from the sea of ignorance. Hence is it, that thou camest from Sion as a stream of charity, watering the world with the divine dogmas. Thou didst imitate the Passion of Jesus, thou wert pierced in thy side, thou hast put on immortality. Pray to God, that he have mercy on our souls.

having risen from the grave ; pray to Him for us, that He will mercifully come to our assistance, and make Himself felt by our heart. We ask not, O holy apostle ! to see Him with the eyes of our body, but with those of our faith ; for He said to thee, when He showed Himself to thee : ' Blessed are they who have not seen, and have believed ! ' Of this happy number we desire to be. We beseech thee, therefore, pray that we may obtain the faith of the heart and will, that so, when we behold the divine Infant wrapped in swaddling-clothes and laid in a manger, we may cry out : ' My Lord ! and my God ! ' Pray, O holy apostle, for the nations thou didst evangelize, but which have fallen back again into the shades of death. May the day soon come, when the Sun of justice will once more shine upon them. Bless the efforts of those apostolic men, who have devoted their labours and their very lives to the work of the missions ; pray that the days of darkness may be shortened, and that the countries, which were watered by thy blood, may at length see that kingdom of God established amongst them, which thou didst preach to them, and for which we also are in waiting.

THE SAME DAY

FIFTH ANTIPHON

O Oriens, splendor lucis
 æternæ, et sol justitiæ; veni
 et illumina sedentes in tene-
 bris, et umbra mortis.

O Orient! splendour of
 eternal light, and Sun of
 justice! come and enlighten
 them that sit in darkness,
 and in the shadow of death.

O JESUS, divine *Sun!* Thou art coming to snatch us from eternal night: blessed for ever be Thy infinite goodness! But Thou puttest our faith to the test, before showing Thyself in all Thy brightness. Thou hidest Thy rays, until the time decreed by Thy heavenly Father comes, in which all Thy beauty will break upon the world. Thou art traversing Judea; Thou art near Jerusalem; the journey of Mary and Joseph is nigh its term. Crowds of men pass or meet Thee on the road, each one hurrying to his native town, there to be enrolled, as the edict commands. Not one of all these suspects that Thou, O divine *Orient!* art so near him. They see Thy Mother Mary, and they see nothing in her above the rest of women; or if they are impressed by the majesty and incomparable modesty of this august Queen, it is but a vague feeling of surprise at there being such dignity in one so poor as she is; and they soon forget her again. If the Mother is thus an object of indifference to them, it is not to be expected that they will give even so much as a thought to her Child, that is not yet born. And yet this Child is Thyself, *O Sun of justice!* Oh! increase our faith, but increase, too, our love. If these men loved Thee, O Redeemer of mankind, Thou wouldst give them the grace to feel Thy presence. Their eyes, indeed, would not yet see Thee, but their

hearts, at least, would burn within them, they would long for Thy coming, and would hasten it by their prayers and sighs. Dearest Jesus! who thus traversest the world Thou hast created, and who forcest not the homage of Thy creatures, we wish to keep near Thee during the rest of this Thy journey: we kiss the footsteps of her that carries Thee in her womb; we will not leave Thee, until we arrive together with Thee at Bethlehem, that house of bread, where, at last, our eyes will see Thee, O splendour of eternal light, our Lord and our God!

PRAYER FOR THE TIME OF ADVENT

*(The Mozarabic breviary, Monday of the fifth week.
Oratio)*

Immane satis facinus video coram tuis, Deus Pater, oculis a reprobis perpetratum: qui, dum Filium tuum, prædicatum in Lege, contemnunt, in incredulitatis suæ voragine remanserunt; dum hi quibus non erat de eo nuntiatum, viderunt eum, et qui non audierunt, intelligentia contemplati sunt. Amove ergo, quæsumus, quidquid resistit tibi in opere, ut credulo pectore sic in nobis virgulta donorum præpalleant, ut radix humilitatis nunquam arescat. Amen.

O God, our Father! what horrid crime is this I see committed in thy presence by the reprobate Jews! They spurn thy Son, that was foretold in the Law, and remain in the gulf of their incredulity; whereas, they to whom he was not announced, have seen him; and they who heard not, contemplated him in their spirit. Remove, therefore, we beseech thee, from us all that resists thee in our conduct, that so, with a believing heart, we may in such manner bring forth the branches of thy gifts bestowed on us, as that the root of humility may never dry up within us. Amen.

