

TEACHING TRUTH

BY

SIGNS AND CEREMONIES

OR

THE CHURCH, ITS RITES AND SERVICES

EXPLAINED FOR THE PEOPLE

By

REV. JAS. L. MEAGHER, D.D.

Author of "The Festal Year," "The Great Cathedrals of the World," "The Seven Gates of Heaven," "Man the Mirror of the Universe," "Religions of the World," "Christ's Kingdom on Earth," "Tragedy of Calvary," "How Christ Said the First Mass," "Wonders of the Universe," etc.

"Son of man, attend with thy heart, and behold with thy eyes, and hear with thy ears all that I say to thee concerning all the ceremonies of the House of the Lord"

EZREK. xliv. 5.

FIFTY-EIGHT THOUSAND

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PRAISED BY THE POPE.

ROME, July 27, 1883.

THE SECRETARY OF THE CONGREGATION OF THE PROPAGATION OF THE
FAITH :

The volumes of a work written by you on Sacred Rites were handed to me, and I offer you my most sincere thanks. One of the books, according to your desire, I gave to our most Holy Father, who received it as most acceptable, praising you because you expend your time and genius for the good of the Church, and he sent you his Apostolic benediction.

I moreover pray the Lord to shower down on you all good things.

Your devoted

JOHN CARDINAL SIMEONI,

Prefect.

BALTIMORE, Oct. 28, 1882.

REV. DEAR SIR:— . . . I received your esteemed letter with your valuable book. From the cursory examination which I have been able to give it, I have reason to believe that it is exhaustive on the important subject on which it treats, and cannot fail to satisfy the inquiries and enlighten the mind of the sincere seeker after truth.

The work must have cost you much labor, judging from the numerous and various citations.

Thanking you for your kindness in favoring me with an early copy, I am very sincerely yours in Christ,

✠ JAMES GIBBONS,

Archbishop of Baltimore.

To Rev. James L. Meagher.

ST. MICHAEL'S PALACE,

TORONTO, Dec. 11, 1882.

REV. JAS. L. MEAGHER:

Rev. and Dear Sir:—I have read a good deal of your work with a great deal of pleasure, and it is just the book to put into the hands of inquiring Catholics and Protestants, for in this age and country especially, persons want to know "the reasons why."

It is a very pleasing thought that there are learned priests in the Church of God, who, not content with the ordinary missionary duties, which are very laborious, still find time to instruct and edify the people by their writings. Such priests give the devil no chance at all.

Wishing you a large circulation for your book, and every blessing,

I am sincerely yours,

✠ JOHN JOSEPH LYNCH,

Archbishop of Toronto.

PROVIDENCE, R. I., Nov. 17, 1882.

Rev. James L. Meagher :

REV. AND DEAR SIR :—The book you have just finished—Teaching Truth by Sign and Ceremonies—contains an immense amount of useful and practical instruction. Not alone the laity, Catholic and Protestant, will find it profitable reading, but the clergy themselves will draw much valuable information from its well-stored pages.

Very sincerely yours,

✠ THOMAS F. HENDRICHEN,
Bishop of Providence.

NEWARK, NOV. 1, 1882.

Rev. J. L. Meagher :

REV. DEAR SIR :—Your kind letter of the 24th ult. reached me only yesterday evening. The book which you were good enough to send me was received about a week. At the same time that I thank you for your kindness, I must congratulate you on the *learned and useful* book you have written. It is just the kind of book the public, both Catholic and non-Catholic needed, as it gives them a clear and full explanation of the ceremonies and vestments used by the clergy at Mass and other divine services. I hope that the book will be bought and read by thousands.

Yours very sincerely,

✠ W. M. WIGGER,
Bishop of Newark.

BUFFALO, Nov. 18th, 1882.

REV. DEAR SIR :—I think you are deserving of encouragement and great credit for the diligence and industry shown in your book, "Teaching Truth by Signs and Ceremonies." . . . I cheerfully allow you to use my name endorsing the approbation of your own Ordinary and other Prelates. . . .

Believe me, Rev. dear Sir, yours very respectfully,

✠ S. V. RYAN,
Bishop of Buffalo.

Rev. James L. Meagher.

MONTREAL, Aug. 6th, 1882.

MY DEAR SIR :— . . . You have not forgotten my Cathedral and its Liturgy, and it gives me pleasure to recall the time when you used to come each Sunday to attend at the Offices. Yours devoted and affectionate,

✠ EDWARD CHARLES,
Bishop of Montreal.

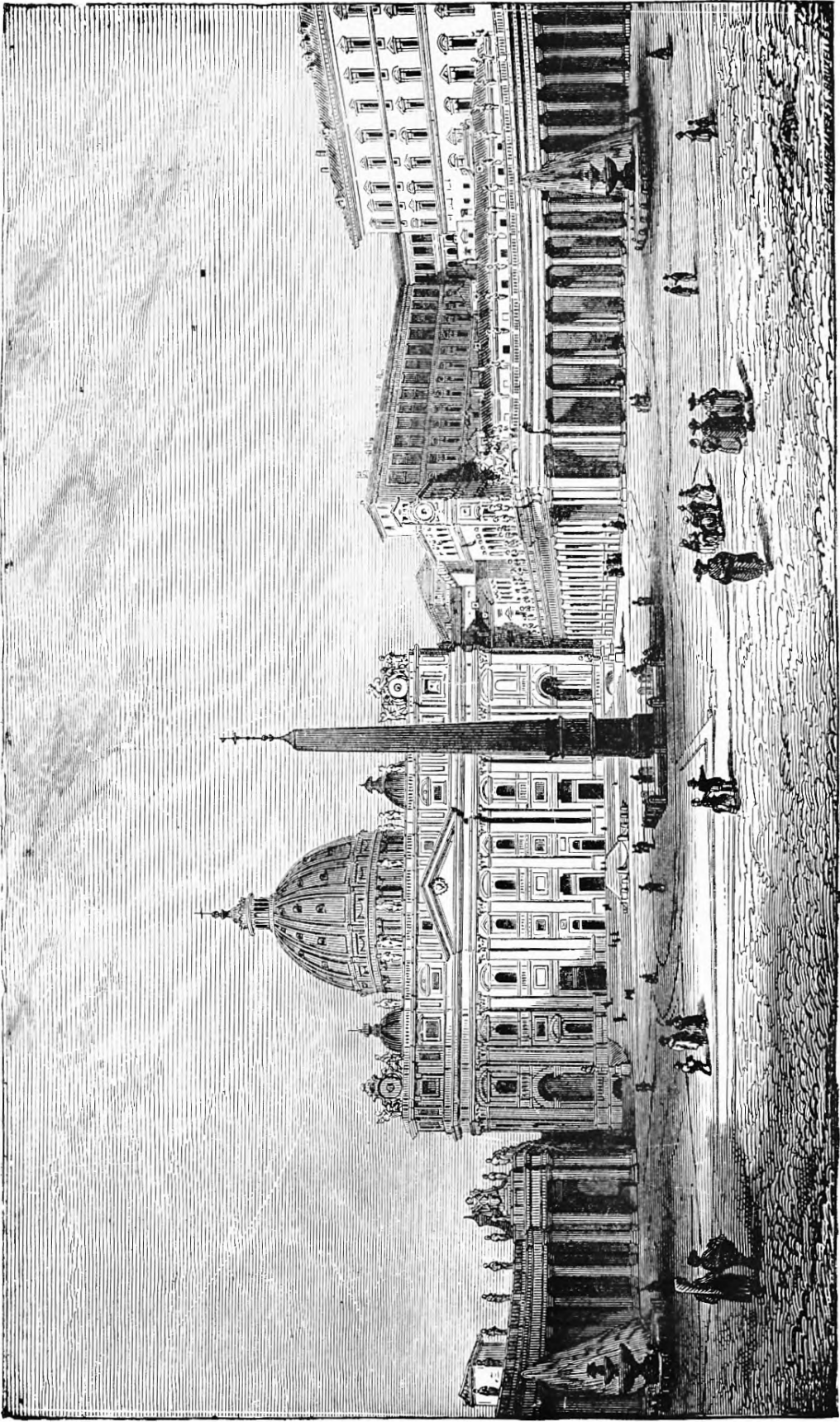
The New York Tablet, of November 19th, 1882, says :

“The author of this remarkable book, ‘a young assistant priest,’ stationed at Marathon, Cortland Co., N. Y., in the diocese of Albany, displays in its every page the most extraordinary erudition, logical acumen, and enthusiastic zeal, carrying the reader along with him, fascinated, as it were, by the grandeur of the panorama so vividly and lucidly presented that even the ordinary intellect can comprehend the explanation almost without an effort. The reasons for everything connected with the Church, its rites and ceremonies, its construction and component parts, its use and patronage of the noble arts of sculpture, painting, and music, its lavish expenditure of earthly wealth in the decoration of its shrines, are all given with a wonderful minuteness that is equally admirable and instructive, supported and supplemented by numberless quotations from Sacred Scripture, the writings of the fathers, as exemplified by Moses, Aaron, Solomon, the priests of the temple, by our Lord himself and His apostles. The whole work, from beginning to end, is unique and attractive without any attempt at ambitious display of literary acquirements, no uncommon with young authors. ‘Who runs may read’ with profit and pleasure, and when the work is read and digested it will serve forever as a ready reference in cases of doubt or dispute on a subject of such vast interest to millions of Catholics. For ourselves, we heartily congratulate the author on his valuable addition to ecclesiastical lore, and trust to hear from him again in some equally grand and unattempted literary undertaking.

“The book itself is neatly printed on tinted paper, and beautifully illustrated by engravings of the principal cathedrals of Christendom, from St. Peter’s at Rome to St. Patrick’s, New York, and, what is most rare in similar works and most valuable in this, there is a complete index, a fitting crown for such a distinguished literary achievement.”

The Irish-American, Sept. 30, 1882, says :

The Rev. James L. Meagher, of Marathon, N. Y., has issued a most interesting and instructive work, entitled “Teaching Truth by Signs and Ceremonies ; or, The Church—Its Rites and Services explained for the people.” In it he gives a graphic and clear description and explanation of the Church—Its shape, and why it is built in that manner—the meaning of each part ; a history of architecture, sculpture, music, and painting. The things in the Church,—their meaning and their object,—the Statues Images, Pictures, and the Pictorial windows. The Sanctuary, why separated from the rest of the Church ; the Light, its meaning ; the Candles, why used, their meaning their reasons, and their history. The Altar, its history, why made in that way, what it signifies. The Altar among the Jews, the way the Tabernacle of Moses was made, the meaning of each thing in the ancient Tabernacle, and how our Churches are made like it. The Holy Vessels and Linens used in our Services. Why we have Latin and not some modern tongue. The Vestments, their meanings and their histories. The six worn by bishops and priests, and the nine worn by the bishops only. The meaning of each Vestment in particular, the color of the Vestments, and meaning of the colors. The Mass explained. Every movement of the celebrant given when said by either a priest, a bishop, or the Pope, with the reasons and the meanings of each Ceremony. The Mass of Easter given word for word as a specimen of the other Masses ; a history of the Mass as said by the clergymen of the Latin Rite. The Funeral Ceremonies given, with their meanings, and the origin of all the Rites around the coffin and the grave. The Laws relating to the burial of the dead and of the Cemeteries in the Christian Church. Vespers and Benediction, with the significations and histories of the Ceremonies of the Afternoon Service. The most complete and exhaustive work ever published in the English language on that subject. The book is the labor of many years, the ideas having been taken from the great writers and the Fathers of the Church, and from all who treat of these subjects. It is a work that will be perused with much pleasure and profit by all who wish to understand the meaning of the beautiful symbolism of the services of the Church. It is illustrated by engravings of the great ecclesiastical structures of the Old World.



ST. PETER'S. ROME.

Imprimatur.

† JOHN, CARD. McCLOSKEY,
Archbp. of New York.

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P R E F A C E .

Amongst the most striking, the most remarkable, and the most sublime objects in the world to-day, are the Rites, the Ceremonies, and the Services of the Church; yet few know their origin, their meaning, and their history.

Listening to the voice of antiquity, we learn that our Rites have come down to us, substantially, from the very days of the Apostles. Sent by Christ our Lord to preach the glad tidings of the Gospel to all nations, they took portions of the familiar forms and ceremonies of the Temple at Jerusalem, some harmless customs even from the pagans, or suggested by nature itself, and clothing them in the Latin of the Roman Empire—which was then, providentially, almost the universal tongue of the civilized world—under the guidance of the Holy Spirit, they planted the germ of the most sublime system of rites ever known, so that until the end of time the Church, by means of Signs and Ceremonies, might teach mankind truths mercifully brought from heaven.

In this beautiful Ritual, every sign recalls a doctrine, every movement has its meaning, every action breathes of mystery.

To explain the Latin Rite to the people, and present, in familiar terms, all that is seen or heard in our religious Services, is the scope of this work, and the end the writer had in view in the following pages.

The labor of compilation has been very great. The author went from library to library, consulting the works of the Fathers and Liturgical writers; gathering, here and there, materials for his purpose. Very often he has omitted to name the sources of his statements, both because it would give his book the appearance of an affectation of learning, and again because he did not always remember the authors to whom he was indebted. Errors no doubt may have crept into the work, which the author will feel grateful to have pointed out for future correction.

To the kind friends who have aided and encouraged him, the writer is very thankful, at the same time regretting that some one else, rather than a young assistant priest, did not undertake the work, so as to make the book worthy of the subject. As it is, we now lay it before the public, praying that the Author of our Rites, the Holy Ghost, may be with the reader, and draw him nearer to God while perusing the following pages.

**FEAST OF THE ASCENSION OF OUR LORD,
Marathon, N. Y., May 18, 1882.**

CONTENTS.

CHAPTER I.

Reason Leads Us On..... 1

CHAPTER II.

Reasons for the Church and its Parts..... 16

CHAPTER III.

Reasons for the Things in the Church..... 33

CHAPTER IV.

Reasons for the Things in the Sanctuary..... 55

CHAPTER V.

Reasons of the Divine Presence..... 79

CHAPTER VI.

Reasons for Having Latin..... 95

CHAPTER VII.

Reasons Relating to the Redemption..... 106

CHAPTER VIII.

Reasons for Having Vestments..... 123

CHAPTER IX.

THE MASS EXPLAINED.—Reasons for the Ceremonies from the Beginning to the Gospel..... 141

CHAPTER X.

THE MASS EXPLAINED.—Reasons for the Ceremonies from the Gospel to the Canon..... 173

CHAPTER XI.

THE MASS EXPLAINED.—Reasons for the Ceremonies of the Canon..... 197

CHAPTER XII.

THE MASS EXPLAINED.—Reasons for the Ceremonies from the Lord's Prayer to the End of Mass..... 225

CHAPTER XIII.

Reasons for Having Funeral Ceremonies..... 245

CHAPTER XIV.

Reasons for the Ceremonies of Vespers and Benediction..... 273

TEACHING TRUTH BY SIGNS AND CEREMONIES

CHAPTER I

REASON LEADS US ON.

COME with me, reader, and I will take you through the grandest institution on earth—the Church of God. Together we will penetrate the hidden meanings of her rites and ceremonies ; brushing off the dust of centuries from the works of the great masters, there to be told the meaning of her ceremonial. May the Holy Spirit be with us and guide us by His light and assist us by His grace, that He may show us the truth hidden in her rites and ceremonies, in the ornaments of churches and of cathedrals, of shrines and of altars, in vestments and in liturgies grand and majestic by which religion speaks to the mind through the eye and ear, and raises up the soul to our Lord and our Creator, God. We will lay down the doctrine in some of the following pages, so that the meaning of ceremonies may be more easily understood. We will give a rapid sketch of the reasons and of the meanings of the Church, its rites and ceremonies, coming down from the times of bygone ages, when this our ritual flourished. It is called the Apostolic rite, for its foundations were laid when the Apostles dwelt at Jerusalem, before their separation ; it is called the Apostolic, for it is one of those founded by the Apostles and brought to Rome by St. Peter, Prince of the Apostles, in the form now used in the Latin Church. Such was the beginning of our rite,

called the Apostolic, or Latin, rite. Read the work through. The mind of man was never occupied with a higher or a nobler object.

To what shall I compare thee, O kingdom of God? The kingdoms of the earth are small beside thee! Looking back through the ages of the past, we see Babylon, with its mighty walls, its towering ramparts, its hanging gardens, its majestic palaces, its superb temples, its public edifices, its vast extent, spreading over the plains of the Euphrates, its kingdom extending from the shores of the Mediterranean sea to the Indian ocean—Babylon, with its long line of kings, going back beyond the time when Abraham, a youth, by call of God, left his father's house in Mesopotamia,¹—back to the time of Nimrod, the mighty hunter. But what is the kingdom of Babylon to that greater kingdom of God—his holy Church, founded not by Nimrod, but by God's only Son; going back, not to the origin of the Chaldean rulers, but to the gates of paradise;² not bounded by the shores of the oceans, but by the extent of the human race. Babylon, built in plunder, impiety and pride, ended in drunkenness. Its sacrilegious king laid impious hands on the holy vessels of Solomon's temple, and dared to drink from vessels consecrated to the Lord of Hosts. The hand of the Lord wrote his doom upon the wall. That night Cyrus entered the city a conqueror—that moment Babylon perished—that night Baltassar was slain.³

To what will we liken thee, O Spouse of Christ? The Medes and Persians under Cyrus swept down from the shores of the Caspian sea, sending forth their conquering legions, till they spread their empire from one end to the other of Western Asia, till it became greater, more powerful, and more populous than all the splendor of Babylon.⁴ But it was not of God. It was built on human foundations. It was of the earth earthy. A few generations passed, and it fell to ruins. Now it is found only in history, while the Church of God lives and grows stronger every day, every age adds to its strength, every generation increases its numbers, every century feels the inspiration of its greatness.

To what shall we compare thee, O Church of God?

¹ Gen. xii. 1.

² S. Aug. De Baptismo Contra Donat. xxiv.

³ Daniel, v. 30.

⁴ Xenophon's Inst. of Cyrus,

Alexander the Great swept over the face of the earth with irresistible force. In a few years the Son of the Macedonian king conquered Thrace, Egypt, Palestine, Arabia, Persia, India; his power spread along the shores of the Mediterranean sea; he dragged conquered heroes, kings and emperors, after his triumphal chariot; he overcame all opposition, till the entire known world fell under his victorious arm.¹ But his was not the chosen empire of the Lord, and amidst the greatest designs man ever conceived, Alexander died drunk, and his vast empire crumbled to pieces. He left no heir to sit upon his throne; it lasted but for his lifetime; while the Church of God has lasted more than eighteen centuries. She conquered nations, not to enslave them, but to give them liberty. She draws heroes, kings and emperors after her, but only to bless the heroes and the kingly power, to deck the rulers of the earth with a more sacred character, to teach all to obey their superiors.

What art thou like, O Catholic Church? The Roman Empire extended further than the others. Rome with her love of liberty and of patriotism; Rome, queen of the ancient cities; what could equal her in beauty? Her capitol built by Tarquin, her temples vast and gorgeous, her public baths, her aqueducts, her roads, her public buildings; Rome, sitting on her seven hills, sending forth her armies conquering and to conquer;² Rome, with her empire spreading from the vast forests of northern Europe to the deserts of Africa, and from the Atlantic nearly to the Indian ocean; Rome, with its civilization, its power, its literature, its refinement, its altars, its temples, its all that attract men; certainly Rome must be the great empire of God, foretold by the prophet? No, reader, Rome was to meet the fate of Babylon, of Chaldea, and of Alexander. In the sixth century it fell at the attacks of the horde of savages from the north of Europe and of Asia, and Rome was gone,³ while the Church of God survived the attack, lived while Rome bowed down her haughty head, and lives to-day the only thing on earth which goes back to these ancient times.

The governments of the earth are young compared to her. The United States is in its infancy, the French republic is of yesterday, the English goes back to the Magna Charta,

¹ Rollin's Ancient History. ² Gibbon's Roman Empire, Vol. I. ³ Ibid., Vol. III.

Germany to scarcely a third of a generation, Russia goes back less than three hundred years, the reigning house of Austria, Hapsburg, since the twelfth century. Hence all nations and governments are young compared to the Catholic Church. She alone goes back to the times when sacrifices were offered to the false gods of the Romans, when the civilization of Greece and Rome flourished in Southern Europe, when imperial Rome sat upon her seven hills and ruled the world, when the roars of the wild beasts told of the martyrs of the Colosseum, when the Christians with their Pastors, their Bishops, and their Pope, lived in the fastnesses of the mountains, or dwelt in the darkness of the catacombs.¹

Will I tell you, reader, of her influence on nations—how she gathered up the learning of the Roman Empire when it was destroyed by the ravages of the northern tribes in the fifth century²—how she guarded the literature of Greece when the genius of the sons of Athens had departed—how she cherished the Bible when pagan and unlettered men would destroy it—how she treasured up the sciences, the laws, the books, and the valuable works of the ancients? Will I tell you that all laws of modern civilization came from her—of how she molded the mind of England and taught them to love liberty—of how our laws in this country came from the English common law, and the English common law from the clergy—that Blackstone and Kent are but extensions of our theology—of how she molded the laws of France, of Germany, of Austria, of Spain, of Italy, and of every nation of Europe? Will I tell you that from her comes the Latin language—that the very words, the very language we speak, is loaded with her ideas and breathes her doctrines—that Europe is civilized because she made it thus?

Who can do justice to her architecture and her buildings?

Architecture first rose in the morning of Grecian civilization, till as ages and generations passed majestic temples rose in splendor and in beauty from the hilltops of classic Greece. Ionic, Doric and Corinthian styles shone in beauty and symmetry, carved from the rough marble of Paros and of Pentelicus. The Parthenon, the Telmesus, the Lysierates

¹ Macaulay's Essay Ranko's Hist. of the Popes.

²Gibbon's Roman Empire, Chap. XXXI.

and the Acropolis made Grecian buildings eclipse in splendor all ancient peoples. But the grandeur passed away. In the first century before our Lord they were conquered by the Romans, and civilization found a resting place in the houses, the palaces and the temples of the imperial City Rome.¹

The Romans blending the Grecian and Etruscan systems, and improving on them, formed a finer style, and left us the noble examples of the temple of Antoninus, of Faustina Vesta, of Jupiter Tonans, of Castor Pollux, of the Pantheon, of the Baths of Dioclesian, of the Temple of Hercules, the Colosseum and the ruins of temples, of palaces, of triumphal arches and of buildings that eclipse in grandeur and beauty all the works of the nations that had gone before. Under such architects as Anthemius and Isidorus, and such sculptors as Antinous and his followers, Rome became a city of palaces, temples and public buildings, of such beauty, grace, symmetry and grandeur as the world never saw before. Paintings decorated the walls of palaces, of houses and of temples. The statues of gods of stone, of marble, of ivory, of silver and of gold were placed on pedestals of precious stones, and received the adoration of a proud, a vicious, but an extremely religious people. Rome was the foster mother of civilization. Such was the condition of things when Peter the fisherman, leaving his disciple St. Evodus in Antioch, turned his steps toward Rome, and fixed his See as first Pope on the very steps of Caesar's throne. For centuries the arts made no progress. The Church was persecuted. Her children lived in the fastnesses of the hills and dark places as heroes and as virgins, and died in the forum or the Colosseum as martyrs. At length came her deliverance. Constantine moved his Empire to the banks of the Bosphorus, leaving Rome to the rule of the popes.

Then began that progress in the arts that shone with greatest splendor, and exceeded far the beauties of the Greeks and Romans. The Christians blending the symmetry and beauty of the Greeks, the strength and massiveness of the Romans, the solidity of the Egyptians, the harmony of the Etruscans and the light beauty of the Persians all together, formed a style more graceful, more noble, more sublime

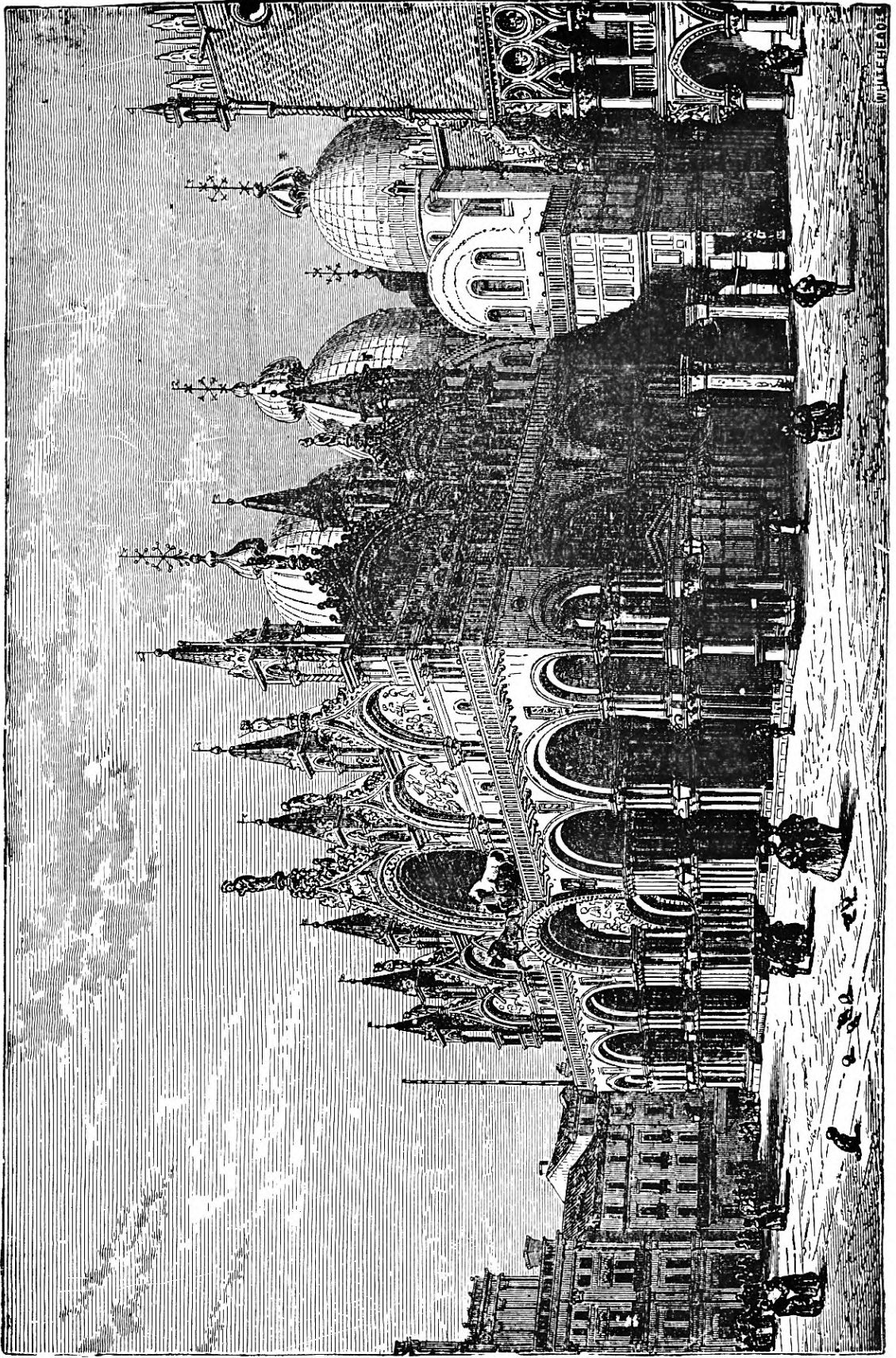
¹ Am. Cycloped. Art. Architecture.

than all before. Under the inspired hand of the Church the cold rock, the dead canvas, and the dull music became divine, filled with life. Then, and in the ages following, sprang the Byzantine, the Lombardian, the Saxon, the Norman, the Carlovingian and the Gothic styles of architecture, and the christian schools of sculpture and of painting. Churches grand and gorgeous rose in splendor and in beauty, and in majesty, far exceeding the temples of Juno of Saturn, or of Jupiter Ammon. Edifices were built and decorated with a richness and a grandeur above the beauties or the wealth of the temples of Diana of Ephesus, or of Elephanta of India. St. Mark's at Venice, St. Vitale at Ravenna, and St. Sophia at Constantinople, stand the grandest and most beautiful buildings ever raised by the hand of man. In the west St. Peters in Rome, the cathedrals of Milan and of Cologne, are the finest and most beautiful buildings the eye of man ever gazed upon.

In every city of the civilized world the Church built a temple, and stamped upon it the beauties of her own creation. The cathedrals built in the middle ages speak in powerful language of the influence of the Church. The cathedrals of Lincoln, of Paris, of Strasburgh, of Lyons, of Genoa, of Naples, and the churches of Rome stand the most beautiful, the most gorgeous, the grandest, the most magnificent buildings ever erected.

In every country, from the rising to the setting sun, her influence is seen in the buildings, the schools, the colleges, the universities, the convents, the monasteries, the churches and the cathedrals; on each one she stamped her image and left the impress of her inspired mind. Every place you see her influence and feel her power. She stamped on nations both ancient and modern the seal of her divinity, leaving behind her characters such as no institution ever did, and the monuments of other times bear no comparison to those she left.

The pyramids, the sphinxes, the ruins on the banks of the Nile, stand like sentinels, dead and silent monuments of the pride and folly of the kings and nobles of ancient Egypt; the vast buildings of Arabia Petrea, carved from the solid rock, tell us of peoples whose names and whose histories are lost; the mausoleums and tombs of the kings of Golconda



ST. MARK'S, VENICE.

recall a barbarous race of princes that are gone. The ruins of Babylon, buried under a marsh on the banks of the Euphrates, and the mounds of Assyria, show us the vengeance of God. The remains of cities, of states and of empires on the northern shores of Africa, and on the hills and valleys of Asia Minor, speak in powerful eloquence of the fate of nations when they lose the true faith. The vast pyramids, the crumbling temples, the great cities buried, the streets overgrown with forests from Mexico to Peru, are the footprints and the remains of peoples and of nations lost in the womb of time, or buried in everlasting oblivion, while the ruined convents, the fallen church pillars, the moss-covered crosses, the ivy-covered towers, the silent abbeys, the ruined carved windows, the crumbling chapel walls, the remains of buildings from the shores of Ireland to the rivers of India, and from the deserts of Africa to the shores of the Arctic ocean, tell the story of the power of a Church now more powerful than ever, and whose glories will go on undiminished and increasing, in her object to save souls and civilize nations, till the angel's trumpet calls the dead to judgment.

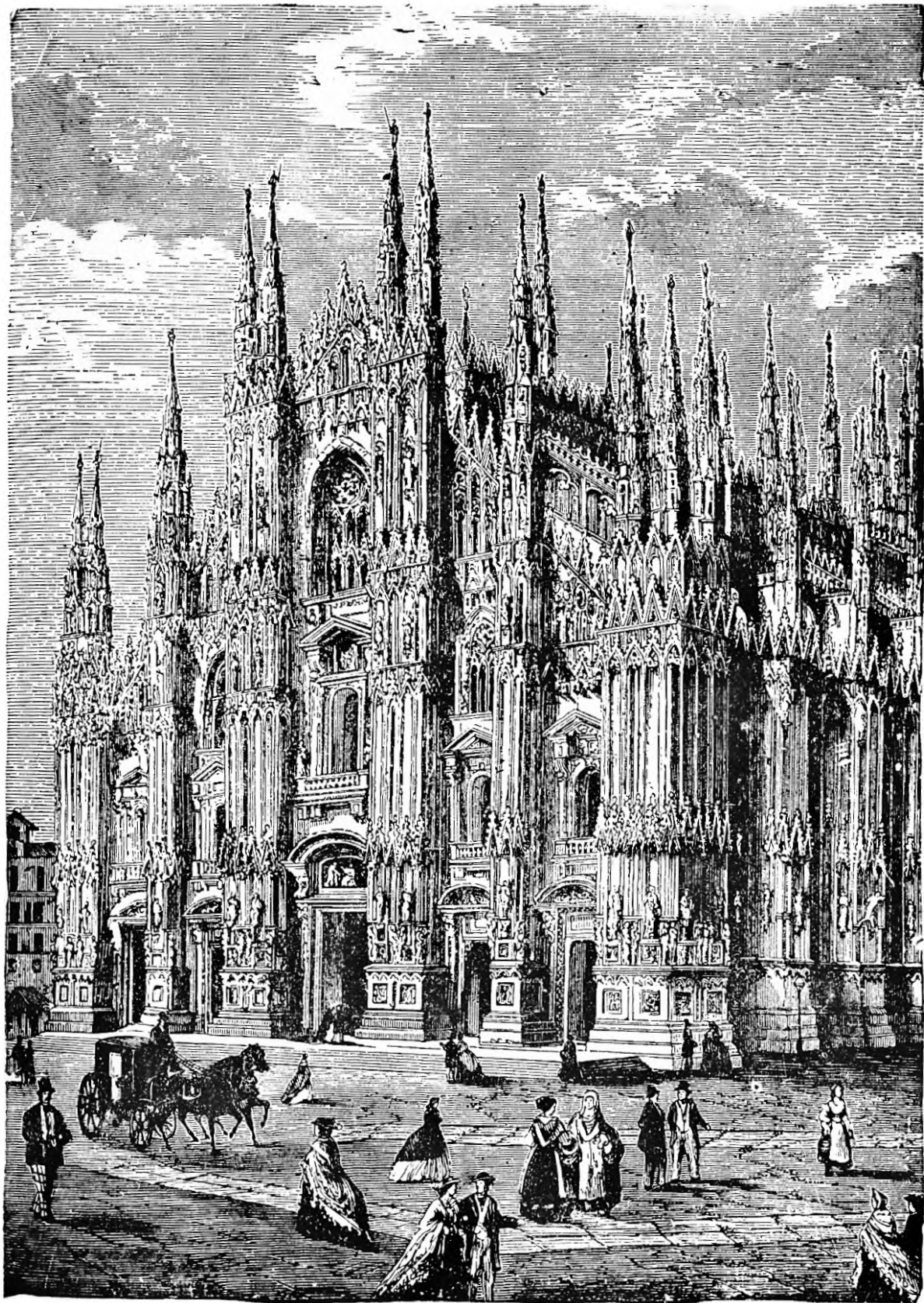
The ruins of ecclesiastical buildings tell the history of her glories and her work in past ages. The many oval structures on the islands of the coast of Galway, Dun Aengus, looking down from the high cliffs of Arran, Innisfallen, near the crystal lakes of Killarney, Cormack's chapel crowning the rock of Cashel, and the broken arches, and the crumbling walls in every part, tell us of the Church and of the piety of the children of the Isle of Saints, before the heel of the conqueror crushed to earth the spirit of the sons and daughters of Ireland. The ruins of the Island of Iona the home of St. Columba, the burial-place of the kings of Scotland, of Ireland, of Norway, and of France,¹ the churches and the kirks of Glasgow and of Edinburgh, teach us of the ancient faith of Scotland before John Knox preached to them the new faith of Presbyterianism. The cathedrals and the churches of England, of Canterbury and of Lincoln, of York, and of Durham, of Worcester, of Winchester and of Wells; the buildings of the Universities of Oxford, of Cambridge, the noble pile of Westminster Abbey, founded by St. Melletus, the Pantheon of England, the burial-place of her heroes, her

¹ Montalembert's Monks of the West.

nobles, her princes, and her kings; those grand buildings from one end to the other of the land, in whose aisles no more is heard the voice of monks, of Priests, and of Bishops consecrated to the Lord—all these are everlasting monuments of the greatness of the Church before the Reformation. The churches of Germany, and the civilization of that people, are evidences of the labors of the early Irish missionaries, and of St. Boniface and his companions, as well as of the illustrious Charlemagne; the noble cathedrals of Freiburg, of Posen, of Ratisbon, of Bamberg, of Metz, of Cologne and of Toul stand monuments of the Church before the time of Luther. The great Universities of Vienna, of Leipsic, of Tubingen, of Wurzburg, of Heidelberg, of Greifswald, and of Freiburg, tell us of the solicitude of the Church, and the care of the Popes for the cause of learning before the Reformation.

Thus she leaves on nations the impress of her divine hand, on every side monuments of her greatness and of her divinity. Need I tell you of France, of sunny France, of her churches and of her universities and her schools, of her colleges, and of her institutions of learning; of the refinement and culture of her people, trained from the times of the Roman conquest by the clergy? Need I tell you, that from the English channel to the shores of the Mediterranean sea, in every part of France, and Spain, and Portugal, are monuments left by the Church? Need I speak of Italy, the home of the fine arts, the land of architecture, of sculpture and of painting, fostered and encouraged by the Popes from the time that Peter came from Antioch, encouraged by that long line of Popes, that royal house of Peter, before which all the kings and princes and royal houses of the world are as of yesterday?

Let us pass the snow-crowned Alps, and under the azure sky of Italy let us seek the footprints of the Church in by-gone ages. We are entering the gates of the vast city of Milan. Before us stands a palace of white marble, raised on the site of the one burned by Attila, the "scourge of God,"—Attila, before whose barbarous sword the haughty Roman empire bowed its head. We are gazing on the cathedral which stands on the spot where the sublime eloquence of St. Ambrose and St. Augustine once was heard.



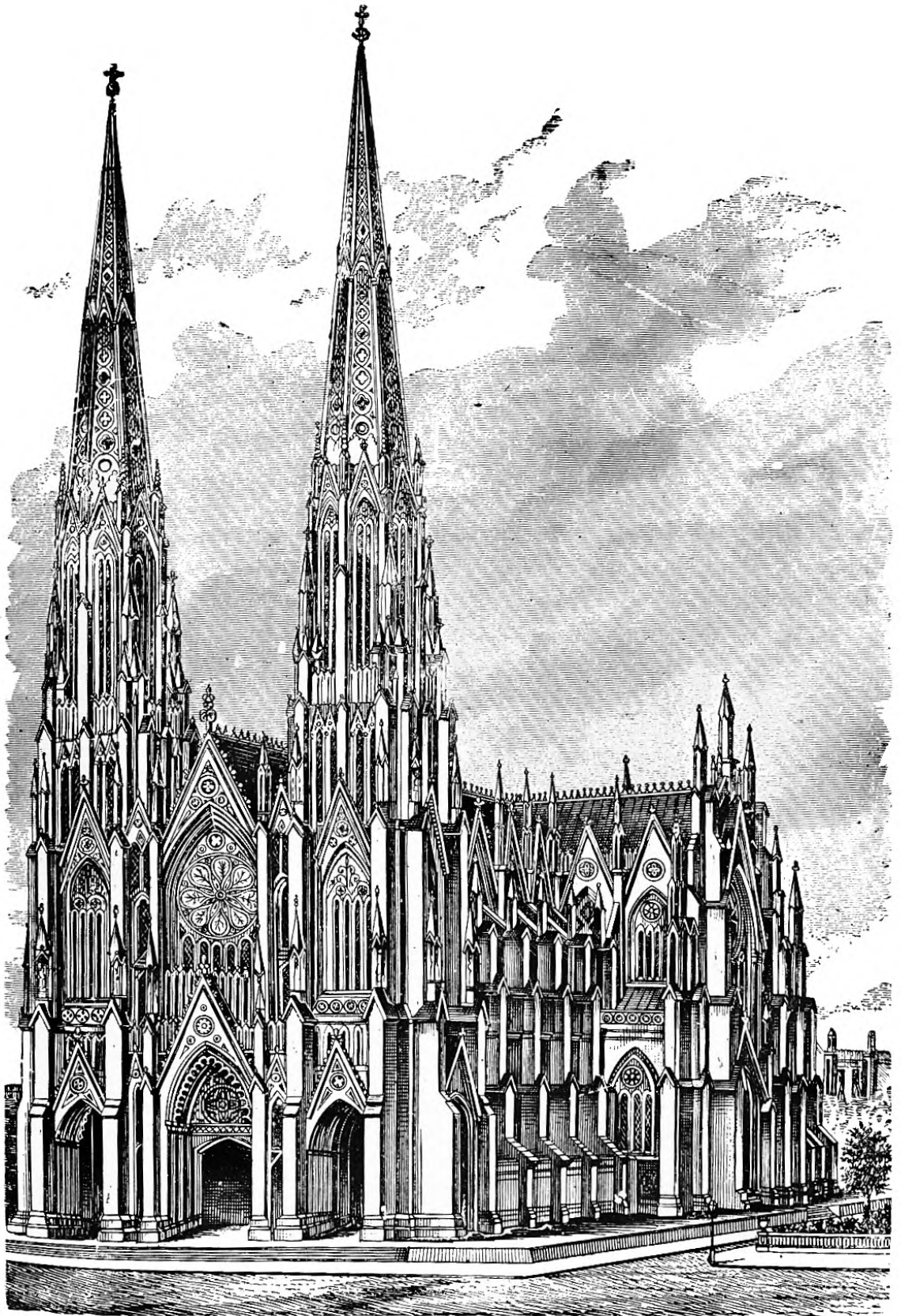
THE CATHEDRAL MILAN

The noble edifice stands before us in all its magnificence. Ten thousand sculptured statues of saints, and martyrs, and virgins, and heroes, crown the countless turrets pointing heavenward, all glittering in the sun like molten silver¹; a wealth untold of architecture and sculpture sparkles in the sun. The beauties of sculpture, the wealth of architecture are riot with Christian joy, all proclaim it the finest effort of man to engrave beauty on stone. Within, the paintings and the frescoes of the greatest masters adorn the wall. The grandest music of the masters falls in gentle cadence on the ear, or swells in majestic sounds to raise up the soul of man—all inspire devotion. Praise God is written on every line, and thrills the soul with new emotion. All point to Him whose delight is to be with the sons of men, all honor Jesus on that altar. Thus all in the Church, the plan, the foundation, the music, the ornaments, the style, all point to the altar, telling of the unchanging faith, the belief of past ages in the Real Presence, of God in the Sacrament of the altar. And so the ruins of churches and cathedrals built in all ages and countries in the east tell the same. Their shape, their form, their ornamentation, point to the altar, telling us of the faith of ages past in the Real Presence. Such is the story of the ruins of the churches of Carthage and of Hippo, the cathedrals of the great St. Cyprian and of St. Augustine; such is the proof drawn from the ruins of Smyrna and of Ephesus, the churches of St. Polycarp, and of the beloved disciple, St. John; such is the burden of the silent eloquence of the broken arches, the crumbling sculpture, the fallen pillars that dot the hillsides and vales of Asia Minor, of Arabia, of Syria and of the north of Africa. They tell us of the old Catholic belief ages before those countries were conquered by the Mahomedans; all proclaim in silent, mournful language, the belief of the people who erected them, of Jesus on the altar, our unchanging faith.