DECEMBER 22

SIXTH ANTIPHON

<p>O Rex gentium, et desideratus earum, lapisque angularis, qui facis utraque unum; veni, et salva hominem quem de limo formasti.</p>	<p>O King of nations, and their desired One, and the corner-stone that makest both one; come and save man whom thou formedst out of slime.</p>
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O King of nations! Thou art approaching still nigher to Bethlehem, where Thou art to be born. The journey is almost over, and Thy august Mother, consoled and strengthened by the dear weight she bears, holds an unceasing converse with Thee on the way. She adores Thy divine Majesty; she gives thanks to Thy mercy; she rejoices that she has been chosen for the sublime ministry of being Mother to God. She longs for that happy moment when her eyes shall look upon Thee, and yet she fears it. For, how will she be able to render Thee those services which are due to Thy infinite greatness, she that thinks herself the last of creatures? How will she dare to raise Thee up in her arms, and press Thee to her heart, and feed Thee at her breasts? When she reflects that the hour is now near at hand, in which, being born of her, Thou wilt require all her care and tenderness, her heart sinks within her; for, what human heart could bear the intense vehemence of these two affections—the love of such a Mother for her Babe, and the love of such a creature for her God? But Thou supportest her, *O Thou the Desired of nations!* for Thou, too, longest for that happy birth, which is to give to the earth its Saviour, and

to men that *corner-stone*, which will unite them all into one family. Dearest *King!* be Thou blessed for all these wonders of Thy power and goodness! *Come* speedily, we beseech Thee, *come and save us*, for we are dear to Thee, as creatures that have been formed by Thy divine hands. Yea, *come*, for Thy creation has grown degenerate; it is lost; death has taken possession of it: take Thou it again into Thy almighty hands, and give it a new creation; *save it*; for Thou hast not ceased to take pleasure in and love Thine own work.

THE GREAT ANTIPHON IN HONOUR OF CHRIST

O Rex pacifice, tu ante
 sæcula nate, per auream
 egredere portam, redemptos
 tuos visita, et eos illuc re-
 voca, unde ruerunt per cul-
 pam.

O King of peace! that
 wast born before all ages,
 come by the golden gate;
 visit them whom thou hast
 redeemed, and lead them
 back to the place whence
 they fell by sin.

DECEMBER 23

THE Church sings this antiphon in to-day's Lauds :

ANT. Ecce completa sunt omnia quæ dicta sunt per angelum, de Virgine Maria. ANT. Lo! all things are accomplished that were said by the angel, of the Virgin Mary.

SEVENTH ANTIPHON

O Emmanuel, Rex et Legifer noster, exspectatio gentium, et salvator earum; veni ad salvandum nos, Domine Deus noster. O Emmanuel, our King and Lawgiver, the Expectation and Saviour of the nations! come and save us, O Lord our God!

O *Emmanuel!* King of peace! Thou enterest to-day the city of Thy predilection, the city in which Thou hast placed Thy temple—Jerusalem. A few years hence the same city will give Thee Thy cross and Thy sepulchre: nay, the day will come on which Thou wilt set up Thy judgement-seat within sight of her walls. But to-day Thou enterest the city of David and Solomon unnoticed and unknown. It lies on Thy road to Bethlehem. Thy blessed Mother and Joseph her spouse would not lose the opportunity of visiting the temple, there to offer to the Lord their prayers and adoration. They enter; and then, for the first time, is accomplished the prophecy of Aggeus, that great shall be the glory of this last house more than of the first;¹ for this second temple has now standing within it an ark of the Covenant more precious than was that which Moses built; and within this ark, which is Mary, is

¹ Agg. ii. 10.

contained the God whose presence makes her the holiest of sanctuaries. The *Lawgiver* Himself is in this blessed ark, and not merely, as in that of old, the tablet of stone on which the Law was graven. The visit paid, our living ark descends the steps of the temple, and sets out once more for Bethlehem, where other prophecies are to be fulfilled. We adore Thee, *O Emmanuel!* in this Thy journey, and we reverence the fidelity wherewith Thou fulfillest all that the prophets have written of Thee; for Thou wouldst give to Thy people the certainty of Thy being the Messiah, by showing them that all the marks, whereby He was to be known, are to be found in Thee. And now, the hour is near; all is ready for Thy birth; come then, and *save* us; come, that Thou mayst not only be called our *Emmanuel*, but our Jesus, that is, He that *saves* us.