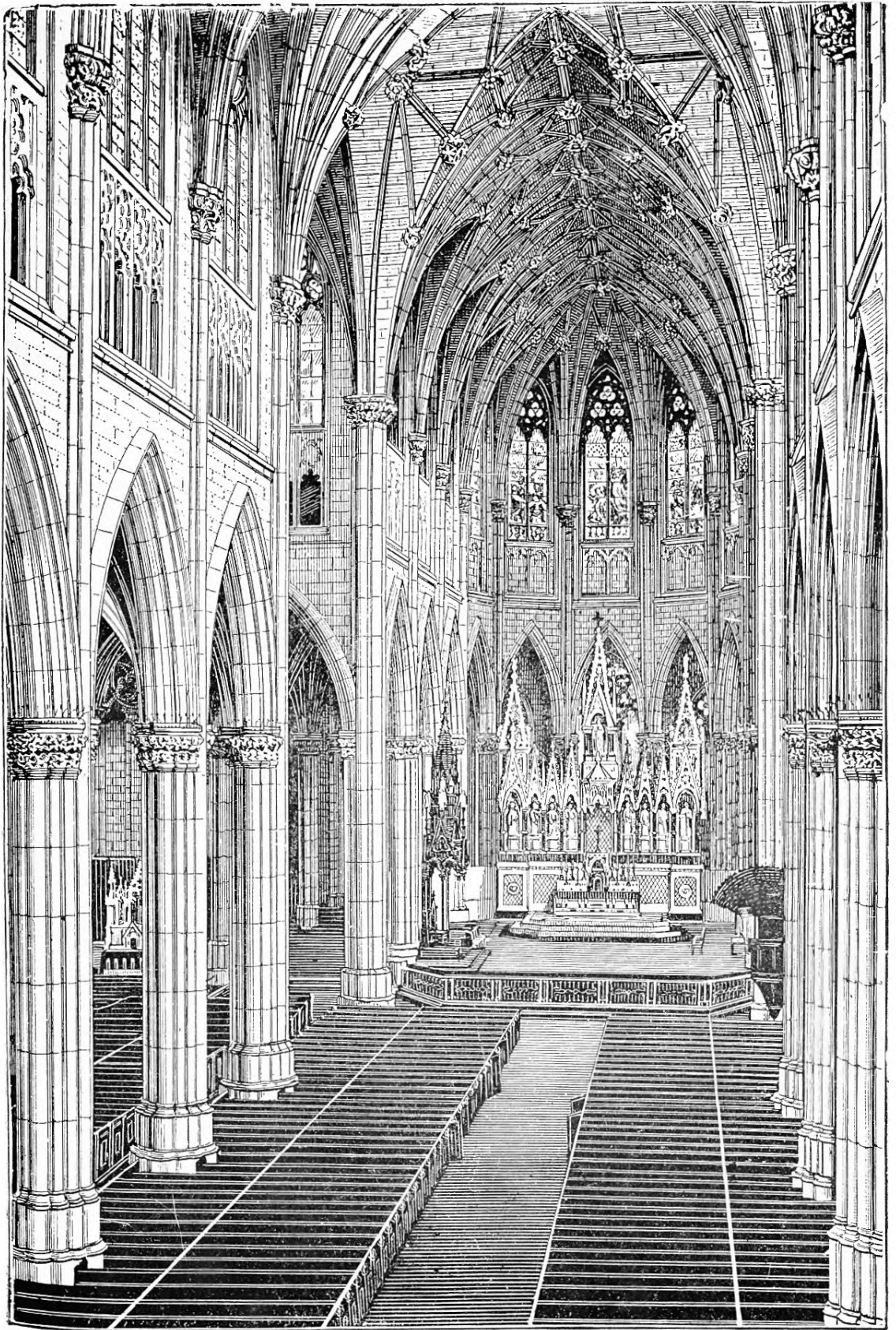
But you say that the time and the age of building cathedrals has gone and is past! Go to South America; behold the cathedrals of Caracas, of Quito, of Mexico, go to Philadelphia, and to Boston; go, stand on Fifth Avenue in New York, behold the new cathedral raised by our people, built by our first Cardinal, built in our generation. Study

¹ Father Lucks' sermon, "The Church, the Mother and the Insp. of Art."

its beauties, its grace, its symmetry, its proportions. Enter in, see its pillars, its altars, its shrines, its grand centre altar, and say no more the age of building cathedrals and of churches is past, or the Church is on the decline. How men try to find excuses, how they try to prove her wrong, how they speak of the Middle Ages as ages of darkness, how they like to ridicule the clergy; but let them go to the church. Enter in, reader; study its beauties in the dim religious light; look around and see those outlines of symmetry, that harmony, that regularity. They are silent things, yet they speak a powerful speech that pierces the heart. They are made according to the line of beauty, inspired by the Church. They tell of things divine; they teach of things of heaven, of God's unity, of His divinity, of the Trinity, of the Three in One, of the incarnation, of the union of God and man in Jesus Christ, of Mary immaculate, of the life of the Saviour, of his works and his miracles, of the dying Son of God, of His resurrection, of His ascension into heaven, of gospel scenes and incidents. Thus the pictorial windows speak to the heart; the very light is loaded with religion. Such is the mute eloquence of the windows. Is not this divine, is not this heavenly, is not this religion elevating; raising us up by the noble sense of the beautiful to a knowledge of the uncreated beautiful awaiting us in heaven? Behold around you the statues. Angelic forms look upon us; patriarchs and prophets are before us; the saints and the virgins are around us; they tell us their lives by their images; their history comes to our minds by one look; they are the sculptures of the martyrs; they are not the nude female images of the ancient Greek and Roman sculptures. Christian modesty has covered their forms, and holiness and purity shine out from every outline. Such is the lesson of the images and of the sculptures. And the music, those grand strains, so soul-inspiring, raising the heart, piercing to our inmost soul, moving our very nature, filling us sometimes with sadness and sorrow, as in the services for the dead, and with fear for our death and judgment, as in the solemn cadence of the Requiem; filling us with gladness, as in the joyful music of the resurrection, and in the midnight mass of Christmas. Such is the ornamentation of the churches. The mind of man was never devoted



THE CATHEDRAL, NEW YORK.



CATHEDRAL NEW YORK.

to a nobler or a grander object, cultivating the sense of the beautiful in man, and that to raise his mind to the uncreated beauty in heaven, to lift his soul to God.

Do you see those ceremonies—they are singular. That is not a stage where actors play false parts; that sanctuary is where the grandest rites and ceremonies take place, figured first in the temple of Solomon and the tabernacle of Moses. There the reality takes place. Thus nearly everything in our churches comes from the old law, comes from the tabernacle and from the temple. Thus the Jewish people were chosen by God to receive the truth from heaven, and to guard the things revealed, till, in the fulness of time, the desired of the everlasting hills, the Saviour came. And when he had gone up into heaven, when the Apostles went forth to found churches in every part of the world, they took the model of these buildings from the temple, for the tabernacle and the temple were the pictures of our Churches.

And in times of persecution, when all the powers of Rome were brought to bear against the Church to crush her out of existence, the Christians fled to the catacombs. There in these dark places, in the depths of the earth, the early saints and martyrs lived—there they held their services—they lighted up these dark caverns and deep recesses with candles and tapers, and the bowels of the earth resounded with virgin's song and martyr's voice in praises of the living God. There, during those ten frightful persecutions that swept from earth the fairest members of the human race, when to say you were a Catholic was to be worse than to be a murderer, to have a price put on your head, and to be hunted like a wild beast, the catacombs under Rome were lighted up and used for the services of the Church. At length truth prevailed. The power of God overcame the works of darkness. Constantine declared the freedom of worship,¹ and the Catholic Church came forth into daylight. But in remembrance of those times, those days of martyrs and of heroes, the Church has always preserved the candles and the lights. These were but the beginnings of the ceremonies, and as she does not change, but in doctrine and in rites she always remains the same, our services are now the same as in the times of the catacombs. Those candles, then, those lights, those

¹ *Petit Rational de Perin*, p. 5.

tapers remind us of the persecutions of the martyrs, of the virgins, and of the great saints ; of the times of Nero and of Domitian, of Trajan and of Maximianus, of Dioclesian and of the other persecutors of the Christians in the times of pagan Rome. Thus all things in the Church tell us of her antiquity, and how the world has changed since she was instituted by our Lord. The vestments, the rites, the ceremonies are like nothing we have at present ; the robes of the clergy, the dress of the altar boys, the language, the style of the priest's singing, his genuflections, his bending of the head and body, his dress and manners appear so quaint, and so peculiar,—like nothing we have. They are the customs and ways of long past ages ; they tell us more eloquently than words of the antiquity and the age of the Church, of the times of the Romans and the Greeks, of the times of the Apostles and of Christ. They recall to us somewhat the manners and dress of the eastern nations—of Palestine and Syria, teaching that there our Church began, that we came from that country and go back to olden times. For the long gown called the cassock, that covers the priest to his feet, is the garment of the Greeks and Romans,¹ like the garments worn to-day by the men of the deserts of Africa and of Arabia. The white gown is like the clothing of the Arabians ; the cord around his waist is the girdle of the Jews and the prophets of the Old Law ; the maniple on his left arm is the handkerchief of the ancients ; the garment of silk and gold around his neck, is the remains of the ancient pluvial ; over all that the beautiful vestment, the chausable, is the remains of the toga of the Romans. The tunic of the subdeacon is like the clothing of the people of both sexes of ancient Rome ; the dalmatic of the deacon is the dress of the people of Dalmatia. The purple of the Bishop, the purple of the senators of Rome, and the purple and gold of the ancient kings, the red of the cardinal, the gorgeous robes of the emperors, while the white garment of the Pope found its type in the garments of Aaron, the High Priest of the Lord of Hosts. We change not ; we hold to our ancient form and ceremonies. The Church will never change. And why ? To tell all men, by these ancient customs, and olden forms, and quaint rites, that we never changed in anything since the times of the

¹ La Liturgie Expliqué. par M. l'Ab. Massard.

first Christians, of Apostles and of Christ. Men tell us, your Church has changed, your religion is not the religion of the Apostles and of the first ages, you have not the same belief as they in ancient times; you have all changed. But do you hear that Latin—that language of the Roman Empire? Do you see those garments of the clergy, observe those ceremonies, that music, those genuflections, those quaint and ancient rites, those peculiar forms, all so ancient, so peculiar, so different from the ways and the manners of the present day? They are the things of the ancient world, the manners and the customs of the east, the peculiarities of the people of ancient Rome and of Palestine, telling all men that we originated in olden times, throwing back in the face of men the lie that we have changed, holding with wonderful tenacity to these rites, to tell the world how much stronger we hold the doctrine of God that we received from our Lord on the earth, teaching mankind in the silent but powerful eloquence of symbols and of imagery, that we are the same as in the times of Apostles and the same as Christ made His Church and sent her forth to civilize, christianize, and save the human race.

And looking back over the history of the human race we see two great systems of ceremonies, grand and majestic: the one of the Jewish tabernacle, the other of the Catholic Church; the one foretelling His coming, the other telling that He came; one prefiguring His death, the other figuring His death. The ceremonies of the tabernacle kept before the minds of the Israelites the coming and death of Christ; the ceremonies of the church keep before the minds of the Christians His coming and His death. The rites and ceremonies of the tabernacle were made by Moses, by command of God; the rites and ceremonies of the Church were made by the Apostles, by command of Christ. Thus in the centre of the grandest and most sublime rites earth ever witnessed stands Christ the God-Man, the greatest personage ever walked this earth. These rites are like shadowy forms before Him, telling the Jews He was to come, whilst they testify to us He came. They all point to that greatest act of God—His death upon the cross for the redemption of the human race.

Thus in the beginning, when with a mighty hand the

Lord led the children of Israel out of Egypt and out of the house of bondage, when they had seen His wonders and His mighty power, when their leader, Moses, went up the mountain, and for forty days walked with God, the people had no rites or ceremonies ; they fell into idolatry ; they made a golden calf and adored it, showing how necessary it is for man to see his religion in signs and figures, in rites and ceremonies. And when their lawgiver, Moses, came down the mount, by command of God he made them ceremonies, rites, and religious forms and observances¹ filled with meanings, loaded with truth, signifying their religion, foretelling the Saviour, prefiguring the ceremonies of the Church of God. Thus you see our rites and ceremonies came from God in the rites and ceremonies of the tabernacle of Moses.

And this is written deep in the nature of man. We must have sensible signs and figures, for we are partly spiritual and partly corporal—spiritual in our souls, corporal in our bodies. And the truths of religion are spiritual, and the rites and ceremonies are corporal ; yet as the soul is contained in the body, so the truths of religion are contained in the rites and ceremonies of the Church. And this is seen in everyday life. Business, law, contracts, agreements, in fact all things among men, are carried out according to forms, and signs and ceremonies are everywhere around us. Thus our nature requires it ; thus religion requires rites and ceremonies ; and show me a religion without rites and ceremonies, and I will show you a people drifting rapidly toward infidelity and the denial of all religion.

¹ St. Thomas 1. 2 q. 98, Art 2.

CHAPTER II.

REASONS FOR THE CHURCH AND ITS PARTS.

THE Church, spread throughout the world, has her doctrines which she received from Christ and the Apostles, and she engraves these on her buildings, and tells them in her ceremonies, that by forms, and shapes, and rites, we might learn truth and things that are spiritual by things that are sensible. The Church then is of two kinds, one the material church, the building wherein the services are said, the other the spiritual Church, all the faithful united by the pastors to one head on earth, the Pope, and through him to the head of all in heaven, Jesus Christ; "God who maketh men of one manner to dwell in a house."¹ As the natural house is made of many pieces and parts and materials, thus the spiritual Church scattered through the world, is made of many peoples of many nations. Church in Greek means to call together, for she calls all nations, all men into her fold. Church then signifies more the spiritual, "the mountain of the Lord elevated on the top of mountains,"² than the material building, as men are called together, not stones or wood. Again the word catholic, as rendered in the ancient Greek, means universal, as it was at all times spread throughout the world, and as it teaches all truths and always the same; the same now as in the times of the Apostles, and because all believing in God and worshipping Him in the right way, are of the church, gathered in from all nations and all tongues³ and because in it are all the doctrines and things taught by Christ and the Apostles.

The Church of the Old Law, established by command of God, was called the Synagogue, from the Greek word that means to gather together, like a flock of animals, be-

¹ Psalm LXVII. 7.

² Isaias ii. 2.

³ Isaias li. 2.

cause the Jews were a beastly people; "the Jews, because they were carnal, were said to be gathered together like a flock of beasts; the christians, because they are spiritual, are said to be called like creatures endowed with reason."¹ The word church has many meanings. Sometimes it means the union of the godly; "let his praise be in the church of the saints;"² sometimes the gathering of the wicked; "I have hated the assembly of the wicked."³

The Church is made up of all men serving God in a true manner. It is formed of the Christians on earth, of the souls in purgatory, and of the blessed in heaven. Divided thus in three parts, the Church on earth is the fighting Church, fighting against the enemies of salvation; the Church in purgatory is the suffering Church, suffering the pains or that fire that purifies them before they see God; the Church in heaven is the rejoicing Church, rejoicing with God the Saviour.⁴ But these are not three churches, but one and the same; for by the sweet doctrine of the communion of saints, we are all united in this world and in the other, so that death does not part us. Here on earth the Church is composed of those who believe in the teachings of God; hence it is called the Church of God. In the words of an ancient writer, "It is the glorious city of God, living by faith,⁵ founded on the unchangeableness of the eternal truths, now waiting through patience⁶ till justice be changed into judgment."⁷ This city of God, this Church,⁸ has within her motherly bosom all holy ones who lived from the beginning of the world up to our time; before Christ they were saved "by belief in a Redeemer to come, and by keeping the commandments;"⁹ since His going up to heaven they have been saved by living within the church He founded, and hearing His teachings, and by receiving her sacraments.

And that Church he made on earth, his "kingdom on earth," is like a society. A society is a union of many tending toward the same end;¹⁰ for example, a nation, a government, is a society, as with united strength they all

¹ S. Aug. Coment. in Epistolam ad Romanos.

² Psalm CXLIX. 1. ³ Psalm XXV. 5.

⁴ Schoupe Theo. Dogm. Tract de Const. Eccl. ⁵ St. Aug. de Civit Dei, Praef.

⁶ Ad. Rom. viii. v. 25. ⁷ St. Aug. De Civitate Dei Praefacio.

⁸ St. Aug. De Civitate Dei, passim. ⁹ Butler's Catechism.

¹⁰ Schoup. Dog. Theo. De Const. Eccl.

help each other for mutual benefit. But their object is happiness in this world, while that of the Church is not of this earth, for His "kingdom is not of this world,"¹ but for the world to come. For this the Church was made as a society, formed by Christ that he might till the end of the world lead all faithful believers to the happiness of heaven.²

The Church is called by many names in the Bible, and by the ancient Fathers. Sometimes it is called Jerusalem, for as the word Jerusalem in Hebrew signifies a vision of peace, so the Church is the beginning of the vision of peace in our future home beyond the skies. Sometimes it is called the celestial Jerusalem, coming down from heaven,³ because it comes from heaven to earth filled with celestial doctrines of heavenly things. Sometimes it is called the house of God, for it is the house of the Son of God, "whose delights were to be with the children of men."⁴ Sometimes it is called the Basilica, as in Rome, that is a royal house, for the basilicas of ancient Rome were halls of justice, where judgment was given to the people.⁵ Here in the church the justice of God is preached to the people, and the sacraments that make us just are given. Sometimes it is called a royal house, for the King of kings inhabits it and makes of the altar his throne. Sometimes it is called a temple,⁶ that is, in ancient language, having a wide and extensive roof, and truly it has a large and spreading roof, like the branches of the mustard seed; it covers all the earth, and shelters all people. Sometimes it is called a tabernacle,⁷ that is, made of tents, put up in a hurry, to shelter from the weather. It shelters us from the storms of error, and we are travellers on the earth. Sometimes it is called a house of prayer,⁸ for there we pray and send up our desires toward heaven. Sometimes it is called the Spouse of Christ,⁹ for it came out of His side by the waters of baptism and the blood of redemption when asleep in death on the cross.¹⁰ Such, then, are some of the beautiful names of the Church, the spouse of Christ, the virgin wedded to the perfect man, Jesus—more perfect

¹ John, xviii. 36.

² Craisson *Elementa Juris*, Can. Lib. 1.

³ Apoc. xxi. 2.

⁴ Prov. viii. 31.

⁵ *Petit Rational* par Perin, p. 5.

⁶ S. Aug. *Enatatio* in Psalm CXXXI. 3. ⁷ St. Aug. in *Epist. Joan*, at Parth. T II 3.

⁸ Math. xxi 13.

⁹ S. Aug. *De Baptis. Con. Donat* lvii. 99.

¹⁰ S. Chrysostome, *Lectio IV.* in *Festo Pretio Sang. D. N. J.* in *Brev.*

and more faithful than Eve, the immaculate and virgin spouse of Adam, as she came forth from the side of our sleeping father.

She is the spouse of Christ, then, for "he that hath the bride is the bridegroom."¹ Again she is our Mother, as daily she brings forth her children by the waters of baptism, for thus they are born again of water and of the Holy Ghost.² Again, she is the daughter, for "instead of thy fathers, sons are born to thee, thou shalt make them kings over all the earth."³ Again she is a mountain, for "in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and shall be exalted above the hills, and all nations shall flow unto it."⁴ Again, she is a city on a mountain, "for a city that is set on a mountain cannot be hid."⁵ Again, she is the city, the holy Jerusalem coming down out of heaven, "from God, prepared as the bride adorned for her husband,"⁶ the Church prepared to be the bride of the Lamb without spot, and He shall dwell in her, for: "Behold the tabernacle of God with men, and he will dwell with them, and they will be his people, and God himself with them shall be their God."⁷ Such, then, are some of the descriptions of the Church and figures in the scripture as explained by the Fathers, instructed by apostolic men.

The Jewish law and the ceremonies of the temple and the tabernacle were figures of things in the Church, for "these things were done in a figure of us."⁸

The Church then is the reality, and contains within her all once in the Jewish law, and more, that is, all that Christ taught the Apostles. God told Moses and he made a tabernacle⁹ and divided it into three parts, the Vestibule, the Holies, and the Holy of Holies. The Vestibule where the people stood, the Holies where the priests ministered, and the Holy of Holies where the High Priest entered once each year. And when the tabernacle had grown old, and when through the lapse of ages its beauties had grown dim, God commanded Solomon¹⁰ to build his temple. From both, from Moses' tabernacle and from Solomon's temple, our churches take their forms and shapes.¹¹ The Vestibule tells of

¹ John iii. 29.

² Matt. v. 14.

³ Exod. xxvi.

⁴ John iii. 5.

⁵ Apoc. xxi. 2.

⁶ II. Kings, vii. 13.