THE GREAT ANTIPHON TO JERUSALEM

O Hierusalem! civitas
 Dei summi, leva in circuitu
 oculos tuos; et vide Domi-
 num tuum, quia jam veniet
 solvere te a vinculis.

O Jerusalem! city of the
 great God: lift up thine eyes
 round about, and see thy
 Lord, for he is coming to
 loose thee from thy chains.

DECEMBER 24

CHRISTMAS EVE

'At length,' says St. Peter Damian, in his sermon for this holy eve, 'at length we have come from the stormy sea into the tranquil port; hitherto it was the promise, now it is the prize; hitherto labour, now rest; hitherto despair, now hope; hitherto the way, now our home. The heralds of the divine promise came to us; but they gave us nothing but rich promises. Hence our psalmist himself grew wearied and slept, and, with a seemingly reproachful tone, thus sings his lamentation to God: "But Thou hast rejected and despised us; Thou hast deferred the coming of Thy Christ."¹ At another time he assumes a tone of command and thus prays: "O Thou that sittest upon the Cherubim, show Thyself!"² Seated on Thy high throne, with myriads of adoring angels around Thee, look down upon the children of men, who are victims of that sin, which was committed indeed by Adam, but permitted by Thy justice. Remember what my substance is;³ Thou didst make it to the likeness of Thine own; for though every living man is vanity, yet inasmuch as he is made to Thy image, he is not a passing vanity.⁴ Bend Thy heavens and come down, and turn the eyes of Thy mercy upon us Thy miserable suppliants, and forget us not unto the end!

'Isaias, also, in the vehemence of his desire, thus spoke: "For Sion's sake I will not hold my peace, and for the sake of Jerusalem I will not rest, till

¹ Ps. lxxxviii.³ *Ibid.* lxxxviii.² *Ibid.* lxxix.⁴ *Ibid.* xxxviii.

her Just One come forth as brightness. Oh! that thou wouldst rend the heavens, and wouldst come down!" So, too, all the prophets, tired of the long delay of the coming, have prayed to Thee, now with supplication, now with lamentation, and now with cries of impatience. We have listened to these their prayers; we have made use of them as our own, and now, nothing can give us joy or gladness, till our Saviour come to us, and, kissing us with the kiss of His lips, say to us: "I have heard and granted your prayers."

'But, what is this that has been said to us: "Sanctify yourselves, O ye children of Israel, and be ready; for on the morrow the Lord will come down"? We are, then, but one half day and night from the grand visit, the admirable birth of the Infant God! Hurry on your course, ye fleeting hours, that we may the sooner see the Son of God in His crib, and pay our homage to this world-saving birth. You, brethren, are the children of Israel, that are sanctified, and cleansed from every defilement of soul and body, ready, by your earnest devotion, for to-morrow's mysteries. Such, indeed, you are, if I may judge from the manner in which you have spent these sacred days of preparation for the coming of your Saviour.

'But if, notwithstanding all your care, some drops of the stream of this life's frailties are still on your hearts, wipe them away and cover them with the snow-white robe of confession. This I can promise you from the mercy of the divine Infant: he that shall confess his sins and be sorry for them, shall have born within him the Light of the world; the darkness that deceived him shall be dispelled; and he shall enjoy the brightness of the true Light. For how can mercy be denied to the miserable this night, in which the merciful and compassionate Lord is so mercifully born? Therefore, drive away

from you all haughty looks, and idle words, and unjust works ; let your loins be girt, and your feet walk in the right paths ; and then come, and accuse the Lord, if this night He rend not the heavens, and come down to you, and throw all your sins into the depths of the sea.'

This holy eve is, indeed, a day of grace and hope, and we ought to spend it in spiritual joy. The Church, contrary to her general practice, prescribes that, if Christmas Eve fall on a Sunday, the fasting alone shall be anticipated on the Saturday ; but that the Office and Mass of the vigil should take precedence of the Office and Mass of the fourth Sunday of Advent. How solemn, then, in the eyes of the Church, are these few hours, which separate us from the great feast ! On all other feasts, no matter how great they may be, the solemnity begins with first Vespers, and until then the Church restrains her joy, and celebrates the Divine Office and Sacrifice according to the lenten rite. Christmas, on the contrary, seems to begin with the vigil ; and one would suppose that this morning's Lauds were the opening of the feast ; for the solemn intonation of this portion of the Office is that of a double, and the antiphons are sung before and after each psalm or canticle. The purple vestments are used at the Mass, but all the genuflexions peculiar to the Advent ferias are omitted ; and only one Collect is said, instead of the three usually said when the Mass is not that of a solemnity.