⁷ Psalms XLIV. 17.

⁸ Apoc. xxi. 3.

⁹ I Cor. x. 6.

¹⁰ I Cor. x. 6.

¹¹ Petit Rational par Perin, p. 4.

pagan nations not called to the faith ; the nave, the part where the people pray and assist, represents the *Holies* of the tabernacle; and the sanctuary, where the clergy assist, minister and sacrifice, represents the *Holy of Holies*.

The Tabernacle, because it was made during the journeyings of the desert, was a type of this world,¹ for "the world passeth away and the concupiscence thereof."² It was covered with linen colored white, violet, purple and scarlet,³ because the world is adorned with three kinds of living creatures, the vegetables, the animals, and man. God was in the tabernacle colored in this way. God is in the world colored in the red blood of Christ. Again, the Tabernacle was a type of the Church on earth, that is not our home, "for we have not here a permanent city—but we seek one to come."⁴ Like the Israelites, we are travelling toward our promised land, heaven. Thus the Church is called a tabernacle. A tabernacle is a tent. Those who go to war live in tents. We are at war, we are fighting, we are the church militant on earth; therefore the church is appropriately called a tabernacle. God was in the tabernacle. God is in the church, on the altar. That part of the Tabernacle in which the people entered was a figure of the active life. That part of the Tabernacle in which the Levites ministered, represented the contemplative life, that is, the people entirely devoted to God's service, as the clergy and the religious orders. The Tabernacle was changed into the temple. From this life we will be taken up into the "temple not made with hands."⁵ Such are the symbolic things seen by the fathers.⁶ Thus the church is built. Its foundations are laid deep. "The house of God is well founded on a firm rock,"⁷ "and the rock was Christ."⁸ When the church is built, the bishop, or a priest, by his permission, sprinkles the whole church with holy water in order to destroy all diabolic works and drive away the powers of darkness. It should be built such that the altar is in the east end; thus the people looking to it look towards the east, and Paradise was in the east, to that we are looking; and because the Church is looking for the coming of the Son of

¹ Petit Rational, par. Perin p. 6.

² Heb. xiii. 14. ³ Acts, xvii. 24.

⁴ Breviar. Rom. In Dedica. Eccl.v.

⁵ I. John, ii. 17.

⁶ Exod. xxvi. 1.

⁷ Petit Rational, par Perin, p. 6.

⁸ I. Cor. x. 4.

God, who on the last day will come "in the east with great power and majesty," and if "Jerusalem which is built as a city, which is compact together," like the ancient tabernacle, how much more should the Church, the true Jerusalem, be beautifully built; "the house of the Lord,"¹ whose "foundations are in the holy mountains;"² that is, the foundations of the Church are the "Apostles and the prophets,"³ that like mountains tower toward heaven above all men. And if the "Lord loveth the gates of Sion above the tabernacle of Jacob,"⁴ it is because God loves the prophets and the apostles, founders of the Church, more than the sons of Jacob, founders of the Synagogue. For that heavenly Jerusalem was seen by St. John, coming down from heaven, having "twelve foundations, and in them the twelve names of the twelve apostles of the Lamb."⁵

Thus the material church, the building, by its form and by its parts, tells us of the Church formed of all nations from the four quarters of the world, coming to make up the church God built upon the Apostles as its foundation;⁶ all destined to make that other more perfect Church, praising God in heaven, of which the building is but a figure.

And when the Jews, building again the walls of Jerusalem after the captivity, as foretold by the prophet,⁷ being attacked by their enemies, with one hand they worked, and with the other they held their swords and fought,⁸ thus should our lives be in building up the house of God on earth, in preparing ourselves to be parts of the true Jerusalem in heaven; we must fight against temptation, against bad men, and against the attacks of the enemies of our salvation. Hence in building up our spiritual sanctification, we must hold in our hands our arms; that is, we must "put on the armor of God;"⁹ "having for our girdle truth, our breast-plate justice, our shield faith, our sword the word of God."¹⁰ Thus to the end of our lives must we fight, and in our last moments may the priest of God be with us, having the power of Jesus, whose vicar he is, that he may fortify us with the holy sacraments and teach us how to die.

¹ Psalm CXXI. 3.

² Ephes. ii. v. 20.

³ Petit Rational par Perin.

⁴ Ephes. vi. 11

⁵ 1. Tim. iii. 15

⁶ Psalm LXXXVI. 2.

⁷ Daniel, ix. 25.

⁸ Ephes. vi. 14, 15, 16.

⁹ Psalm LXXXVI. 1.

¹⁰ Apoc. xxi. 14.

¹¹ II Esdras iv. 17.

God speaking to Moses in the desert, told him of what to make the tabernacle. "Speak to the children of Israel, that they bring the first fruits to me ;" "The first fruits," that is, whatever is precious among the people, showing us how we should love our Lord and his Church, and how liberal we should be in offering precious things to build our churches. Moses "took gold, silver, brass, violet, purple, scarlet twice dyed," that is to make the color lasting, "fine linen" that is a kind of Egyptian linen of the finest quality ; "goat's hair, and ram's skin dyed red ;" the Parthians found out the way of coloring skins, "violet skins, and setim wood ;" setim is the name of a mountain on which a very light wood grew, which neither rots or burns ; "oil to make lights, spices, incense, precious stones, and they shall make me a sanctuary, and I will dwell in the midst of them ; according to all the likeness of the tabernacle which I will show thee." Such was the order of God to make a tabernacle.

That tabernacle was divided into three parts. In the east the porch, in the middle the Holies, in the west the Holy of Holies. That one tabernacle of God and that one people of Israel, signified one Church, the Catholic, one people, the Catholics. The Holy of Holies told of that higher and spiritual world heaven which we see not, and for that reason it was shut off by a veil. The Holies told of the Christian Church and her great doctrines, and for that reason the priests ministered in the Holies, for the clergy only know the mysteries of God, "to you it is given to know the mysteries of God, but to them only dimly." The porch told of the people, for there they worshipped, while the priests entered into the Holies, a figure of the priests now worshipping in the sanctuary, while the people are in the body of the church. The Holy of Holies was separated from the Holies by a veil, to tell the people that heaven was shut against them ; the High Priest entering once each year behind that veil told in figurative meaning of the great High Priest Jesus entering heaven at his ascension. And when the people came to offer sacrifice they gave it to the priest of the tabernacle and it was offered by his hands, to tell all future generations that not the people but the priest must offer sacrifice.

That Holy of Holies was toward the west, for the altars in

¹ Exod. xxv. 2.

² Exod. xxv. 3. 4. 5.

³ Exod. xxv. 1 to 9.

⁴ Matt. xiii. 14.

the pagan temples were toward the east. In it were the Ark of the Covenant, a picture of the tabernacle on our altars. It had the cup of manna, a figure of the Eucharist in the Ciborium; Aaron's rod, a figure of the priestly power, for as only Aaron's sons could minister at the altar of God in the Old Law, so only those who are Apostles' sons can serve our altars; that is, those who descend from the Apostles by the spiritual generation of ordination, as Aaron's sons descended from him by natural generation. The tables of stone having the Ten Commandments, told of the power of the priesthood to teach the people the law of God. On the side of the Ark was the book of the law, foretelling the Mass-book on the side of our altar. The seven-branched candle-stick lighted up the Holies, prefiguring the lights we have upon our altars. On either side of the mercy-seat bent the images of the Seraphim in silent awe and adoration, telling of the images we now have on our altars, in our Church. The mercy-seat, or propitiatory, signified our Lord, for "he is the propitiation for our sins"¹ and with reason did the Cherubims bow toward the mercy-seat, for "all the angels of God adore him."² He was represented by the ark, for as the ark was made of setim wood, which would not rot, thus his body was made of purest blood from the body of the Virgin. That Ark was covered with gold, for the Saviour was filled with grace and truth, signified by gold. Within was a golden urn; in that body of Christ was a perfect soul; that urn was filled with manna, that soul was filled with holiness and sanctity. Aaron's rod was in the ark, that is the sacerdotal power forever—the priestly power, for he was a priest forever. There were the tables of the law made by Moses the lawgiver, because Christ is the great lawgiver. The candlesticks lighted up the tabernacle, for Christ is 'the true light of the world, which enlighteneth every man that cometh into the world.'³ The bread upon the table told us of Christ the "living bread."⁴

Again these foretold and prefigured things that would come in the fulness of time, when God would found a Church. The lamp with its seven branches told of the seven gifts of the Holy Spirit poured out upon the world, of wisdom, fortitude, knowledge, piety, counsel, understanding, and the fear of the Lord.⁵ That light in the Holies was a figure of the lights

¹ 1 John ii. 2.

² Heb. i. 6.

³ John vi. 41.

⁴ Isaias, xii. 2.

upon the altar, of the candles used in the service of the Church; the rod of Aaron that blossomed, the root of Jesse, the Virgin who brought forth the Lord; the altar of incense, the prayers of the Church and of the faithful ascending ever up before the throne of grace; the High-Priest, the Bishop; the priests, the priests of the New Law; the levites, the inferior clergy; the Holy of Holies, the sanctuary; the Holies, the nave where are the people; the Ark of the Covenant, the altar; the Cherubims, the images and the statues; the golden vase in the Ark, the Ciborium; and the manna the Holy Eucharist.¹

The tabernacle itself was made of boards raised on end, covered with curtains; white, violet, purple and scarlet twice dyed. These curtains covered only the sides of the tabernacle. The roof was protected with rams'-skins dyed, over that a curtain of violet-colored skins, and then a third of goats' hair descending to the ground, hiding the boards. That tabernacle was full of mystic meaning. The boards that built the tabernacle signified the faithful of Christ who build the Church. Those boards were covered with veils, dyed in four colors, for Christ's people are ornamented with four principal virtues: white, purity of the flesh; purple, passions subject to reason, violet twice dyed, their hearts filled with love of God and of neighbor. The covering of the roof told of the teachers and great saints of God, whose example we must follow in the Church; violet, heavenly teachings; red, their promptness to suffer martyrdom; the goats' hair, their patience in the trials and afflictions of this life.²

In the Old Law were seven feasts ordained by God.³ There was the continual feast, the never ceasing solemnity, in which the victims were immolated morning and evening in the sacrifices; it was the continual sacrifice, and by this was worship paid to God for his goodness, daily and nightly showered down upon his people; there was the feast of the Sabbath, the rest of Saturday, every Sabbath for the perpetual holocaust,⁴ to remind the people of their creation, and of the rest of God on the seventh day; there was the feast of the new moon, to recall his providence guiding all, and this was celebrated in the beginning of the new moon, not in the full, to prevent idolatry, as the pagans adored the moon when full.

¹ St. Thomas Sum. Theo. i. 2, Qu., cii. Art. iv.

² St. Thomas Ibidem ad 8.

³ Numbers, xxviii. xxix.

⁴ Deut. v. 12.

These feasts were celebrated frequently; they were in memory of things to all nations and to all peoples. The following feasts were for the benefits conferred especially on the Jewish people. They had the feast of the Phase the fourteenth of the first month, for a remembrance of their deliverance from Egypt; they had the feast of Pentecost, to commemorate the giving of the law on Mount Sinai; they had the feast of the Trumpets, in memory of the finding of the ram offered in place of Isaac; they had the feast of Expiation as a memorial of the forgiveness of the sin of adoring the golden calf made by Aaron; and lastly, they had the feast of the Tabernacles, for the guidance and protection of God during their journeys in the desert whilst they lived in tents. There were figurative meanings in all these. The perpetual sacrifice told of the sacrifice of the Mass, "Christ yesterday and to-day: and the same forever;"¹ by the Sabbath was prefigured the spiritual rest; "there remaineth, therefore, a day of rest for the people of God;"² the feast of the new moon, the illumination of the primitive church by the preaching and miracles of Christ; the feast of Pentecost, the descent of the Holy Spirit upon the Apostles; the solemnity of the feast of the Trumpets, the preaching of the Apostles; of the Tabernacles, their journeys in various parts of the world. And these feasts were held each year, for they were to increase day by day in virtue. For; "blessed is the man whose help is from thee; in his heart he hath disposed to ascend by steps in the vale of tears * * * for the lawgiver shall give a blessing, they shall go on from virtue to virtue."³ All these festivities were that they might become more and more holy before God, and figure the feasts instituted by the Church.

Such was the origin of our Church. God Himself gave the model; God Himself laid down the plan; God Himself was the architect, in telling Moses how to form its model, the tabernacle. And all these ceremonies, and all these rites, and all these grand sacrifices and religious rites of the Old Law were figures of the rites and ceremonies in our church. There was one nation chosen, for there is but one Church. There were twelve fathers of twelve tribes, for there were twelve apostles. There were twelve minor prophets in the

¹ Heb. xiii. 8.² Heb. iv. 9.³ Psalm LXXXIII. 6, 7, 8.

Old Law, for there were twelve apostles in the new. Thus "all these things happened to them in figure."¹

Again the Church is sometimes likened to a human body. The sanctuary is the head, the transept on either side like the shoulders and arms, the nave going down to the door, the body. The sacrifice of the altar like the sacrifice of a pure heart. Again, says another author,² the Church is divided into three parts representing the three kinds of people making up the Church throughout the world. the virgins, the single who are good, and the married. The place near the altar, small, represents the virgins, small in number; the sanctuary, larger, tells us of the holy ones not virgins but living chaste single lives; the body of the Church tells us of the greater number married, and called to be married. Those who are married, and obey God's laws are holy, those who live chaste, single lives are holier still, like the sanctuary; but the virgin's place is near to the altar, which is Christ; "they are virgins; these follow him whither he goeth."³ Such are the three grades of Christians in the Church.⁴ The married life is a holy state, but they will have "tribulation of the flesh;"⁵ the chaste life is more perfect and more holy, for those who are thus live as St. Paul himself recommends; but the more perfect is the virgin, for that the Son of God came of a virgin father in heaven, and of a virgin mother on earth, and he remained himself a virgin to tell us how he loved virginity.

The steeple pointing up toward heaven says to all, there is your home; on its top the cross tells us that the cross is the crown, and that there is no glory like that of the cross; it is the standard of the Christians; "the sign of the Son of Man,"⁶ the instrument of redemption. The signs and the ideas of other religions may change, they may hate the cross and banish it from the houses of worship, but it has been from the beginning of the Church the sign of salvation, and from the time of Constantine the glory of Christendom. In the tower is the bell whose sound is like the preacher's voice, telling the people of passing time, telling us that we are all going toward eternity, from whence we will never more return

¹ I. Cor. x. 11.

² Richard de S. Victor.

³ Apoc. xiv. 4.

⁴ S. Aug. De Civit. Dei, L. I. Cap. xxvii.

⁵ I. Cor. vii. 28.

⁶ S. Math. xxiv. 30.

to take our place again upon the earth. Again the bell of brass is like the silver trumpets of the ancient Jewish rite, to call the people to their prayers, and to the services of the Church.¹ Made first in Nola, a city of Campania, bells were called *campanæ* in ancient times. As all things used in the service of the church are blessed, so also the bells are blessed, sprinkled with holy water, and anointed with oil, that the Lord may give their sound a power and a virtue to excite all within hearing to come to church. As the soldiers on the campaign have their bugles to call their comrades to the ranks, so the Church uses the bells to call the people to her services. The bells are rung in the morning, at noon, and at night; these are the Angelus bells. And what is the Angelus? It is the Angelic salutation, the announcement of the mystery of the Incarnation by an Angel to Mary, the mother of our Lord,² and by the sound of the bells three times a day we are reminded of our redemption, that began by the angel addressing Mary. How beautiful and how sweet is the sound of the bell. "How often in the calm of night the toll of the bell rung to tell of a dying Christian has appeared like the light pulsations of a dying heart to a sinner. How often has it penetrated even to the ear of the atheist on the point of writing that blasphemy, there is no God. The pen drops from his hand, he hears with terror the toll for the dying that seems to say to him, Is that so, there is no God? What a strange religion, that the sound of a magic bell can change pleasure into pain, frighten the atheist, and strike the dagger from the hand of the assassin! On Sundays and holidays, who has not heard the sound of the church bells wafted over hill and vale, calling people to church. Leaning against a tree we often listened to its sweetness. Each vibration of the metal recalls to us the innocence of rural life, the calm of solitude, the charm of religion, and the sweet melancholy of our first infant days. Oh, what heart is so hardened that does not rejoice at the sound of the bells of his native village, those bells that trembled with joy at his birth, announcing his coming into the world, marking the first beat of his heart, publishing the holy joy of his father, the more ineffable joys and pains of his mother? All come back to us at the sound of the bell of our native village, religion,

¹ Petit Rational par Perin, p. 9.

² Luke, i. 26 to 38.

family, country, the cradle and the tomb, the past and the future.”¹ Such are some of the poetic expressions of the gifted son of France defending our holy religion.

The bell is like the preacher, but the preacher without learning and piety is like the bell without its clapper. In the words of Gregory the Great, “The priest if he knows not the science of preaching is a mute herald, he is even a mute dog, not able to bark.” If he does not give good example and live up to what he preaches, he is “as the sounding brass or the tinkling cymbal ;”² and in the words of the Holy Ghost has become a castaway ; for “to the sinner God hath said : Why dost thou declare my justices and take my covenant in thy mouth !”³ Words move, but example draws with irresistible force. But, reader, look to the doctrine, and not to the example, and if you see others do bad do not follow their example ; the Church does not teach them to do evil but to do good.

The sound of a bell is a sound of joy. It is rung at the beginning of the services to note with what joy we should hasten to attend the Divine Offices of the Church. It is rung at the sanctus to tell us of the joy of the people of Jerusalem decorating the road with palms and vestments, and singing : “Hosanna to the Son of David.”⁴ It is rung at the sanctus, that is at the coming of the three times holy Lord, who is going to come to us at the consecration. It is rung at the elevation to tell us with what joy we should bow down our heads and hearts at the Son of God present on the altar. No bell is heard from Thursday morning in holy week till the Gloria in the Mass on Easter Saturday, because then the Church is mourning for the death of the Son of God. The bell is rung at the Gloria, because we anticipate the rising of Jesus from the dead.

Thus on the borders of Aaron’s robe were little bells, telling the people of the coming of the priest of the Most High.⁵ In the Church the bells are rung to call the people to the services, like in the old tabernacle and temple they were called by the sound of the trumpets.

But the church may be made of different kinds of architecture. It may be of many plans, yet the general form is always

¹ Chateaubriand’s *Genius of Christianity*, Book IV., Chap. I.

² I. Cor. xiii. 1.

³ Psalm XLIX. 16.

⁴ Math. xxi. 9.

⁵ Exod. xxviii. 33.

given, the porch, the nave and the sanctuary, for it comes from its model, the tabernacle and the temple. Those ceremonies, those rites, those customs of the Old Law, were but figures of the things taking place in the Church.

At the door of the tabernacle was a laver of water wherein the priests washed ;¹ at the door of the temple of Solomon was a brazen urn² filled with water, where the priests bathed to purify themselves for the ministry. They were figures of baptism. They were placed by command of God. And on entering the church you see water ; it is a continuation of that ancient custom among the Jews. That water is placed at the entrance of the church to remind us of baptism and how we were washed from sin at the moment the water touched us, "and that we were born again of water and of the Holy Ghost."³ We take the water to put on our foreheads, for there it washed us when we were baptized ; we put it on the forehead, for that is the noblest part of man ; within that forehead is the brain, the instrument of the imagination in thought, and by that putting on of water we signify that all unholy thoughts are to be driven far from our minds in the church ; by that water we are reminded of the promises we made at our baptism, to renounce the devil with all his works, and all his pomps ; by the sign of washing ourselves with water we wash our souls with sorrow, for all the sins we committed since last we entered the church, and that sorrow, sincere and lowly for past sins with taking the water wipes out little sins that we call venial. We make the sign of the cross. By that we signify that we bear the cross on our bodies, like St. Paul says: "For I bear the marks of the Lord Jesus in my body."⁴ Thus we as it were bear the cross on our bodies, not the visible marks of the wounds made by the nails and the spear, as on the bodies of St. Paul, St. Francis of Assisi, and many other saints, but by frequently making the sign of the cross on us we say that we are Christians, that is followers of Christ carrying our cross. Putting our fingers in that water, blessed and sanctified by the prayers of God's ministers, first we put our hand and touch our foreheads. There is the dwelling of knowledge. We touch the forehead first because we must first have a knowledge of God ; then our breast, because after knowing God we must love him—the heart is the seat of love ; then the left and

¹ Exod. xxxviii. 1.² III. Kings vi. 23 to 27.³ John iii. 5.⁴ Gal. vi. 17.

right shoulders, the sign of work and labor, for after knowing God and loving Him, shown forth by the forehead and the heart, we must work for Him with our hands, signified by touching the shoulders, saying : "In the name of the Father, and of the Son, and of the Holy Ghost," the Trinity, the Three in One ; in the name, not the names, to show that there are not three Gods, but one God, not three natures or substances in God, but one nature and one substance, and for that reason we say in the name, the singular number, telling that there is but one God-head in the three divine Persons.

When the church is about to be built, the corner-stone is laid, and what is this corner-stone but Christ ? "for the rock was Christ," and he is "the stone which the builders rejected, the same is become the head of the corner," and the Church of which he is the corner-stone is not the building, but the Church of God throughout the whole world. Then the ceremonies of laying the corner-stone tell of Christ the corner-stone of the Church.