Let us enter into the spirit of the Church, and prepare ourselves, in all the joy of our hearts, to meet the Saviour who is coming to us. Let us observe with strictness the fast which is prescribed ; it will enable our bodies to aid the promptness of our spirit. Let us delight in the thought that, before we again lie down to rest, we shall have seen Him born, in the solemn midnight, who comes to give light to every creature. For surely it is the duty of every faithful

child of the Catholic Church to celebrate with her this happy night, when, in spite of all the coldness of devotion, the whole universe keeps up its watch for the arrival of its Saviour. It is one of the last vestiges of the piety of ancient days, and God forbid it should ever be effaced !

Let us, in a spirit of prayer, look at the principal portions of the Office of this beautiful vigil. First, then, the Church makes a mysterious announcement to her children. It serves as the Invitatory of Matins, and as the Introit and Gradual of the Mass. They are the words which Moses addressed to the people of God when he told them of the heavenly manna, which they would receive on the morrow. We, too, are expecting our Manna, our Jesus, the Bread of life, who is to be born in Bethlehem, which is the house of Bread.

INVITATORY

<p>Hodie scietis quia veniet Dominus, et mane videbitis gloriam ejus.</p>	<p>This day ye shall know that the Lord will come, and in the morning ye shall see his glory.</p>
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The responsories are full of sublimity and sweetness. Nothing can be more affecting than their lyric melody, sung to us by our mother the Church, on the very night which precedes the night of Jesus' birth.

R. Sanctificamini hodie et estote parati: quia die crastina videbitis * Majestatem Dei in vobis. *V.* Hodie scietis quia veniet Dominus, et mane videbitis * Majestatem Dei in vobis.

R. Sanctify yourselves this day, and be ye ready: for on the morrow ye shall see * the Majesty of God amongst you. *V.* This day ye shall know that the Lord will come, and in the morning ye shall see * the Majesty of God amongst you.

R. Constantes estote; videbitis auxilium Domini

R. Be ye constant; ye shall see the help of the Lord upon

super vos; Judæa et Jerusalem, nolite timere: * Cras egrediemini, et Dominus erit vobiscum: V. Sanctificamini, filii Israël et estote parati. * Cras egrediemini, et Dominus erit vobiscum.

R. Sanctificamini, filii Israël, dicit Dominus: die enim crastina descendet Dominus: * Et auferet a vobis omnem languorem. V. Crastina die delebitur iniquitas terræ, et regnabit super nos Salvator mundi. * Et auferet a vobis omnem languorem.

you: fear not, Judea and Jerusalem: * To-morrow shall be with you: V. Sanctify yourselves, ye children of Israel, and be ye ready. * To-morrow ye shall go forth, and the Lord shall be with you.

R. Sanctify yourselves, ye children of Israel, saith the Lord: for on the morrow, the Lord shall come down: * And shall take from you all that is languid. V. To-morrow the iniquity of the earth shall be cancelled, and over us shall reign the Saviour of the world. * And he shall take from you all that is languid.

At the Office of Prime, in cathedral chapters and monasteries, the announcement of to-morrow's feast is made with unusual solemnity. The lector, who frequently is one of the dignitaries of the choir, sings, to a magnificent chant, the following lesson from the martyrology. All the assistants remain standing during it, until the lector comes to the word *Bethlehem*, at which all genuflect, and continue in that posture until all the glad tidings are told.

OCTAVO KALENDAS JANUARI

Anno a creatione mundi, quando in principio Deus creavit cælum et terram, quinque millesimo centesimo nonagesimo nono: A diluvio vero, anno bis millesimo nongentesimo quinquagesimo septimo: A nativitate Abrahamæ, anno bis millesimo quintodecimo: A Moyse et egressu populi Israel de Egypto, anno millesimo

THE EIGHTH OF THE CALENDAS OF JANUARY

The year from the creation of the world, when in the beginning God created heaven and earth, five thousand one hundred and ninety-nine: from the deluge, the year two thousand nine hundred and fifty-seven: from the birth of Abraham, the year two thousand and fifteen: from Moses and the going out of the people of Israel from Egypt,

quingentesimo decimo: Ab unctiōe David in regem, anno millesimo trigesimo secundo: Hebdomada sexagesima quinta juxta Danielis prophetiam: Olympiade centesima nonagesima quarta: Ab urbe Roma condita, anno septingentesimo quinquagesimo secundo: Anno imperii Octaviani Augusti quadragesimo secundo: toto orbe in pace composito, sexta mundi ætate, Jesus Christus æternus Deus, æternique Patris Filius, mundum volens adventu suo piissimo consecrare, de Spiritu sancto conceptus, novemque post conceptionem decursis mensibus, *in Bethlehem Judæ nascitur ex Maria Virgine factus homo*: NATIVITAS DOMINI NOSTRI JESU CHRISTI SECUNDUM CARNEM!

the year one thousand five hundred and ten: from David's being anointed king, the year one thousand and thirty-two: in the sixty-fifth week according to the prophecy of Daniel: in the one hundred and ninety-fourth Olympiad: from the building of the city of Rome, the year seven hundred and fifty-two: in the forty-second year of the reign of Octavian Augustus: the whole world being in peace: in the sixth age of the world: Jesus Christ, the eternal God, and Son of the eternal Father, wishing to consecrate this world by his most merciful coming, being conceived of the Holy Ghost, and nine months since his conception having passed, *in Bethlehem of Juda, is born of the Virgin Mary, being made Man*: THE NATIVITY OF OUR LORD JESUS CHRIST ACCORDING TO THE FLESH!

Thus have passed before us, in succession, all the generations of the world.¹ Each of them is asked if it have seen Him whom we are expecting, and each is silent; until the name of Mary is pronounced, and then is proclaimed the Nativity of Jesus Christ, the Son of God, made Man. St. Bernard, speaking of this announcement, says: 'The voice of joy has gone

¹ On this one day alone, and on this single occasion, does the Church adopt the Septuagint chronology, according to which the birth of our Saviour took place five thousand years after the creation; whereas the Vulgate version, and the Hebrew text, place only four thousand between the two events. This is not a fitting place to explain this discrepancy of chronology; we merely allude to it as showing the liberty which the Church allows us on this question.

forth in our land, the voice of rejoicing and of salvation is in the tabernacles of the just. There has been heard a good word, a word that gives consolation, a word that is full of gladness, a word worthy of all acceptance. Resound with praise, ye mountains, and all ye trees of the forests clap your hands before the face of the Lord, for He is coming. Hearken, O ye heavens, and give ear, O earth! be astounded and give praise, O all ye creatures! but thou, O man, more than all they! JESUS CHRIST, THE SON OF GOD, IS BORN IN BETHLEHEM OF JUDA! Who is there that is so hard of heart, that this word does not touch him? Could anything be told us sweeter than this? Could any news delight us like this? Was such a thing ever heard, or anything like it ever told to the world? JESUS CHRIST, THE SON OF GOD, IS BORN IN BETHLEHEM OF JUDA! O brief word of the Word abridged!¹ and yet how full of heavenly beauty! The heart, charmed with the honeyed sweetness of the expression, would fain diffuse it and spread it out into more words; but no, it must be given just as it is, or you spoil it: JESUS CHRIST, THE SON OF GOD, IS BORN IN BETHLEHEM OF JUDA!²

MASS

INTROIT

Hodie scietis, quia veniet Dominus, et salvabit nos: et mane videbitis gloriam ejus. *Ps.* Domini est terra et plenitudo ejus; orbis terrarum, et universi qui habitant in eo. *V.* Gloria.

This day ye shall know that the Lord will come, and save us: and in the morning ye shall see his glory. *Ps.* The earth is the Lord's, and the fulness thereof; the world and all that dwell therein. *V.* Glory.

¹ Rom. ix. 28.

² Second sermon for Christmas Eve.

In the Collect, the Church makes a last allusion to the coming of Jesus as our Judge at the end of the world. But after this, she can look upon her Jesus only as the Prince of peace, and as the Spouse who comes to her. Her children must imitate her confidence.

COLLECT

Deus, qui nos redemptionis nostræ annua expectatione lætificas: præsta, ut Unigenitum tuum, quem Redemptorem læti suscipimus, venientem quoque Judicem securi videamus, Dominum nostrum Jesum Christum Filium tuum. Qui tecum.

O God, who makest us rejoice in the yearly expectation of the feast of our redemption: grant that we who joyfully receive thy only-begotten Son as a Redeemer, may behold, without fear, the same Lord Jesus Christ coming as our Judge. Who liveth, &c.