And when the church is built, it may be blessed for a time, till all debts are paid, when it will be consecrated forever to the service of Almighty God, as the place of his residence. The church must not be consecrated until it be free from debt,⁴ otherwise it might fall into the hands of bad men, who would use it for a profane end. The church may be blessed by a priest sent for that purpose by the bishop, but only a bishop can consecrate a church.⁵ The blessing and the consecration of the church come to us from the Old Law, for we read that when Moses by command of God made the tabernacle he consecrated it with its altars and its table and all things used in the worship of God ; not only did he consecrate them by prayers, but he anointed them with oil, for God commanded him that he should make chrism and anoint all these, with the ark of the Covenant, and the tabernacle of the Lord.⁶ Thus was the ancient church of the Israelites consecrated in the desert, thus also did Solomon consecrate the temple⁷ and all things in it to the Lord ; thus also do we bless and consecrate our churches to the service of Almighty God.

¹ Math. xxviii. v. 19.

² I. Cor. x 4.

³ Math. xxi. 42.

⁴ I. Quest. I. Non est putanda.

⁵ Benedic. xiv. De S. Missæ. Sacrif. Cap. I. n. 1.

⁶ Exod. xl. et. xxx. 25, 26.

⁷ III. Kings, viii.

And for many and for good reasons are our churches consecrated : that the spirits of darkness may be driven from the place set apart forever to the service of the Lord ; that the prayers of those who pray there may be heard, as Solomon prayed that the Lord might hear those who prayed there ; that the praises of the Lord of Hosts may there be said and sung ;¹ that there the sacraments may be administered to the people; that there God may dwell and it be his house, and the resting place of His Majesty. And in the tabernacle there was no place for God to be, but he was supposed to rest upon the mercy-seat, because all these were figures, but here he dwells in the tabernacle on the altars of our churches. And God does not require a place, for the heavens and the earth cannot contain him, but man's condition is such that he requires a temple and a place where he can say God dwells.

All the grand and majestic rites of the consecration of a church are found in the Pontifical.

All having gone out, the deacon remains alone in the church, the clergy with the bishop standing before the door of the church, on the outside. The latter blesses the holy water. Twelve candles are lighted around the interior walls. The bishop, with the clergy and the people, go around the outside walls sprinkling them with holy water. Each time he comes to the door, striking it with his pastoral staff, he says : "Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the King of glory shall enter in!"² The deacon within asks : "Who is this King of glory?"³ To this the bishop answers : "The Lord, who is strong and mighty, the Lord, mighty in battle!"⁴ The third time this is said, the doors are opened, and the bishop with his ministers enter saying : "Peace be to this house."⁵ The deacon replies : "In thy coming in." Then the Litany is said, and the Lord is asked to bless the house. Then from one corner to the other, and crossing from the other corner to its opposite, ashes are sprinkled in the form of an X on the floor of the church, while in the ashes the bishop writes the Greek and Latin alphabets. Let us see the meanings of these ceremonies.

¹ III. Kings, viii.
⁴ Psalm XXIII. 8.

² Psalm XXIII. 7.
⁴ Math. X. 12.

⁵ Psalm XXIII. 8.

The church is sprinkled with holy water, for as water washes us from sin and delivers us from the power of the evil one, as water received power from contact with the most holy body of Our Lord at his baptism, thus the church is sprinkled with water to be cleansed from all bad influences. It is sprinkled three times, to honor and recall the mystery of the Holy Trinity on our baptism. The water is mixed with salt, for salt tells us of wisdom according to the words of the Lord, "you are the salt of the earth,"¹ and again "have salt in you and have peace among you,"² signifying the knowledge of God and the wisdom of heavenly things taught by the Church. With his crosier then the bishop strikes three times at the door of the church, for he signifies Christ, who has the right to enter his Church for His three acts toward her: He created her, He redeemed her, He sanctified her. Or again, the bishop thus striking the door of the Church signifies the preaching of the Gospel striking the ears of the hearers, for the ears are the doors of the soul. And asking the princes to open the doors for the King of Glory, is for men to open their souls to the Gospel of Christ. The marking of the floor of the church with an X, in which the Greek and Latin alphabets are written, tells of the scriptures written in these ancient languages,—in the form of a cross, that all relate to the cross and the crucifixion of Christ. It tells again of the two testaments completed by the cross. That cross is drawn in the form of an X, that is passing from one corner to the other, telling of the ministry of the cross, and the Christian religion passing from the Jews to the Gentiles. The twelve candles burning on the walls tell of the light of the Gospel spread throughout the whole world by the preaching of the twelve Apostles. And although we read that three times the temple of the Jews was consecrated: once under Solomon, once under Darius, and again under the Machabees, nevertheless, the church need be consecrated but once, unless it be destroyed, or something desecrates it, when it must be reconciled again to God. The altar must be consecrated at the same time as the church, but we will speak of the consecration of the altar in another place.

¹ Matt. v. 13.² Mark ix. 49.



THE CATHEDRAL, FREIBURG

CHAPTER III.

REASONS FOR THE THINGS IN THE CHURCH.

LET us enter the church, gentle reader, and see what is within. The church is divided into three parts, like the Tabernacle of Moses and the Temple of Solomon, the porch or entrance, the body or nave, and the sanctuary.

The porch represents the infidel world, where those nations dwell who have not received the faith; the nave, where are the people, signifies the Christian world, those nations which have been converted to the religion of Christ; and the sanctuary reminds us of heaven.

The porch or entrance is often dark, with scarce a beauty to relieve the eye, a good picture of the darkness and dreariness of the pagan world, those peoples and those nations not yet called to the light of the Gospel. The nave in the Gothic style is often in the form of a cross, because the great mystery of the redemption is the mystery of the cross, the great act of the love of God is his death upon the cross. Nations and soldiers have their flags and standards; but the standard of the Christian is the cross. Therefore, to bring into our minds the death of the Son of God, we have in every place the cross, the image of the crucifixion, the figure of the dead body hanging on the cross. No one is allowed to say Mass without the crucifix upon the altar, no vestment is worn without the cross, no sacrament is administered without making the sign of the cross. You look around, every place that sign of salvation meets you. We have it in our houses, we see it in the form of the doors and the sashes of the windows; you find it on the top of every church—everywhere that cross. Why thus? To remind us at every moment that all religion, all Christianity is founded on that truth, that the Son of God died for all mankind on the cross. In describing and telling you of this death, words may move you, the most eloquent

and heart-rending tale of His death may excite you to tears, but the most startling and effectual way of exciting pity for His death, is the picture of that agony. The head crowned with thorns, the countenance pale in death, the visage covered with sweat and blood, the hands stretched out, the nails driven deep, the side opened, the rough spikes driven through the insteps into the wood, all these in images or in paintings, move the heart far more deeply, and speak far more eloquently than the best sermons. Such is the object of the crucifix in the church. If you sometimes see people bow before this image, it is not adoration; that would be idolatry of the very worst kind. But that image represents Jesus Christ, and as you respect a picture of your friend, as you put it in the most honorable place, so we honor Jesus' picture, not for the picture or the image, but for His sake, of whom it is an image. All honor goes to Him, "To the king of ages, immortal, invisible, the only God, be honor and glory forever and ever."¹ And if sometimes you hear of Christians honoring the wood of the true cross, the holy cloths that were around his sacred Body in the tomb, it is not on account of any virtue in these things, but because they have been the instruments of his suffering and death, and because they have preserved some of his blood in them, or the perspiration caused by his agony, or because they have such a close relationship with Him. But all that is for the honor of Him, the "King of Ages," and all worship that is not of God is idolatry.

Round the sides of the building you will see pictures and paintings; they are the pictures of the saints and of the principal scenes in the life of our Saviour. As in your houses you have pictures of certain scenes on the wall, so you always see fourteen pictures around the church. They are the principal scenes of the passion of Jesus. As in your houses you have sometimes the statues of great men, the photographs of loved ones, so is it not just and right that we have the images and statues of the great saints, that we may imitate and love those master minds who shaped the destinies of peoples and civilized the nations? And if sometimes persons kneel before these pictures or images, it is not because they adore them, as

¹ I. Tim. I. 17.

some outside of our religion wrongfully accuse us, as that would be idolatry, which the Church always condemns in the severest terms, but they kneel before them, that in praying to God they may be moved more to sorrow and compassion for our Saviour by a picture of His sufferings. For it is in our nature to be more excited by a vivid picture of suffering than to be told of it in words. They kneel before a picture or an image of a saint, not that they expect anything from the image, but they are reminded of the saint by his picture, as you are reminded of your friend by his photograph. We have the pictures of the saints then, to remind us of their lives and teach us by their example.

We learn truth not only by words, but also by signs and figures, by images and emblems, by types and representations. That is our nature. Thus the world was created that all things in it might be a type, a figure of the perfections of God. For God in creating the world stamped on creatures His own perfections, that man by seeing the beauties of the things around might raise his mind to the greatness of the Creator,—that seeing the beauties of these, he might think of the plans according to which they were made eternal and infinite in their Maker, God.—Thus beauty, life, power, force, virtue, harmony and everlasting truth form, as it were, eternal streams, fresh and limpid, coming forth from God; all nature reflects his glories and his perfections; creatures are like so many mirrors reflecting things eternal in the mind of their Creator.¹ That is symbolism. Telling of the beauties and the perfections of things divine, by the symmetry, beauty and perfection of the things of this world.

Such is the object of the Church in ornamenting and beautifying her churches, her sanctuaries and her altars, to teach man by visible forms the truths of religion—to educate him in the knowledge of God, to raise his heart to his Creator, to fill him with the things of heaven, to speak to his soul through his senses, to preach to him silent yet eloquent sermons by the things around him, to get to his soul by the senses the windows through the body which envelops it. Such is the object of the ornaments of the Church.

But in the Church the fine arts flourish; there architecture,

¹ Symbolism, par Mgr. Landriot.

sculpture and music find their home. These are the three kinds of beauty acting on the soul of man by the senses of seeing and of hearing, the noblest of the five senses, the nearest related to the mind.

Painting is the art of showing the color, shape and outlines of things by colors, light and shade.

Sculpture is the art of cutting the images of things so as to present their figures under the outlines of beauty and of symmetry.

Music is the succession of regular sounds, so modulated that they please the ear.

Painting and sculpture—these represent beauty as seen by the eye; music is felt by the ear, and if we go farther and ask, what is beauty? I say with the philosophers, that it consists in a certain arrangement of parts, a proportion of things one to the other, adapted to the end for which it was made: in other words, beauty is the splendor of the form of things having the right proportion.¹ Splendor of form is having a pleasing color, a shade of light pleasing to the eye: right proportion consists in a certain symmetry of outline, a grace of form, an arrangement of parts, so that all is harmony, all adapted to the end for which the creature was made. Going farther still, we find that the nature of beauty consists in curved lines; and figures and ornaments are more beautiful and pleasing to the eye when made in curved lines. And why? Because the curved line is found in nature, and not the straight line—the leaves are curved, the limbs of trees, the flowers, the landscape, the forms of animals, their movements are made in curves, their limbs, their muscles, their veins, the ultimate cells are formed of walls made in curves; the clouds, the rainbow, the shape of the earth, its orbit around the sun, everywhere we find that the outlines of all creatures are curved lines. According to that line God made the universe, that beauty and harmony might shine forth in His works. Things that are beautiful must have the right proportion that is adapted to the end for which they were destined. Their beauty borders on truth, for if the being be not proportioned to attain its end, it is not truthful, the symmetry of form is lost, and it is what we

¹ *Liberatore Instit. Philos. de Pulero.*

call a monstrosity of nature. We can judge of beauty at a moment's glance, because there is in us a faculty for the beautiful, one of the finest of the soul, a power in us which will be satisfied only when we repose in the fountain of all beauty, our Creator, God. Then will that aesthetic sense of the beautiful be satiated, for in Him are the forms of all creatures, the plan and the model according to which all things were made, and our eternity will be spent in raptured contemplation of everlasting beauties, exhaustless and unceasing in the mind of God. Such is the destiny of the soul of the good Christian, to stand forever and ever before his throne, to drink in these draughts of beauty, to see these splendors and to pass from one beauty to another without ceasing for all eternity. In all the beautiful forms of the world around us, according to their color, symmetry of form, and proportion of parts, man is the most beautiful,—for him all beauty was made, to him was given that power of preserving the beautiful in nature, in the things around him, and not to the animals, for they are prone, inclined to earth,¹ while man is made for heaven. One-half the plant is in the earth, the animal is stretched out upon the ground and looks to the earth, from whence he came and whence he is going, while man alone is upright, his face he lifts toward heaven, his home, and looks around upon the world, his empire. He alone can see the beautiful in this world.

Beauty made by man is seen in sculpture, painting, and music. These are the fine arts. They were always cherished by the most civilized races and most educated people, and their advancement has always been a sign of a civilized and cultured race.

Of old, inspired by God and filled with wisdom, Beseleel and Ooliab molded of wood, of silver and of gold, the ornaments and things required for the beautifying of the tabernacle of God's people, in the desert;² and the ark of the Covenant, and the altar of brass, and the altar of incense were adorned with carvings, and sculptures, and images; the Cherubims in silent beauty bent over the mercy-seat; the hangings and veils of the Holy of Holies were figured with forms of grace, and the golden candlestick and the vessels

¹ *Salust. Cat. In.*

² *Exod. xxxv.*

for the sacrifices, by command of God, were made with symmetry and beauty of form. Thus the fine arts first received their birth from the mouth of God himself, in the making and the decorating of the tabernacle of the ancient people of Israel. Such is the most ancient account we have of the fine arts.

Ages after, when God's people had conquered all their enemies and peace dwelt in Israel, Solomon, filled with wisdom, built his temple.¹ He adorned that majestic building with carvings, sculptures and images; forms of exquisite beauty ornamented it. The images of the Cherubims stretched their wings of glittering gold in the Holy of Holies. The cedar wood, sent by Hiram, King of Tyre, the altar, the utensils, the images, the ceilings, the veils, the very floor, were covered with plates of gold, and the glories of the house of God filled the earth five centuries from the time when the children of Israel left the land of Egypt.

Will you say that images are forbidden, when God commanded them to be placed in the tabernacle, and Solomon made them in the temple?

Generations passed. The fine arts rose in the morning of Grecian civilization, in the schools of Sicyon, Ægina, and Argos. The artists following the teachings of their father, Daedalus, with rough tools carved on wood and stone the rude forms of things around them. They impressed on terra cotta the rough outlines of animals and of men, and hardened them in the fires of their huts, and painted them in imitation of nature. Such was the birth of the Grecian fine arts long before the time of Christ, till at length their master and greatest genius, Phidias, rose and shed the beauties of his talents over Greece. He took a nobler model than those who went before him; for, while they spent their time in molding and painting animals and landscapes, Phidias, endowed with the highest genius, found his model in the noblest of God's creatures, the human form divine. His disciples, Scopas, Praxiteles, Lycippus and Polycletus, followed his example, and Grecian art became more and more refined. The schools of Attica and Argive, of Rhodes, and Pregelmees, and Chares, made Greece the home of sculpture and of painting. As ages and generations passed their temples,

¹ III. Kings, vi.

houses and public buildings became filled with beautiful carvings, sculptures, images and statuary, so that at that day the Grecian art was the highest and most refined ; no ancient nation ever equalled them in the fine arts. The first century before Christ they were conquered by the Romans and the fine arts found a home forever in imperial Rome. In the first ages of Christianity the fine arts made no progress, but at length liberty being given to Christianity they flourished with greater vigor and shone with brighter splendor. The Popes have always been the foster-fathers of the fine arts ; the Church has always cherished them, so that at the present time, as in the remote ages, Rome has been the centre of the fine arts. Thus, to foster sculpture, music and painting, we have the statues of the saints in our churches.

The beginning of painting is lost in the twilight of the past, for it began at the time when writing commenced to be a way of teaching mankind by signs, figures and pictures ; when the Phœnicians, the Assyrians and the Persians flourished in the east, and kept their records with cuniform characters and pictures. The oldest examples of paintings are found to-day on the walls of the tombs and temples standing on the banks of the Nile, monuments of the works of the ancient Egyptians. The paintings among the ancient Egyptians were symbolic, that is, they represented by signs and figures the belief of the people in their false religion.

From them the Grecian artists learned to paint ; rude, it is true, were their efforts before the Persian conquest, but at length, in a few generations, they excelled all others in ancient times, and filled their temples with pictures and paintings of the gods ; they adorned their shrines with emblems of religion, they decorated the walls of their houses, they painted the statues of their gods, they created forms of beauty in all their public buildings till Greece became the home of painting and of drawing. Polygnotus was their master and their teacher in the fifth century before Christ. He was called the father of the Athenean school. By him were trained Dionesius, the portrait painter, Micon celebrated for his horses, Panaenus for his scenery and Onatas for his landscapes ; these began to put in tone and light and shade and outline. Need I tell you of their success ? Need I tell you that various and many were the schools of painting in

Greece? Thus, as in all things, they excelled all other nations in painting, from the fourth to the fifth centuries before Christ. But, in the first, second and third, they fell from the high perfection under Alexander's successors, till, at the time of the Roman conquest, their fine works were carried to Rome, to adorn the temples and homes of the Romans.

Painting had now degraded. No great artist lived. Many of the works were done by Roman slaves. This was the condition of painting at the preaching of the Apostles. The Christian religion does not need the fine arts. It can save souls without them, but they serve to elevate the taste of the people. The Christian artists then began the progress of painting such as the world never saw before. During the middle ages the grand churches, the majestic cathedrals were decorated by artists little less than inspired; they told in symbolic figures the whole history of the Saviour, the mysteries of religion, the knowledge of things divine; they told in typical pictures the grand truths of our holy faith, and educated the people by the beautiful paintings with which they adorned the houses, schools, colleges, universities and churches. No nude female figure shocked the modesty of the Christian maiden, or incited the Christian youth; holiness, and beauty, and sanctity, and religion shone from their pictures, for it burned in their hearts. Then each church became an art gallery. Adrian I. in a bull decreed that Christ should be painted with all the beauty that human art could picture him. Before him the Council of Constantinople had changed his picture from the symbolical, as the fish, etc., to that of the real, the human body.

But in a work of this kind we cannot go into details with regard to the work of the Church in fostering painting. Only a rapid sketch will this work allow. Giovanni decorated the churches of Italy. Giotto revived the fire of artistic genius long dead in Europe. Giotto, Taddeo and Andrea covered the churches with magnificent frescoes, while many other artists, whose names are lost, covered the churches, monasteries and chapels with paintings, frescoes, and portraits, of saints, of gospel scenes, and of biblical subjects. The painters believed that they, like the clergy, were sent to instruct the people. Then they were men of religion and of prayer. Who shall compare with them? Where in this degenerate age will you find

an equal to Raphael, or to Fra Angelico, the painter-monk? What but the Church could inspire them? What but the religion divine could furnish them subjects? Now the painters have degraded; from painting the human form divine as in the olden times, they have descended to animals; from the purity and noble grace of the Virgin to the half-nude form of a sensual Venus, from angels to dogs, from the last judgment to a drunken feast, from heavenly scenes to where sensual pleasures are gratified. Why is Italy the centre of fine arts? Why is it that there music, sculpture and painting have found their home? Because there, in the centre of the Christian Church, they have been fostered by the Popes. Thus religion purifies not only painting, but there music finds its highest inspiration.

Music took its rise among the savage tribes, and seemed at first but the efforts of untutored nature to give voice to that regularity of sound, to that harmony of tone, and to that love of sweetness in the heart of man. The oldest histories and legends tell us of the rude efforts of the half-civilized nations to charm by music, in the by-gone ages; of the music of the Hindoos, the Chinese and the Japanese in the centuries before Christ; of how Kouie, Confucius and Hoang-ti, the Emperor, labored on it and made it nearly what it is to-day in those countries; of the Egyptians thinking that the musical scale related to the signs of the Zodiac; of Persian musicians travelling from place to place through the cities, villages and hamlets of Asia; of the Hindoos singing and reciting their ancient hymns and legends with liquid music, sweet and soft, which would charm the refined ear to-day; of their belief that the great god Brahma first taught music to man.

Such is the ancient history of music among the rude nations of Asia and of Africa. Among the few records of the first people of Europe we find no record of music. The Pelasgians, the inhabitants of Greece before the Trojan war, left no record of music, but in after ages when the Greek nation became so powerful, they developed a taste for harmony, and the lyre, and the pandean pipes and the martial trumpets gave forth sweet tones or martial music in the hands of the Grecian maidens, youths and warriors. The Greek language itself is musical; even to-day, when its true pronounci-

ation is lost, we find it sweet and harmonious. In the Greek drama the pieces were sung, not spoken. In their theatres, with the benches rising one above another, the roof uncovered, the pieces were sung, like our modern operas. Thus they advanced farther than any of the older nations, till their music became the most celebrated of the ancients.