In the Epistle, the apostle St. Paul, addressing himself to the Romans, makes known to them the dignity and holiness of the Gospel, that is, of those good tidings, which the angels are to bring to us this very night. Now, the subject of this *Gospel* is Jesus, the Son that is born unto God, of the family of David, *according to the flesh*. This Jesus comes that He may be to His Church the source of grace and apostleship. It is by these two gifts that we are still associated, after so many ages, to the joys of the great mystery of His birth in Bethlehem.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Lesson of the Epistle of St. Paul the Apostle to the Romans.

Cap. i.

Ch. i.

Paulus, servus Jesu Christi, vocatus apostolus, segregatus in Evangelium Dei, quod ante promiserat per prophetas suos in Scripturis sanctis, de

Paul, a servant of Jesus Christ, called to be an apostle separated unto the Gospel of God, which he had promised before by his prophets in the

Filio tuo, qui factus est ei ex semine David secundum carnem, qui predestinatus est Filius Dei in virtute, secundum spiritum sanctificationis, ex resurrectione mortuorum Jesu Christi Domini nostri per quem accepimus gratiam et apostolatum, ad obedientiam fidei in omnibus gentibus pro nomine ejus, in quibus estis et vivos vocati Jesu Christi Domini nostri.

holy Scriptures, concerning his Son, who was made to him of the seed of David according to the flesh, who was predestinated the Son of God in power, according to the spirit of sanctification by the resurrection of our Lord Jesus Christ from the dead: by whom we have received grace and apostleship for obedience to the faith in all nations for his name, among whom are you also the called of Jesus Christ our Lord.

A

GRADUAL

Hodie sciatis quia veniet Dominus, et salvabit nos: et manebit gloria ejus.

This day ye shall know that the Lord will come, and save us: and in the morning ye shall see his glory.

V. Qui regis Israel intende: qui deducis velum ovem Joseph: qui sedes super Cherubim, appare coram Ephraim, Benjamin et Manasse.

V. Thou who rulest Israel, hearken: thou who leadest Joseph like a sheep: thou who sittest on the Cherubim, show thyself to Ephraim, Benjamin, and Manasse.

If the vigil of Christmas fall on a Sunday, the following is added:

Alleluia, alleluia.

Alleluia, alleluia.

V. Crastina dies delebitur iniquitas terræ, tunc regnabit super nos Salvator mundi. Alleluia.

V. To-morrow the sins of the earth shall be cancelled, and the Saviour of the world shall reign over us. Alleluia.

The Gospel of to-day's Mass is the passage which relates the trouble of St. Joseph and the visit he received from the angel. This incident, which forms one of the preludes to the birth of our Saviour, could not but enter into the liturgy for Advent; and so far, there was no suitable occasion for its insertion. The vigil of Christmas was the right day for this

Gospel, for another reason: the angel, in speaking to St. Joseph, tells him that the name to be given to the Child of Mary is *Jesus*, which signifies that He will *save His people from their sins*.

GOSPEL

Sequentia sancti Evangelii
secundum Matthæum

Sequel of the holy Gospel
according to Matthew

Cap. i.

Ch. i.

Quum esset desponsata Mater Jesu Maria Joseph, antequam convenirent, inventa est in utero habens de Spiritu sancto. Joseph autem vir ejus, quum esset justus, et nollet eam traducere, voluit occulte dimittere eam. Hæc autem eo cogitante, ecce angelus Domini apparuit in somnis ei, dicens: Joseph, fili David, noli timere accipere Mariam conjugem tuam: quod enim in ea natum est, de Spiritu sancto est. Pariet autem Filium: et vocabis nomen ejus Jesum: ipse enim salvum faciet populum suum a peccatis eorum.

When Mary, the Mother of Jesus, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son: and thou shalt call his name Jesus; for he shall save his people from their sins.

OFFERTORY

Tollite portas, principes, vestras, et elevamini portæ æternales: et introibit Rex gloriæ.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates; and the King of glory shall enter in.

SECRET

Da nobis, quæsumus, omnipotens Deus: ut sicut adoranda Filii tui natalitia præ-

Grant, we beseech thee, O almighty God, that as we celebrate the eve of the ado-

venimus; sic ejus munera capiamus sempiterna gau- dentes. Qui tecum.	rable birth of thy Son; we may one day receive with joy his eternal rewards. Who liveth, &c.
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During the Communion, the Church expresses her joy at receiving, in the Eucharistic Sacrament, Him whose flesh purifies and nourishes ours. She is strengthened by the consolation given to her by the divine Food, to wait yet a little longer for that happy moment, in which angels will come and invite her to the crib of the Messiah.