We have given the most ancient accounts of music among the pagan nations ; but the oldest account of music is that of "Jubal, the father of them that play upon the harp and the organs."¹ But centuries after, when the Lord delivered his people from the land of Egypt, and out of the house of bondage, and when Moses made the tabernacle, by command of God he, learned in all the knowledge of the Egyptians, instructed the Israelites in music, for "then Moses and the children of Israel sung the canticle to the Lord beginning : 'Let us sing to the Lord, for He is gloriously magnified, the horse and rider he has thrown into the sea.'"² And when Moses made the tabernacle, and arranged the ceremonies, and ordained the feasts to be kept, the Lord appointed musical instruments to be used in the services, saying to Moses : "When thou shalt sound the trumpets."³ "If at any time you shall have a banquet, and on your festival days, and on the first days of your months, you shall sound the trumpets over the holocausts and the sacrifice of peace offerings, that they may be to you for a remembrance of your God."⁴ Such was the way of sacrificing in the tabernacle to the sound of the music of the trumpets ; such also was the manner in after times when Solomon built his temple, "for they ministered before the tabernacle of the testimony with singing until Solomon built the house of the Lord in Jerusalem,"⁵ and when the ark was brought into the new temple, "Mathathias and Eliphalu and Macenias and Obedom and Jehiel sung a song of victory for the octave, upon the harps, and Chonenias * * * gave out the tunes, for he was skilful."⁶ Thus was the service of the Lord made sweet and beautiful with all kinds of musical instruments.⁷ And for that reason holy David composed the Psalms to be sung in the house of the Lord. He composed them according to the poetry of the Hebrews, and inspired by the Holy

¹ Gen. iv. 21.² The Canticle of Moses, Exod. xv. 1.³ Numbers, x. 3.⁴ Numbers, x. 10.⁵ Paral. vi. 32.⁶ I Paral. xv. 21 et 22.⁷ Paral. xvi.

Ghost, foretold the things to come, when that great tabernacle and temple would be built in every land, our holy Church, built by the Son of God, wherein the Lord would be praised not by a sensual people like the Jews, but by a spiritual people like the Christians. And the early Christians, following the customs of the Jews, used to daily sing the Psalms of David, used to read long portions of the Bible. Such was the origin of the Christian music. But what will we say of that music of the Church? The early saints and apostolic men took the poetry of the Hebrews from the Scriptures, took the music from the Greeks, took the harmony from all nations, and combining these they formed a finer and sublimer music and harmony than any that had ever been heard before. Such is the origin of that music you have heard so often in the church. As the Psalms were written in sentences one re-echoing the other, one called the *Versicle*, the other the *Response*, hence the origin of these in our services. The choir of singers was divided into two parts, one sang, the other answered, hence the origin of the two choirs in the church, and the celebrant sung or said one verse, the choir or server answering him. The chief singer would intone an *Antiphon*, the other take it up and continue, hence the same custom in the church.

Could we find space to speak of those who worked on the music of the Church! But we can give only the names of St. Ambrose, Bishop of Milan, who wrote many of the beautiful hymns used in our services; of St. Gregory, who used all the power of his authority as Pope to purify and to perfect the music of the Church, hence it is called the *Gregorian chant*; of Palestrina, in whose music the words of the Mass formed the grandest solemnity; of Hayden, with his genius for sweetness; of Cherubini, and of that greatest master, Mozart. What more shall we say of music? What but the Church could inspire it? No music ever equalled hers this side of Heaven. She is the foster-mother of music. What will I say of the fine arts in the Church? Nicolo Pisano carved the pulpits of the churches of Pisa, Orvieto, Siena and the cities of Italy. Andrea Pisano worked in majestic beauties the doors of the baptistery of St. John of Florence, while that of Lorenzo Ghiberti excel'd anything ever done. Luca

della Robbia is celebrated for his sculpture of the Christ and the Virgin. Donatello for his great statues of St. Mark and of St. George. What shall I say of Michael Angelo? Who ever equalled him as a sculptor or as an architect? What but the Church could inspire him? What but religion could give him such models? Thus the fine arts were always fostered by the Church; she fills her holy temples with statues, and beautifies them with carvings, and adorns them with forms of beauty, till the soul can cry out: "How beautiful are thy tents, O Jacob, and thy tabernacles, O Israel."*

Will you say that it is wrong to beautify the house of God? Will you say that it is bad to have the images of the saints in God's house when the images of great men are in your houses?

These paintings and those statues are there, not to be adored, as some ignorant of our religion say, for no one belonging to our holy religion is so degraded as to kneel before an image or a painting to adore it, as that would be idolatry. God alone can be adored and he alone can receive divine worship. These statues and these images are in the church for many and for good reasons. They are to tell truth to man, to preach him sermons. They speak a silent, yet a powerful language. A description of a scene may be given by words, but a sculpture is more striking; we are moved by a painting of a thing more than by its description, no matter how graphic it be given in words. In the first ages all could not read; these paintings, these statues were their books, they could learn their religion by the statues, pictures and ornaments of their churches.

Thus in old times, centuries ago, then people were not educated, few could read, fewer still could write their names, men had not the advantages of schools, colleges and universities; printing had not been invented, books were scarce, and a library was worth a fortune. In order to instruct her children in the knowledge of religion, the Church ornamented her buildings with statues, ornaments and paintings, these are the books of the common people. In the words of Gregory the Great: "It is one thing to beautify by a picture, but it is a different thing to adore the mystery represented by the picture, for what the educated learn by reading the ignorant

* Numbers xxiv. 5.

see in the pictures, because knowing not how to read they understand seeing the pictures, although ignorant of letters." The Chaldeans worshipped fire, the Egyptians adored the cow, the crocodile and the depraved gods of Isis and Osiris, the Romans sacrificed to all the gods of the pagan nations, the Greeks had their theos, their gods, to whom, in magnificent temples, they bowed down in adoration, all nations were depraved and idolatrous in the ages before the coming of Christ.

The Jews alone by command of God had no idols or images; "Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the water under the earth,"¹ and many authors following these words sometimes severely reprove us for having images in our churches, thinking that it is contrary to the law of God. But they do not know that this law related entirely to the Jewish people, who, having the customs of the Egyptians, were extremely prone to idolatry. They adored a golden calf when Moses was on the mountain; they would worship Moses' body if an angel had not hid it; they erected places of idolatry on the hilltops in the days of Solomon; they nearly all fell away and became idolaters in the reign of Achaz; they lost their faith in great numbers in the land of Chaldea; during the captivity in Babylon they were corrupted; thus, in the days of the kings we see that the Lord commanded his prophet: "Go in, and see the wicked abominations which they commit here. And I went in, and saw, and behold every form of creeping things, and of living creatures, the abomination and all the idols of the house of Israel were painted on the wall all around about."² Such then was the inclination of the Jews to idolatry, that the Lord forbade any images, or graven things to be used by them, lest it would be an occasion to them of idolatry. The nations around them, communicating with them, mingling with them, were prone to all kinds of superstitions. The idol of Moloch was adored in the land of Ammon; the Penates were the household gods among the refined and educated Greeks; the statue of Mars and of Jupiter were the deities of the Romans; impurity under the name of Venus was worshipped wherever Latin was known; the

¹ Exod. xx, 4.

² Ezechiel, viii, 10.

Persians followed the false doctrines of Zoroaster; the Chinese the philosophy of Confucius; and the learned of India pored over the ancient books of the Vedas. Thus all nations were idolaters, and to prevent the Jews following their example, the Lord forbade them to have pictures or images of anything in their houses. But they had the images and the likenesses of many things in the Tabernacle and in the Temple. Over the mercy-seat in the Holy of Holies were the images of the cherubims;¹ on the covering of the veils were the pictures of cherubims;² under the great brazen sea at the door of Solomon's Temple were the images of the twelve oxen³ and many other images, while the temple was decorated with many beautiful images and carvings.⁴ Thus we see that the use of images comes from the building of the tabernacle and of the temple. The Church takes the place of the temple, fulfilling the role of the Jewish law given by Moses, and is it not right that we would use images to represent truths and ideas as well as the law of Moses? The law given to Moses was only a preparation and a figure of the Christian law given by Christ. And as at the coming of our Lord the law of Moses was abolished, as much should we say that oxen, and lambs, and sacrifices should now be offered morning and evening as to say that the law of Moses binds us. Therefore, the laws of the Jews being taken away, also the authority of the passage relating to images is taken away.

Thus, in religion the description of a thing comes to the soul by hearing, the sight of the same thing comes to the soul by seeing, and as the sight is a nobler and higher sense than hearing, therefore a picture is a higher and nobler way of educating the mind.

The picture of the Saviour is in three ways, either as sitting on his throne, in his mother's arms, or dead on the cross. Sitting on his throne he recalls to us the last and general judgment, when from his throne of glory on Mount Calvary he will judge the world. In his mother's arms he recalls to our minds the mystery of the incarnation of a God become man, nay more, a lesson of humility, a God become a little child for our sakes. Hanging on the cross his image, or his picture, tells us in striking language that the same Son of

¹ Exod. xxxvii. 7, 8, 9.

² Exod. xxxvi. 8.

³ III. Kings vii. 25.

⁴ III. Kings vii. 29.

God died on the cross, died for your sins and mine, gentle reader, telling us of the great mystery of the redemption. Behold then the sacrifice of the Son of God, in the words of St. John the Baptist, "Behold the Lamb of God."¹ Pope Adrian commanded that he be painted and represented as a man hanging on the cross, but not as a Lamb; "the Lamb of God must not be represented as hanging on the cross, but as a man, but there is no reason why a Lamb may not be pictured at the foot of the cross, as he is the true Lamb who taketh away the sins of the world."² Thus and in many ways you see pictures of our Lord in the church. Sometimes as a little child in the manger, to remind us of the child born to the world on that Christmas-night at Bethlehem; sometimes in his mother's arms to tell us of his childhood, of those many years of hidden and obscure life that he passed on earth unknown to men, and to teach us to love obscurity and shun ambition; sometimes among the clouds surrounded by angels to tell us of his ascension into heaven, after his victory over death and hell; sometimes as sitting on a throne to tell us of his power; "all power is given me in heaven and on earth;"³ sometimes clothed with majesty, as he appeared to the prophets, "I saw the Lord sitting upon a throne, high and elevated;"⁴ sometimes as being upheld by celestial beings and sitting on a cloud of angels; "who sitteth upon the Cherubims;"⁵ sometimes he is painted as sitting upon a mountain, high and elevated, under his feet a sea as it were of sapphire and light, as he appeared to Moses, Aaron, Nadab and Abiu;⁶ sometimes he is painted as sitting on Mount Calvary surrounded with a cloud of celestial spirits, clothed with beauty, such as no mortal mind can conceive; "and then they shall see the Son of Man coming in a cloud with great power and majesty;"⁷ sometimes he is painted, surrounded with seraphims such as the prophet saw him on his throne: "Upon it stood the Seraphims: the one had six wings, the other had six wings: with two they covered his face, 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."⁸

¹ John i. 29.⁴ Isaias vi. 1.⁵ Isaias vi. 2² De consecra. dist. 3 Cap. Placuit.⁶ IV. Kings, xix. 15.⁸ Ez^{ra} vii. xxiv 10.³ Math. xxvii. 18.⁷ Luke xxi. 27.

You see angels painted like children, to tell us that they are always young and never grow old like us. Michael the Archangel, whose name is "Who is like God" ¹ in Hebrew, is sometimes painted as fighting with the dragon according to the revelations of St. John: "There was a great battle in heaven, Michael and his angels fought with the dragon," ² reminding us of that mysterious battle between the great Spirits; of their creation in innocence, not seeing God face to face as now, but dimly, like ourselves; of the third part who rebelled; of the sin of their leader, who wanted to be like to God, or who refused to adore the body and soul of man in Jesus Christ, when the incarnation and birth of the Son of God was announced to take place at some future time; of the confirmation in glory of the good angels and the ruin and damnation of the bad. Such are the truths we find in the picture of the battle in heaven. Also, let it remind us that we too must fight, that we must be proved here in this world, as no creature can see God till he proves himself worthy. You see the pictures of the twenty-four ancients ³ with white robes and golden crowns, they are the twenty-four teachers of the Old Testament and the twenty-four doctors of the Church. You see in many churches in Europe the four animals seen by the Prophet Ezechiel in his vision, near the river Chobar; ⁴ seen by St. John in the island of Patmos: ⁵ "there was the face of a man, and the face of a lion on the right side of all the four: and the face of an ox, on the left side of all the four: and the face of an eagle over all the four." ⁶ These are the four evangelists, Matthew, Mark, Luke and John. St. Matthew as a man, St. Mark as a lion, and these on the right side. St. Matthew speaks of the birth of Christ and how he became man, took our nature; St. Mark speaks of his rising glorious and immortal from the dead, these two mysteries were joyful, joy is signified by the right side, hence they are placed on the right side in the vision. St. Luke is the ox because he tells us of the passion of our Lord, that suffering so sad for a Christian to think about, hence he is placed on the left side. Again there are mystic things in these visions. St. Matthew is figured by a man, for he begins his Gospel by giving the genealogy of Jesus and his descent as a man from the race of Adam. "The

¹ Pope Gregory IX. Hom. 34 in Evang.

⁴ Ezech. i. 5. ⁵ Apoc.

² Apoc. xii. 7.

⁶ Ezech. i. 10.

³ Apoc. iv.

book of the generation of Jesus Christ, the Son of David." St. Mark is represented by a lion, because he commences his Gospel by the words of S. John the Baptist who roars like a lion in the wilderness. "A voice of one crying in the desert."¹ St. Luke is like an ox, beginning his Gospel by the sacrifice of Zachary. "There was in the days of Herod * * * * a certain priest,"² in the temple where the principal victim was an ox, while St. John like the eagle flies up to the divinity, and tells us in sublime language of Him who "In the beginning was the Word, and the Word was with God, and the Word was God,"³ teaching us of the generation of the Son of God from his Father before all ages.

Deeper still we find the vision. The man, the ox, the lion and the eagle signify Jesus himself.⁴ They were symbols of mysteries in the Son of God, shown in prophetic vision to Ezechiel of the priestly race and to S. John the beloved disciple. Jesus was a man as he was born of a woman of the race of Adam, he is like an ox as he was to replace the sacrifices of the ox in the Jewish law by the sacrifice of himself on the cross, he is a lion, "the lion of the tribe of Juda," like the lion coming forth from his lair he came forth from the grave the day of his resurrection, he is like an eagle when rising from mount of Olives, he ascended into heaven; being therefore a man in his birth, a lion in his resurrection, an ox in his sacrifice on the cross, an eagle in his ascension into heaven.

Sometimes you see the picture of St. Peter with keys in his hand, because to him the Lord said: "Thou art Peter, and upon this rock I will build my church, * * * * and I will give to thee the keys of the kingdom of heaven: And whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatever thou shalt loose upon earth, it shall be loosed also in heaven."⁵ Peter in Syrocaldaic, spoken by our Lord, and also in Greek, signifies a rock, that is, Peter after Christ was to be the corner-stone of the Church; to him was given the power of feeding the sheep, and feeding the lambs, that is the clergy and the people of the Church; and to remember that power given to him, he is represented as having keys in his hand. Sometimes you see the Pope's

¹ Mark. i. v. 3.

² Luke i. v. 5.

³ John. i. v. 1.

⁴ S. Thomas' 4th Evangel

⁵ Math. xvi. 18, 19.

shield with keys on it, that is to remind us that the Pope is the successor of St. Peter, and that to him descended the power of the keys, for he is Bishop of Rome, the ruler of the universal Church in place of St. Peter, who changed the See from Antioch to Rome and died there.

Sometimes you see the statue of St. Paul with a sword, for he speaks of "the sword of the spirit, which is the word of God," and to remind us of his saying he is figured with a sword. It brings to our minds also of the manner of death he suffered, for history tells us, that both he and St. Peter died at Rome on the same day; St. Peter by being crucified with his head down, at his own request, St. Paul by being beheaded, because being a Roman citizen they would not crucify him.

Sometimes you see the picture of a man crucified on a cross like the letter X, that is St. Andrew, and that is called his cross, for he died on a cross made in that way.

Sometimes we see statues of the twelve Apostles around the Church holding something or some sign to tell of the peculiarity of each. Often the statue of the Virgin is crowned to tell us that she is queen of heaven. She is generally represented as holding the infant Jesus in her hands, to remind us of her quality as mother of God.

Often there is a statue of all the saints, but none of our Lord, for He is in the Church, in the tabernacle, and when his statue or image is seen it is for some purpose, as to tell of his sacred heart, which loved the world so, or of His death on the cross when hanging as having just given up the ghost, or dead and with the pallor of death laid in the tomb, or on his Mother's knees after being taken from the Cross, while there are the cruel marks of death on His body, there are the signs of affliction and sorrow in the Mother. The nails, spear, sponge, ladder, crown of thorns and other things are to remind us of the passion of our Lord. You will see often Christ with a lamb on His shoulders; that is the sheep lost in the mountains,¹ when the shepherd left the ninety and nine and went to seek the other sheep that was lost; that is the parable of the lost sheep.

The shepherd is Jesus our Shepherd, the ninety-nine are the angels in heaven, the one that was lost in the mountains

¹ St. Luke, xv. 4.

the human race lost by sin, the Shepherd putting his sheep on his shoulders is our Lord raising us up and carrying us on Himself by His grace. Sometimes you see our Lord on His throne and the sheep on His right and the goats on His left, it is a picture of the last judgment, when the angels shall separate the good from the bad, and the good shall be on the right, and the bad on the left.¹ Sometimes you will see the Apostles painted and frescoed with books in their hands. The books signify perfect knowledge of religion, because they were taught by the Saviour himself. Sometimes you will see Peter standing on a rock, for to him the Lord said: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."² Sometimes you will see the Church as a great building on a rock in the sea. That is the true Church built by Christ on the rock, that is on the Papacy, in the sea, in the midst of the changing governments and institutions and peoples of this world, who are ever fluctuating like the waves of the sea, but the Church is on an unchanging impregnable rock, for the Church never changes. You see the waves dashing against the rock-bound shores, but beaten back. Thus the Church built on Peter and his successors stands alone in the world; it never changes; it remains the same; it is attacked on all sides by the waves of error, the storms of persecution, the roar of the elements of passion, of governments, of politics around it; it is attacked by these, but they are driven back; they go down. Governments may change, nations may rise and fall, peoples may change their forms of laws, their idea, their manners, but the Church alone, as an institution founded by Jesus Christ, stands to-day and ever will, a thing that can never be destroyed. "And the gates of hell shall not prevail against it."³ Again we find on coats-of-arms, and on shields in various parts of the Church the pictures of keys; they remind us of that power that the Saviour promised to His Apostles and their successors: "I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven,"⁴ telling us of that wonderful power that Christ left in the Church, of forgiving sins. And do not be surprised at that,

¹ St. Math. xxv. 33.² St. Math. xvi. 18.³ Math. xvi. 18.⁴ Matt. xvi. 19.

gentle reader. You see clearly that water can forgive sins in baptism; you see that from the dead ground by the power of God the green herbs spring; you see that from the crude rough things of earth the Lord makes our beautiful bodies, that are residence for the soul; you see that we are surrounded by wonders, by mysteries that we do not understand, all done by the power of God. So do not be surprised if God gave power to man to forgive sins, and if you say, can any one but God forgive sins, you say the same words that the unfortunate Jews said to our Lord.¹ That power was given by Jesus when he said to the Apostles: "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained."² We are not writing a tract on the sacraments, some day we may, but we are giving a reason for the things in the Church, that in confession the human heart is purified, that there the conscience is rectified, that there the grace of God is infused, that there the soul of the weak is strengthened. But if men have thrown it off, it is that they might have a greater license and follow their bad passions, and if one will not go, it is because he is steeped in sin and wickedness.

The Son of God is sometimes represented with a closed book in his hands; it is the book seen by St. John: "In the right hand of him that sat on the throne a book written within and without sealed with seven seals."³ That is the seven deadly sins committed by man on earth, pride, covetousness, lust, anger, gluttony, sloth, envy; the seven seals that closed up the book, that is the seven kinds of sins committed by our first parents which closed heaven against us. They sinned by pride, in desiring to be like God; they sinned by doubting God's word, by eating when not necessary, by eating what was forbidden, by disbelieving God's words as to the punishment, by trying to excuse themselves afterward Eve by trying to please the serpent and Adam by pleasing his wife.⁴ Such are the seven sins committed by our first parents, and such are the seven sins written deep in the nature of each one of us. These are the seven seals closing heaven, closing the book of life, opened by our Lord by his death on the cross. You see sometimes the picture or the image of a book sealed with seven seals,

¹ Mark ii. 7. ² John xx. 23. ³ Apoc. v. 1. ⁴ Schoupe, Theo. Dog. de Pec. Orig.

WHAT THE PARTS MEAN.

think then of the seven deadly sins within your nature till washed by the blood of your Saviour; think of heaven closed against you, till He opened it for you and for us all, for "behold the lion of the tribe of Judah, the root of David hath prevailed to open the book and to loose the seven seals thereof."¹

The windows through which the light passes, the windows with their glass keeping out the storms and rains, are the Holy Scriptures enlightening the Christian's soul, keeping him from the storms of error. All light in the church comes through the windows; all truths in the Church come through the word of God, entrusted to the keeping of the Church. These windows are often colored and through them shines that colored light of various tints that tells us of the various kinds of truths we find in the Bible; that tells us of the various interpretations different people put on the texts of the Bible. And when you are in the church, when you see that dim religious light streaming through the windows, think of the truths of religion, gentle reader, see if your mind may not be colored in some way by prejudice, by education or by error, so that you perhaps do not walk in the right path that leads to everlasting life.