COMMUNION

Revelabitur gloria Do- mini: et videbit omnis caro salutare Dei nostri.	The glory of the Lord shall be revealed: and all flesh shall see the salvation of our God.
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POSTCOMMUNION

Da nobis, quæsumus, Do- mine, unigeniti Filii tui re- censita Nativitate respirare: cujus cœlesti mysterio pas- cimur, et potamur. Per eumdem.	Grant us, we beseech thee, O Lord, relief by celebrating the birth of thy only Son, whose sacred mystery is our meat and drink. Through, &c.
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The Ambrosian and Mozarabic liturgies have nothing in their Office and Mass for this vigil which we deem telling enough for insertion here. In the anthology of the Greeks there is a hymn, which will assist our devotion, and from which we take the following stanzas. It is called: The beginning of the Hours of the Nativity: Tierce, Sext, and None.

HYMN FOR THE VIGIL OF CHRISTMAS

(Taken from the Anthology of the Greeks)

Inscribatur die quadam cum sene Joseph, tanquam ex semine David, in Bethle-	On a certain day, there was enrolled at Bethlehem, together with the old man
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hem, Maria, sine semine
 fœtum utero gestans; adve-
 nerat pariendi tempus, et
 nullus erat in diversorio lo-
 cus, sed pro splendido palatio
 spelunca Reginæ aderat.

Adimpleri nunc urget pro-
 pheticum præconium mystice
 nuncians: Et tu Bethlehem,
 terra Juda, nequaquam mi-
 nima es in principibus, prima
 adornans speluncam. Ex te
 enim mihi veniet dux gen-
 tium, per carnem ex puella
 Virgine, Christus Deus qui
 reget populum suum novum
 Israël. Demus ei omnes ma-
 gnificentiam.

Iste Deus noster, præter
 eum non numerabitur alius,
 natus ex Virgine, et cum ho-
 minibus conversatus: in pau-
 perculo jacens præsepio Fi-
 lius Unigenitus mortalis ap-
 paret, et fasciis implicatur
 gloriæ Dominus: stella Ma-
 gis indicat ut illum adorent,
 nosque canamus: Trinitas
 sancta, salva animas nostras.

Venite, fideles: divinitus
 extollamur, Deumque videamus
 ex alto in Bethlehem
 manifeste descendentem, et
 sursum mentem elevantes.
 pro myrrha vitæ afferamus
 virtutes, præordinantes cum
 fide natalitium introitum, et
 dicamus: Gloria in excelsis
 Deo qui trinus est, cujus erga
 homines manifestatur bene-
 volentia! qui Adam redimens

Joseph, as being of the fam-
 ily of David, Mary, who
 bore in her virginal womb
 the divine fruit. The time of
 her delivery was come, and
 there was no place in the
 inn; and instead of a splen-
 did palace for the Queen
 there was but a cave.

The moment has come for
 the accomplishment of the
 mystic prophecy: 'And thou
 Bethlehem, land of Juda,
 art not the least among the
 princes, for thou art the first
 to adorn the cave. For there
 shall come to me from thee
 the leader of the nations,
 born of a Virgin-Maid accord-
 ing to the flesh; it is Christ,
 who is God, and he shall rule
 his new people of Israel.'
 Let us all give him highest
 praise.

This is our God, and there
 is none other; he was born
 of a Virgin, and he conversed
 with men; the only-begotten
 Son becomes mortal, and is
 laid in a poor crib; the Lord
 of glory is wrapped in swad-
 dling clothes; the star in-
 vites the Magi to adore him,
 and let us sing: O holy
 Trinity, save our souls!

Come, all ye faithful: let
 us be transported with divine
 enthusiasm; let us look at
 God coming in a visible form
 from on high and descending
 into Bethlehem; then raising
 up our minds, let us bring
 to him our virtues as the
 myrrh we offer him, thus pre-
 paring, with faith, for his
 birth among us: let us sing,
 Glory in the highest be to

et plasma tuum elevasti, philanthrope!

Audi, cœlum, et auribus percipe, terra: commoveantur fundamenta orbis, tremorem apprehendant terrestria; quia Deus et auctor carnis plasmatis formam induit, et qui creaturam creatrice corroboravit manu, misericordia motus videtur forma indutus. O divitiarum sapientiæ scientiæque Dei abyssus! quam inscrutabilia illius judicia, et investigabiles viæ ejus!

Venite, Christiferi populi, videamus prodigium omnem stupefaciens et cohibens cogitationem, et pie procumbentes cum fide hymnificemus. Hodie ad Bethlehem puella advenit paritura Dominum; præcurrunt angelorum chori: illamque videns Joseph sponsus ejus clamabat: Quidnam in te præligiosum mysterium, Virgo? Et quomodo parturire debes, jugi expers juvenca?

Hodie nascitur ex Virgine qui pugillo omnem creaturam continet: panniculis sicut mortalis fasciatur qui essentia intactibilis est; Deus in

God, one in three Persons, whose good-will to man is thus made manifest! for thou, O Jesus! the Lover of man, hast redeemed Adam and restored the work of thy hands!

Hear, O ye heavens, and give ear, O earth! let the foundations of the earth be moved, and all the earth tremble: for God the maker of man has himself put on a created form, and he whose creative hand upheld his creatures, has, by mercy moved, clothed himself with a body. Oh the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!

O come, ye Christian people! let us see the prodigy that stupefies all thought and holds it in suspense; then let us devoutly adore, and sing our hymns with hearts full of faith. This day there hath come to Bethlehem a Maid that is to give birth to God! Choirs of angels are already there! Joseph, her spouse, seeing her, has already received the answer to his question: What is this mystery which I see in thee, pure Virgin? How canst thou bring forth, that never hast borne a mother's humiliation?

This day, there is born of a Virgin, he that holds in his hand the whole creation. He whose very essence 'tis to be intangible, has become

præsepio reclinatur, qui olim in principio cœlos stabilivit; ex uberibus lacte nutritur per quem in deserto manna pluebat populo; Magos advocat Sponsus Ecclesiæ; dona illorum accipit Virginis Filius. Adoramus tuam Nativitatem, Christe; ostende nobis tuas divinas Theophanias.

mortal and is bound in swathing-bands. He who, of old, in the beginning, poised and set the heavens, is laid in a manger. He who rained down manna on his people in the desert, is fed with milk at his Mother's breast. The Spouse of the Church invites the Magi; the Son of the Virgin accepts their gifts. We adore thy Nativity, O Jesus! show unto us thy divine manifestations.

Let us contemplate our blessed Lady, and her faithful spouse Joseph, leaving the city of Jerusalem, and continuing their journey to Bethlehem, which they reach after a few hours. In obedience to the will of heaven, they immediately repair to the place where their names are to be enrolled, as the emperor's edict requires. There is entered in the public register, Joseph, a carpenter of Nazareth in Galilee. To his name, there is, doubtless, added that of Mary, spouse of the above-named Joseph. Perhaps they enter her as a young woman, in the ninth month of her pregnancy. And this is all! O Incarnate Word! Thou art not yet counted by men! Thou art upon this earth of Thine, and men set Thee down as nothing! And yet, all this excitement of the enrolment of the world is to be for nothing else but this, that Mary, Thy august Mother, may come to Bethlehem, and there give Thee birth!

O ineffable mystery! how grand is this apparent littleness! how mighty this divine weakness! But God has still lower to descend than merely coming on our earth. He goes from house to house of His people: not one will receive Him. He must go and seek a crib in the stable of poor dumb beasts. There, until such time as the angels sing to Him their hymn, and the shepherds and the Magi come with

their offerings, He will meet 'the ox that knoweth its Owner, and the ass that knoweth its Master's crib!'¹ O Saviour of men, Emmanuel, Jesus! we, too, will go to this stable of Bethlehem. Thy *new birth*, which is to-night, shall not be without loving and devoted hearts to bless it. At this very hour, Thou art knocking at the doors of Bethlehem, and who is there that will take Thee in? Thou sayest to my soul in the words of the Canticle: 'Open to me, my sister, my beloved! for my head is full of dew, and my locks of the drops of the night!'² Ah! sweet Jesus! Thou shalt not be refused here! I beseech Thee, enter my house. I have been watching and longing for Thee. Come, then, Lord Jesus! come!³

¹ Is. i. 3.² Cant. v. 2.³ Apoc. xxii. 20.

END OF ADVENT