The columns remind us of the doctors of the Church who sustained her in her contests and combats by their learning and their writings. These are by their divine eloquence called silvery columns, according to the words of the Canticle of Canticles, "The pillars thereof are made of silver," whence it was that Moses placed at the door of the tabernacle five pillars, and four more before the entrance of the Holy of Holies. Although there may be many pillars there should be seven, following the Book of Proverbs: "Wisdom hath built herself a house; she hath hewn her out seven pillars."² Why seven pillars? Because the doctors of the Church should have the seven gifts of the Holy Ghost—wisdom, understanding, counsel, fortitude, knowledge, piety and the fear of the Lord. These are the seven pillars that uphold the Church in the minds of the people. The materials even tell their story. Brass recalls the strength of doctors, the capitals of the pillars, the beauties of their heads filled with virtue, the ornaments, the beauties of the Holy Scriptures.⁴ Such are the

¹Apoc v. 5.

²Cant of Cant. iii. 10.

³Prov. ix. 1

⁴Durand. Cap I. 27.

truths we get from the pillars. But there are truths contained in the pictures and statues.

Many say that I. H. S. means "I have suffered," little remembering that these letters were on the altars of Palestine and of Syria, of Greece and of Rome long before the English was a language. That is Jesus' monogram, the origin of all monograms. It is Latin, Greek and Hebrew. In Latin it is the first letter of Jesus, Saviour of men.¹ The I stands for J, for in ancient times there were no J's, I taking its place. The cross is placed on the H to signify that He became the Saviour of men by His cross, for on that He redeemed the human race.

In Greek it is Jesus with the two last letters left off for shortness, for thus the early Christians of Greece converted by the Apostles loved to call Him, the H in Greek being the long E.

In Hebrew the I signifies a principle from which another proceeds or comes from, and tells us of the Father from whom comes the Son; the H is one which comes from another, and reminds of the Son coming from the Father; the S is the bond of union between two and signifies the Holy Spirit coming from the Father and the Son: thus the I. H. S. in Hebrew tells us of the Trinity.²

The I. N. R. I. over the head of the dead Christ on the Cross signifies "Jesus of Nazareth, King of the Jews,"³ the inscription in Greek, Latin and Hebrew, which Pilate put over the head of Christ when he crucified Him, as the only reason he could find for His death. When they crucified a person they were accustomed to write their crime and place it over the crucified.

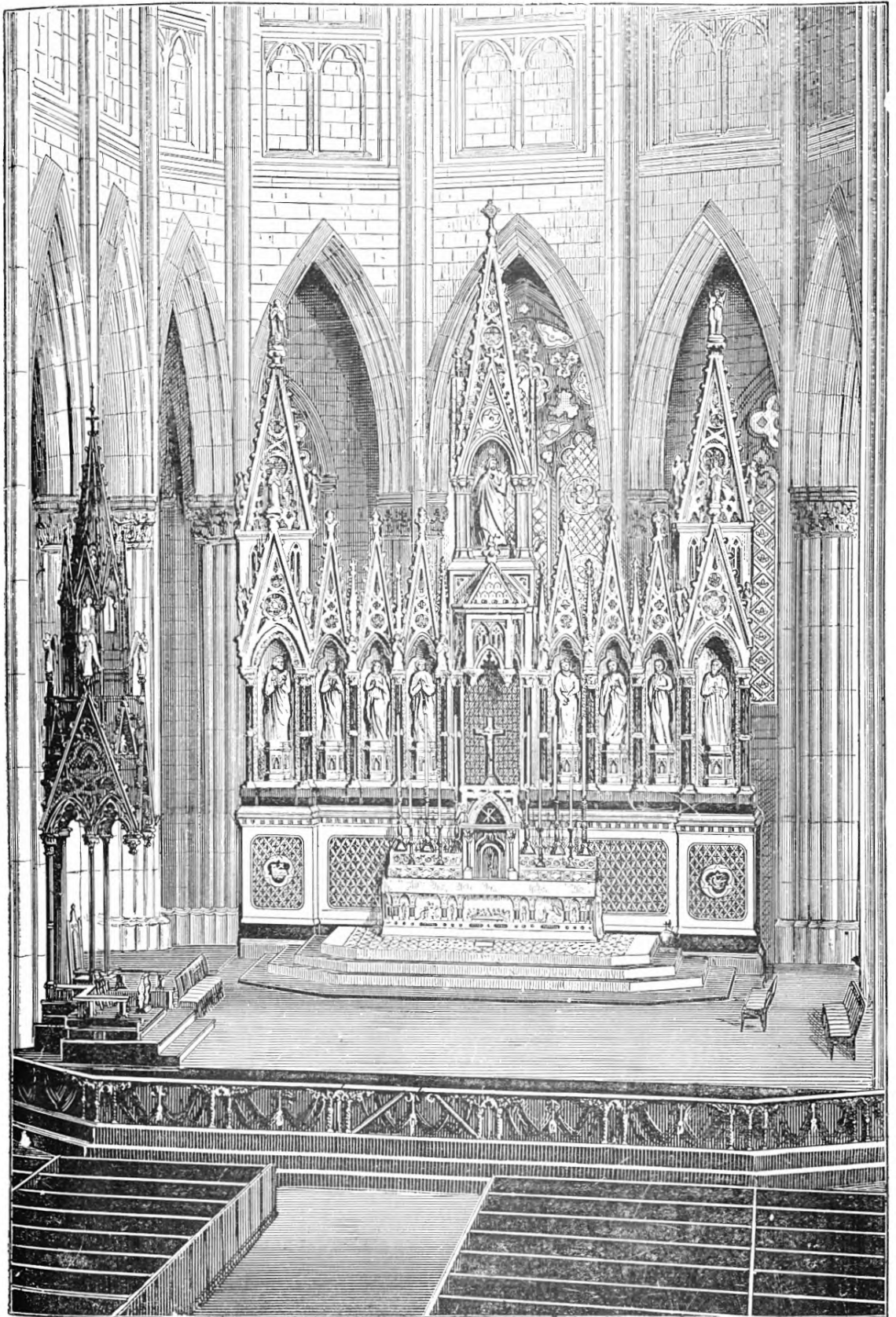
The S. P. Q. R. seen on the banners of the Roman soldiers around the crucifixion scene mean the Senate and the Roman People,⁴ for that was the ensign and flag of the Roman soldiers, as ours is the stars and stripes.

¹ Jesus Hominum Salvator.

² Jesus Nazarenus Rex Judeorum.

³ Fabri concinones de nomen Jesu

⁴ Senatus Populusque Romana.



THE SANCTUARY
OF THE CATHEDRAL, NEW YORK.

CHAPTER IV.

REASONS FOR THINGS IN THE SANCTUARY.

THE sanctuary within the railing is a figure of heaven. As heaven is the most beautiful place, the sanctuary is the most ornamented, and in rich churches it is fitted up in gorgeous style. It takes the place of the Holy of Holies, wherein the High Priest entered once a year after much fasting and praying. The High Priest at that time was a figure of Jesus Christ, the true Priest, who entered heaven on the day of his Ascension, after his sufferings and his victory over death and hell. And in the temple of the Jews that place, the Holy of Holies, was separated from the rest of the temple by a veil which hid it from view and closed it to the entrance of the people, a true picture of heaven closed against mankind since the sin of Adam, but on the day of the crucifixion, at the moment of the death of the Son of God, that veil was rent in two, torn asunder,¹ showing that by His death on the Cross, heaven was opened again to man. So you see no veil before the sanctuary, all is opened to remind us that heaven is always opened to the Christian. As we can have no idea of heaven, but as a place filled with light, "for streams of uncreated light flow around it from the eternal throne," thus the sanctuary is filled with light. Like many of our customs that come from the Old Testament and from the tabernacle of the Jews.² Of old God told Moses³ to make the seven-branched candlestick to light the Holies in the tabernacle; in the Psalms⁴ we ask God to grant us light; in his Epistles St. Paul,⁵ that he might tell them that they lived with piety, says that once they were "darkness, but now light in the Lord;" is it not clear that all this signifies the light of heaven? Thus the light of the candles signifies the light of heaven. These candles were used from

¹ Luke xxii. 45.

² Exod. xxv. 37.

³ Benedictus xiv. De SS. Misæ Sac. Lib. 1, cap. iii. 4.

⁴ Psalm iv. 7.

⁵ Epistle to Ephesians, v. 8

the times of the Apostles in the Church. These candles are of wax. Wax is made of virgin bees, made from the fairest flowers of earth, a figure of the virgin body of Jesus born of a virgin mother, Mary, the fairest flower of the human race. The flame of the candle tells of Christ's divinity in that virgin body; that divinity that shone with transcendent splendor on Thabor's mountain in the mystery of the Transfiguration. One candle brings to our mind the unity of God; two teach us of the two natures of Christ, human and divine; three tell us of the three persons in one God; four of the four great virtues of prudence, justice, temperance and fortitude; five of the five wounds in the sacred flesh of our Lord. Again, one tells us of one holy Church shedding its light throughout the world, two of the learning of the saints living and dead, three of the virtues of faith, hope and charity, seven of the seven sacraments, and nine of the nine choirs of angels, bright and glowing, before the throne of God in heaven. They should always be of wax, and it is forbidden to use other than beeswax.¹ They should always be lighted from the lamp that ever burns before the Blessed Sacrament, telling that all light comes from Him who is the light of every "man that cometh into the world,"² and there that lamp burns day and night before Him whose "delights were to be with the children of men,"³ who brought down from heaven the true light of the knowledge of heavenly things. That light burning in the sanctuary must be fed with oil for a symbolic meaning—that is olive oil, which has three qualities; when burned it gives light, when rubbed on the body it gives strength, when poured into wounds it heals them, thus it signifies the light, strength and healing power of Him in the tabernacle, who enlightens, strengthens and heals the souls of all who are converted by His Gospel.⁴ The candles should be lighted during services, and no service is ever held in the church without lights, signs of the light of God's grace in the soul enlightening all by heavenly truth. The candles must always be lighted beginning from the one nearest the tabernacle and going towards the sides of the altar to tell by that action that light comes from Jesus in the tabernacle, that he is the source of all truth, signified by light. During

¹ Decret. Cong. Rit.

² John i. 9.

³ Prov. viii. 31.

⁴ S. Bernard Sermo de S. Nom. Jesu.

a low mass not more than two candles are used, and it is forbidden to light up a greater number, except during some special service. During high mass six candles are used, three on each side of the altar. The two candles signify the Jewish and the Christian peoples.¹ The two candles of the low mass signify the Old and the New Testaments, which throw light on the mystery of the Holy Sacrifice; the three candles on each side of the tabernacle tell us of the knowledge of the three Persons of God in the two Testaments. When the bishop of the diocese pontificates a candle is placed on the tabernacle, telling of the presence of a prelate. Thus light symbolizes Him who is the light of the world, the splendor of the Father, the source of all knowledge and of truth. Light has always been the figure of truth. Knowledge in the soul is called light; the Gospel is the light of the world. The Church has always been the fountain of knowledge and the guardian of learning. She uses these lights in her services, as images of the wisdom and the truth with which she enlightens all men of their duties in this life, and of their destiny in the other. And that light in the Church is not new, for when Moses made the tabernacle, God commanded him to make a candlestick with seven branches, on which were seven candles to light the Holies,² a figure of the candles of our altar. Thus the use of candles and of lights comes to us from the Jewish law; their tabernacle and their temple telling of justice, for "light is risen to the just,"³ and we are told to love the light of justice, and a pillar of light guided the Israelites in their journey to the promised land, as truth guides us to heaven.

Creatures consecrated to God are of three kinds—persons, places, things. Persons are consecrated to his service by a vow of chastity, like the clergy and the members of religious orders of both sexes. Places are consecrated to His service by special rites ordained, which make them holy, like churches, chapels, shrines and cemeteries. Things are consecrated to his services by rites and ceremonies, by which they are set apart from things profane, and entirely dedicated to the service of the Lord. Of these we have figures in the Old Testament, when the persons of the tribe of Levi and of the family of Aaron were consecrated to God—separated

¹ Innocent III.

² Exod. xxv. 31.

³ Psalm xc. 11.

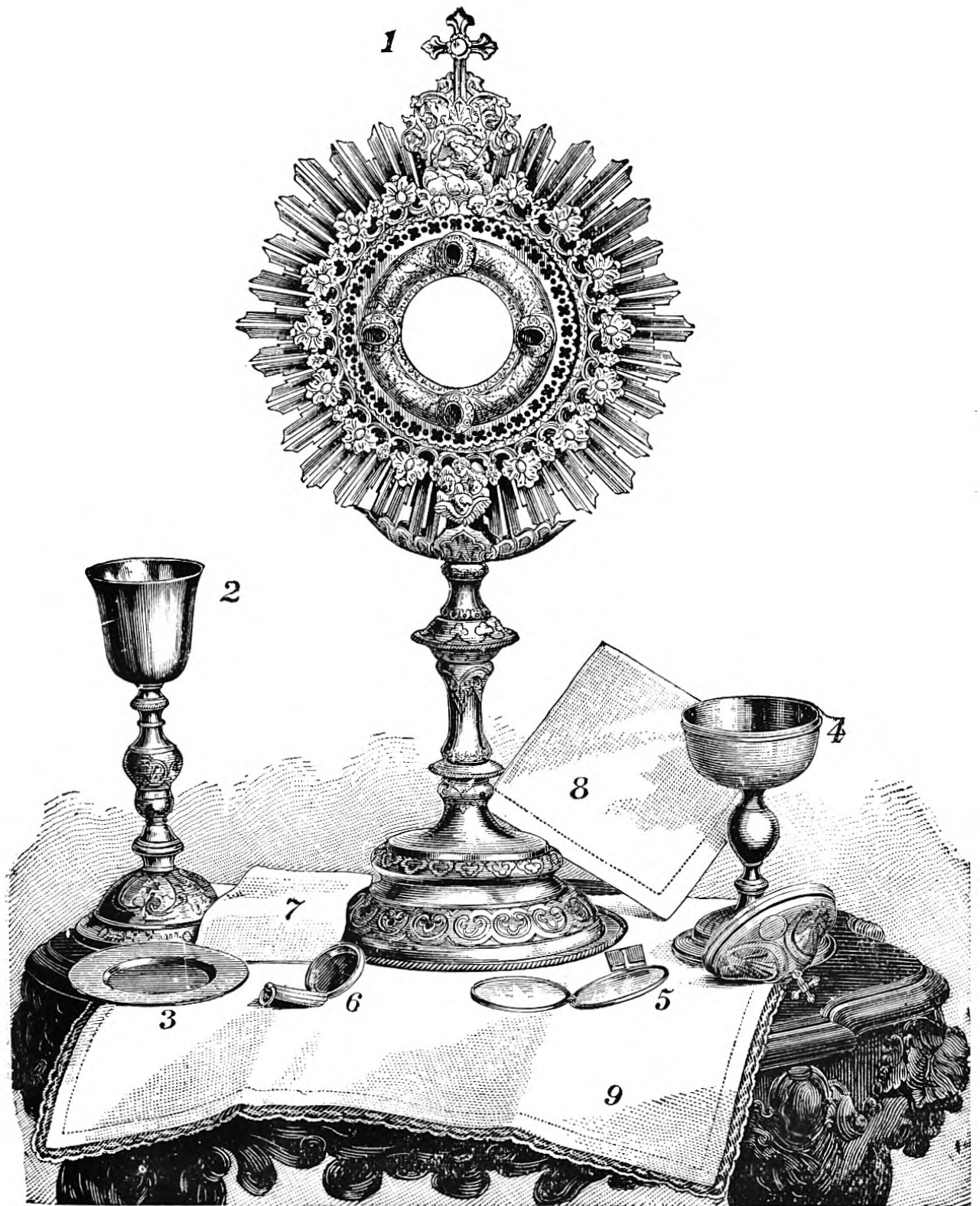
from their brethren—they received no portion in the division of the promised land, the Lord their God was their portion. The places consecrated to his service were the tabernacle and the temple, consecrated by holy rites and grand ceremonies, by which forever they were set apart to the service of the Lord. The things consecrated were the holy vessels of the tabernacle and the temple, the instruments used in the sacrifices, all things made by order of God were consecrated by special rites. These persons, places and things were set apart by God for the use of his service, consecrated to Him forever in the times of the tabernacle and the temple of the Lord. And as the tabernacle and the temple prefigured our churches, thus these prefigured what takes place in the Christian Church. The clergy are separated from the people, the Lord their God is their portion, their place is in the sanctuary. Places are dedicated to His service or to the use of religion, so that people will honor and respect the place where religious rites are carried out; thus, not in ordinary or profane places are our grand ceremonies or great mysteries, but in places set apart for that purpose, that thus in holy places God may be honored more. Things are separated that by being entirely set apart from the world they may receive benediction and consecration, and thus be used in his service.

We will speak here only of the holy vessels used in the service of the Lord. And these are holy inasmuch as they relate to the sacred Body and Blood of the crucified God. They are the chalice, the paten, the ciborium, the monstrance and the holy linens.

The chalice is the cup in which the wine is placed before the consecration. Holding then the sacred Blood of the Saviour, it is the most holy of the sacred vessels. No rule is laid down regarding its shape, but the cup is generally like the open calyx of a lily. In symbolic meaning it tells of suffering, and of that the Lord spoke when he said: "Father, if it be possible, let this chalice pass from me."¹ The chalice was used in former ages as a drinking cup, as said by Israel's prophet king: "How beautiful is my inebriating chalice."² Many writers say that the chalice used by our Lord at the Last Supper was like a mug then common among the Romans, the cantharus, with handles on each side, holding about a

¹ Math. xxvi. 39.

² Ps. xxii. 5.



THE HOLY VESSELS AND LINENS

- | | | |
|-------------------|------------------|---------------------|
| 1. THE MONSTRANCE | 4. THE CIBORIUM. | 7. THE PURIFICATOR. |
| 2. THE CHALICE. | 5. THE LUNETTE | 8. THE PALL |
| 3. THE PATEN | 6. THE PYX | 9. THE CORPORAL |

pint and a half.¹ Others say that it was made of agate, and that at present it is in the possession of the Valentians.

The material of which the chalice is made must be either gold or silver ; in case of necessity copper or tin may be used, but of whatever material the inside of the cup must be gilded with gold. This relates to the cup. The foot may be of any other material, providing it be strong. Formerly chalices of various materials were used, times of persecution preventing the regular discipline of the Church from being carried out, for that reason we read of chalices of glass, stone, marble, brass, onyx, sardonyx, chrysolite, horn and ivory. Chalices of horn were forbidden in former times.²

Holding the Blood of the Saviour, it is not surprising that the finest artists devoted their talents to ornamenting and beautifying the chalice with the finest art of the goldsmith's trade. Some ancient chalices are wonderful works of art. In former times, when the people received under both species, the chalice was much larger than at the present day, or they had two in some places, one used by the celebrant, the other by the deacon to distribute the consecrated Blood to the people, the people taking the Blood through silver tubes. Sometimes these were on a pivot so as to be turned on any side of the chalice. The remains of these local customs are seen to-day in St. Peter's, when the Pope pontificates he always receives through one of these tubes

The paten is a small dish like a little plate, on which the bread is placed before its consecration into the Body of our Lord. That is what the celebrant holds in his hands when offering the bread ; after that it is either hidden under the corporal at a low, or held before the subdeacon's eyes at a high Mass till near the end of the Our Father. As it holds the Body of Christ, out of respect for him it must be of the same material as the chalice. In ancient times as all the people received Communion from particles consecrated on the paten it was made larger than at present. Now they receive from the ciborium in which the little round pieces of bread are placed for the communion of the people. The name ciborium comes from the Latin, meaning "food," for it contains the Eucharist, the food of our souls. The ciborium

¹ Cardinal Bona Res Liturg 290. ² Synod of Calcuth in England, eighth century.

is of gold or silver, or gilt with gold, and is covered with a white silk cover, for white signifies innocence and immortality. The ciborium, with the consecrated Body of our Lord, was prefigured in the tabernacle, for God told Moses to fill a ghomar with manna and keep it in the ark of the covenant; the ark prefigured the tabernacle, the ghomar the ciborium, the manna the Eucharist.

The monstrance is used at the Benediction of the Blessed Sacrament, and is made so that it looks like the rays of the sun, for it holds the "Sun of Justice," "the light of every man that cometh into this world;" and thus he who ages ago was said to have "placed his tabernacle in the sun," now takes up his residence in the monstrance for the adoration of his people at Benediction, and at the procession of the Blessed Sacrament.

The Host is first placed in the lunette, like two rings with glass, so as to hold the sacrament.

The holy cloths are the purificator, the corporal the pall and the altar cloths.

The purificator is a small cloth placed over the chalice, covering its mouth, which is used by the celebrant to wipe his lips and the chalice after taking the sacred elements. Each clergyman has a purificator used only by himself, which he keeps rolled up in the amice.

The corporal, from the latin word meaning "the body," or a body cloth, is so called from its use, for the Body of Christ rests on it at all times, nor is it allowed at any time for the Host or Blood to rest on anything but a corporal.

These cloths are always made of linen. They signify the linen in which the Body of the dead Christ was rolled and laid in the tomb, and the napkin around his forehead found after the resurrection folded and laid away. The purificator is about twenty inches long and folded in three; it ought to be six inches wide, with a little cross worked in the middle.

The pall was formerly a part of the corporal, or rather the latter was made large enough to double up so as to cover the chalice. Now the pall is a little square piece of linen, double, with sometimes a little cardboard between to make it stiff: it is used to cover the mouth of the chalice, and will be mentioned frequently during the explanations of the

ceremonies of the Mass. Some writers say it represents the stone rolled against the mouth of the sepulchre.

On the altar the chalice, when not used, is covered with a veil of the same material and color as the vestments. Also the monstrance and other holy vessels are covered when not used, so as to keep them hidden like precious jewels from the sight of the rough and vulgar. Over the chalice when about to begin Mass the celebrant carries the burse, of the same kind and material as the vestments. It is to hold the corporal. When not on the chalice the veil is folded and placed on the epistle side, the burse on the gospel side near the tabernacle.

The altar cloths are to the number of three: the upper one hanging down each end so as to nearly touch the floor; they are the coverings of the altar.

The altar cards have certain parts of the Mass on them, so as to aid the celebrant in case his memory should fail him, so that without turning the leaves of the book he can give a glance at the cards and thus be aided without stopping the great Sacrifice.

These are the sacred vessels used in the service of the altar. They are sacred and holy because they have been blessed by special rites and set apart for the service of God.

The chalice and paten are consecrated by the bishop, for it would be a sin to say Mass with a chalice before its consecration.¹ Clothed in stole and mitre, the bishop prays that they may be consecrated and sanctified to hold the bread and wine changed into the Body and Blood of Christ. He makes a cross with chrism from one edge down to the bottom and to the other of the cup of the chalice and the edge of the paten, praying that God may consecrate and sanctify these holy vessels to his service.² We cannot give the beautiful rites and ceremonies of that consecration, but refer the reader to the Pontifical. If the chalice and paten lose their gilding they lose their consecration;³ that is, when they are gilded again. If they by any accident are destroyed entirely, as in a fire, the material is melted, they lose their consecration.

¹ St. Liguori, Theo. Moral, n. 379. ² Pontificale Rom. de cons. Patens et Chalicis.
³ Declarat. Cong. Rit. 14 June, 1845.

The altar cloths must be blessed so as to be dedicated to God's service. When they are worn out so as to be of no more use in the house of the Lord, they are burned and the ashes thrown in a place under the sacristy where the water will be absorbed into the earth. Thus things dedicated to God's service can never be used again for any other purpose.

The Church is very particular with regard to the touching and the handling of the sacred things coming in contact with the Blessed Eucharist, so that no one below a sub-deacon can touch them without committing a sin, even when they are empty; no one but a deacon or one above him can touch the chalice while containing the consecrated Blood. Where for any reason one has to touch them he must, at least, not do it directly, but have on a glove or use a cloth.

The most frightful examples were made of those who showed disrespect to the holy vessels and things dedicated to God's service in the Old Testament. When the Ark of the Covenant was captured by the Philistines and brought into the Temple, Dagon, their god, fell to the ground,¹ and the whole city was punished. The Gethites carried the Ark from one place to another, and in each place thousands died, so that the Bible says: "There was the fear of death in every city."² A man for putting out his hand to hold it up is struck dead. Of the Bethsamites who looked into the Ark through curiosity fifty thousand were killed.³ Belshazzar dared to drink from the holy vessels captured at the destruction of Solomon's temple, and the handwriting on the wall told the doom of him and of his kingdom that night. Heliodorus started with the idea of plundering the temple of the Lord in Jerusalem. When about to lay hand on the sacred vessels, says the Bible: "There appeared to them a horse with a terrible rider upon him, adorned with a very rich covering and he ran fiercely and struck Heliodorus with his fore feet. . . . Moreover there appeared two other young men beautiful and strong . . . who stood by him on either side and scourged him without ceasing with many stripes. And Heliodorus suddenly fell to the ground."⁴

Full of symbolism and of mystic meanings, the altar, as its

¹ II. Machab. iii.

² I. Kings, v.

³ 2. Kings, v.

⁴ I. Kings, vi.

name tells us, from the latin *alta*, a high, a holy place, is the chief of all things in the church—to that all turn, to that all ceremonies are directed, to that all ornaments relate. If we wish to find the origin of the altar we must go back to the cradle of the human race. At the gates of Paradise Cain and Abel built their altar, for they offered sacrifices to the Lord.¹ The patriarchs of old built their altars, on which they offered sacrifices in thanksgivings for the favors given by their God. Coming from the Ark, Noe built an altar and offered sacrifice to God for his deliverance;² Abraham raised an altar in the noble vale of Sichem where God appeared and promised the land of Canaan to his posterity;³ again he erected altars near Bethel and upon the mount where he went to sacrifice his son;⁴ Isaac, after the death of his father Abraham, established his altar at Bersabee;⁵ Jacob on his return from Mesopotamia made an altar near Sichem;⁶ thus the great service of the religion of the patriarchs was sacrifice, the chief thing in their worship and altar. These rules were followed by their descendants and we read that Moses sacrificed upon an altar after his victory over the Amalectites till that manner of building altars and offering victims by private authority ceased by command of God at the giving of the law of Moses. “The man of the house of Israel, and of the strangers who sojourn among you, that offereth a holocaust or a victim, and bringeth it not to the door of the tabernacle of the testimony, that it may be offered to the Lord, shall perish from among his people.”⁷ Thus, at the giving of the law of Moses the tabernacle and the temple became the only place of the altar and of the victims, to tell them of the unity of God and of the unity of that holy Catholic Church, outside of which there is no altar, no sacrifice offered since the time of Christ that is acceptable to the Lord. In the Holies of the tabernacle was the altar of incense, signifying the prayers of the faithful ascending from a pure and innocent heart. At the door of the tabernacle was the altar of holocaust; on that was offered the victims that prefigured the victim of Calvary. The altar of incense was made of setim wood overlaid with plates of purest gold:

¹ Gen. iv. 8, 4.² Gen viii. 20.³ Gen. xii. 7.⁴ Gen. xii. 8, and Gen. xxii. 9.⁵ Gen. xxvi. 25.⁶ Gen. xxxiii. 20.⁷ Exod. xvii. 15.⁸ Levit. xvii. 8, 9.⁹ Exod. xxx.

the altar of incense was made of setim wood covered with brass.¹ Such were the models and the patterns of the Christian altars. There was never then a sacrifice without an altar. Strictly speaking, the altar is no more than a table on which are placed many things, which are like ornaments, or have some symbolic meaning to teach the people by signs and figures the mysteries that are taking place. That sacrifice upon the altar is always offered to God; it is the highest and supreme act of devotion given to the Godhead. Sacrifice offered to any creature, no matter how high or how perfect, is idolatry. Therefore no sacrifice can be offered to any of the saints, or Apostles, or the Virgin Mary, as they are creatures; but to God alone, as he is the Creator and supreme Master of the world.

Every nation, every people, had their altars and their sacrifices. As Plutarch says: "If you travelled the earth, you may find cities without walls, books, laws, houses, coin, schools and churches; but a city without temples and gods, which they address with prayers and vows, to which they offer sacrifice for benefits received or evils turned away, and by rites and ceremonies, no one ever saw."² Such is the testimony of the Bible, of Herodotus and Hesiodus, of Plato and Aristotle, of Cicero and Seneca, and of all writers of ancient peoples—that they always had their altars, on which they offered sacrifice to the gods. It is the remains of the first revelation made to Adam, of the necessity of offering sacrifice to God, as a mark of his providence in guiding the world, and that all belongs to him. The altar was found among the mysterious rites and practices of the Druid priests, those people whose histories and whose religions come down to us from the legends and fables of northern Europe. The ruins of the altar are found in the vales and hills of Germany, where the Saxon and the Frank immolated their victims to appease their angered gods. The altars of Egypt smoked with the sacrifices of Isis and Osiris, the altars of Greece and Rome rose in all the splendor and beauties of sculpture and architecture, whereon the victims and the incense burned to the worship of Jupiter, of Venus, of Apollo, of Mars, of Neptune, of Zeus, and of the hundreds of the divinities of these cultured people. On the banks of the Euphrates and the

¹ Exod. xxvii.

² Plutarch, *Ady. Colotem.*

Tigris, amid the splendors of Babylon and of Assyria, rose the altars and the shrines dedicated to the divinities of that barbarous empire. All tribes and peoples had their altars. Thus, from one end to the other of the world, all nations had preserved that universal idea of sacrifice to the Divinity, corrupted and changed it is true; still, the germ of truth was there, that germ first sowed in the garden of Paradise by the hand of God, that the altar and the sacrifice are things that must be offered to the Lord.

Look well at the altar in the Church. It looks like one of the old tombs that we used to see in graveyards. Why thus? Because the altar came from the Catacombs. There in times of persecution, when driven from the light of heaven, they covered the martyr's tomb with white linen, and in fervor and in love the hero priests and people offered up the unbloody Sacrifice; from that time, in remembrance of these, we preserve the shape of a tomb. It looks like a table, for it signifies the table at the Last Supper, wheron the Son of God took bread and wine and changed them into his body and his blood, for that is what takes place at the Sacrifice of the Mass;¹ it looks like a cross, for it symbolizes the cross on which the Saviour died;² it looks like a hill raised up higher than the other parts of the church, for it tells of Calvary, on which the first great sacrifice was offered; it tells us by its four corners of the four quarters of the world, where the people are scattered. of those who make up the spiritual Church; it tells us of Jesus, for it symbolizes him³ through whom alone we are to be saved; for that reason the priest kisses often the altar; it tells us of the heart immolated, sacrificed every day in the trials and troubles of this world.⁴ Thus the Fathers of the Church delight to call the altar by many and endearing titles. They call it the celestial table, the throne of God, the resting-place of the grand Sacrifice, the tomb of Jesus Christ, and the dwelling-place of his glory. Made in times of persecution of wood, since Constantine gave liberty to Christians, and from the time of Pope Sylvester, the altar must be of stone, and reasonably, for it represents Him who is the stone struck by Moses in the

¹ Petit Rational, par Perin, p. 12.

² Venerable Bede.

³ Exod. xvii. 6.

⁴ Petit Rational, par Perin, p. 12.

⁵ Petit Rational, par Perin, p. 12.

desert; ¹ Him who is the corner-stone of the house of the Lord, the city of God, the holy Church. It is consecrated by the hands of the bishop, to show the plenitude of grace that will flow from it, it is anointed with holy chrism to symbolize that grace, that stone becomes the sepulchre of the bones of the martyrs, those great heroes of the Church, and friends of God. Oh! Happy thought, to place the relics of the great martyrs of the faith in the stone where daily is offered the blood of Him who was the first and greatest Martyr; to unite forever those who shed their blood for Him, the Divine Victim.²

The model of our altar is found in that altar made by command of God, made by Moses of the wood of setim, and the altar of incense covered with plates of purest gold. Such was the plan of our altars given by God himself, given to Moses on the mount.³ In the strong figurative language of the eastern nations that altar signifies many things, tells us of many truths. It tells us of the supreme altar of heaven, before the Holy Trinity, as said in the Canon of the Mass: "Command this to be carried up to thy sublime altar, before the face of thy Divine Majesty;" it tells us of the altar of heaven whereon the angels offer our prayers to the Lamb of God, as foreseen by Israel's Prophet King: "Then shall they lay calves upon thy altar;"⁴ it tells us of the altar of God on earth, his holy Church formed of the just throughout the world, as said by the Holy Ghost: "If thou build to me an altar of stones thou shalt not build it of holy stones,"⁵ but of the bodies and souls of the people; it tells us of that altar in the temple built by Solomon: "Appoint a solemn day with shady boughs even to the horns of the altar;"⁶ it tells us of the mystery of the Incarnation foretold in mystic meaning in the words of the Lord: "You shall make an altar of earth unto me;"⁷ it tells of the altar of Calvary, that great altar on which was offered the holy Sacrifice of the life of Christ, and that altar of Calvary and that cross was the true altar, and that Sacrifice was the true Sacrifice, and all other altars, and all other sacrifices were but types and figures of Calvary and of Christ. That altar signifies Christ, and as St. Paul says, "But the stone was

¹ Petit Rational, par l'Abbe Perin, p. 12. ² Petit Rational, par l'Abbe Perin, p. 12.

³ Exod. xxv. xxvii. xxix.

⁴ Psalm L. 21.

⁵ Exod. xx. 25.

⁶ Psalm cxvii. 27.

⁷ Exod. xx. 24.

Christ," therefore the altar must be of stone,¹ for the foot of the cross on Calvary was placed in a hole made in the rock, for the body of Christ rested in a stone sepulchre, for stone is a hard substance not easily broken and found everywhere. That stone is always small, not more than a foot square, to distinguish the christian altar from those in the pagan temples, which were made large and wide; thus we have preserved that custom of putting the stone in a place made in the board that makes the table of the altar; another of the customs that come down to us from the times of pagan Rome. That stone really forms the altar, for on that must always rest the consecrated Host and Chalice during Mass. Five crosses are made in the stone, one at each corner and one in the middle, "but the rock was Christ;"² these five crosses tell us of the five wounds in the sacred body of our Saviour, one in each hand, one in each foot, and one in his side, for it prefigures how that stone rejected by the builder became the head of the corner.³ That stone is covered with strong canvas, to tell us of the garments worn by the Lord during his mortal life, and to preserve the stone from injury. The bones of the martyrs are placed in the stone, a custom coming from the times of persecutions, from the Catacombs, when the tombs of the martyrs were the altars of the Christians. You will not see that stone from the church; it is in front of the tabernacle covered with the altar cloths. These cloths are of linen, for, as linen becomes white by bleaching, they tell of the glories of Christ, which he merited by long suffering during this life, after which he entered into his rest. These linens tell us of the humanity of Christ, for as linen grows from the earth, so his humanity, that is his body with his soul came from his Mother Mary; as the linen becomes white and spotless by much bleaching, so the humanity of Christ was glorified at his resurrection, only after the labors and the sufferings of his passion. These linens cover the altar, for during life his humanity clothed or covered his Divinity. They must be three linen cloths, for Christ was clothed with three garments after the manners of the Jews at that time. Again, these linens tell us of the holy linens with which the dead body of Christ was clothed when dead and laid in the tomb.

¹ St. Chrysostom, St. Gregory of Nazian.

² I. Cor. x. 4.

³ Math. xxi. 42.

You will notice that the altar is always high, higher than the rest of the Church. The word is from the latin, signifying a high place, a place whereon a sacrifice was offered. The pagans offered sacrifices to their gods in high places, on hills or mountain tops. The Pantheon of Rome was built on one of the seven hills of Rome, the Parthenon was raised on one of the hills of Athens, the Jews when they fell into idolatry raised altars in high places, Solomon's temple was placed on the top of Mount Moriah. Thus, in all places and among all people an altar was in a high place, and the Christians did not depart from that custom, but raised up their altar higher than the other parts of the building. The real reason of the Christian altar being high, is because it represents Calvary. The steps leading up to the altar tell us of that sad road leading up to the top of Calvary, trod by our Lord on the day of his crucifixion. Again, it is raised up, that all the people may easily see the ceremonies going on at the altar. The altar and the linens covering it must be blessed by the bishop, consecrated and dedicated to the service of the sacrifice, because the altar is a creature set apart for the service of God, and because it represents Christ, its holiness tells us of the sanctity of Christ who was "full of grace and truth." For that reason at its consecration the bishop pours holy oil upon it, for Christ was the anointed of the Lord, as his name Christ signifies in the Hebrew "The Anointed." He was not anointed like the sons of Aaron in their consecration to the priesthood, he was not anointed like Saul and David in their consecration to the kingdom, but he was anointed in a special and invisible manner by his Father in heaven to be the Saviour of mankind. The altar is like a table, for it is made like the table of the Last Supper, whereon the Son of God changed the bread and wine into his Body and his Blood. In ancient times, in days of difficulties and of persecutions, the altar was of wood.¹ For it is probable that the Apostles, following the example of the Master, used wooden altars. Tradition tells us that St. Peter, when stopping at the house of Pudens the Senator, used to sacrifice upon a wooden altar; that altar can be seen, says Aringhus, in the Church of St. Prudentiana.

Soon, the persecutions having passed and the altars becom-

¹ *Benedictus xiv. De S. Sacrific Missæ, Lib 1, Cap. ii. de altar.*

ing fixed in churches, the priests from being wanderers, going from house to house, began to live in monasteries and houses near their churches, the altars were introduced in the primitive state of wood, till at length St. Sylvester in the fourth century ordered that the altar should always be of stone, on account of the mystic meanings given above. The whole altar may be of stone; in that case a little square recess is made for the bones of the martyrs. Or the whole altar may be of wood; in that case the stone with its five crosses and recess is imbedded in front of the tabernacle, so that at Mass the Host and Chalice rest upon it; in that case the real altar is the stone. The table of the altar, whether of wood or stone, according to the rules should be about three and a half feet high, three feet wide, and its length about six and a half feet.¹ At the right-hand side you see a book. That is the Missal. Every word in it is Latin. No one knows its author; it was arranged by the Apostles and their successors. Its letters are black and red. The black is what must be said, the red directs what is to be done, and tells the ceremonies to be carried on during Mass. In examining the book in many places you see musical notes. They are the notes according to which the priest is to sing certain parts of the services. Look closely, gentle reader, and you will see that these are different notes from any you ever saw. They may be new to you, but they are not to the world. It is the ancient style of singing and the mother of all music. It is the music of the ancient Greeks and Romans perfected and refined by Gregory the Great; for that reason it is called the Gregorian Chant. It tells us of the ancient origin of our Church. You may have heard beautiful music, you may have heard beautiful singing, but the grandest and most beautiful is the Gregorian Chant: for depth of sentiment, for sweetness of tone, for raptured feeling, but especially for imparting piety, no music can equal the Gregorian Chant. You have heard the celebrant intoning the Credo of the Council of Nice, you have heard the sweet tones of the Preface, you have listened to the cadence of the Pater Noster, and can any other music equal that when rendered well? The modern music is well adapted to female voices, but the Gregorian Chant is for the manly voices of the priests and monks: and well was it sung

¹ Bouvry. 223.

in the aisle of sanctuaries of Europe, Asia, and Africa, during the ages passed, where now only the falling wall and the broken arches behind the high altar or the ivy-covered ruins tell of the place where once rose in splendor and magnificence a sanctuary and an altar dedicated to the Most High, built by the children of the Catholic Church, built by priests and monks and nuns in ages passed, children of that one undying, unchanging faith of Jesus Christ.

How beautiful to kneel before that altar adorned with flowers, either natural or artificial, a custom spoken of by St. Jerome in the third, mentioned by St. Augustine in the fourth centuries. Such is the altar, made beautiful with "flowers, the stars of earth," that it may be a place of dwelling for the Son of God, his throne of love; for, "they shall be his people and God himself with them shall be their God."¹

On the altar you see sometimes the image of Cain killing his brother,² a figure of the Jews killing their brother Jesus; sometimes of Melchisedec, high priest of the Lord, offering his sacrifice of bread and wine,³ a figure of the sacrifice of our altar; sometimes of Abraham sacrificing his son Isaac on the mount,⁴ a figure of the Father in heaven sacrificing his Son Jesus on Calvary; sometimes of the bread of propitiation of the tabernacle of the Jews,⁵ for it is the bread of life, the holy Communion; sometimes of a lamb having a cross, for it is the sacrifice of the Lamb of God; sometimes of the manna of the desert,⁶ for from that altar we receive the true bread, of which the manna was a figure; sometimes the image of the body of our dead Lord, for the altar is like a tomb, to recall the time he spent in the tomb among the dead; sometimes of the Ark of the Covenant, for this is the fulfillment of all those mysteries prefigured by the law of Moses; such are some of the ornaments of the altar telling us of the things prefiguring the altar and its mysteries. No expense is saved to beautify it, so that the treasuries of the earth are emptied to beautify and add to its magnificence. The gold of Ophir and of California sparkles on its surface, the gems of Golconda shed their brilliancy from its ornaments, the most rare and costly gems and marble and precious stones shine and dazzle the eye of the spectator, so that the Christian altar eclipses in

¹ Apoc. xxi. 3.

² Exod. xxv. 30.

³ Gen. iv.

⁴ Deut. viii. 8

⁵ Gen. xiv.

⁶ Gen. xxii.

gorgeousness and splendor that of the far-famed temple of Solomon.

You see a large space on the top of the altar, a door opens into it ; that is the tabernacle, for the Holy Eucharist is kept there for the adoration of the people, and the use of the sick and dying. Nothing but the Sacrament or things used around it is ever allowed in the tabernacle.¹ Its walls are covered with the most precious fabrics. Sometimes cloth of gold adorns its walls. On its floor is a linen cloth called a corporal, blessed for that purpose, all for the honor of Him who dwells among his beloved.

You will see over the tabernacle a cross with the image of the crucified nailed to it. No one is allowed to say Mass without a crucifix over the altar.² A cross is the two pieces alone, one piece crossing the other, that is a simple cross ; a crucifix is the cross with the image of the dead Lord nailed to it. The reason of this is that the Mass is a remembrance and continuation of the sacrifice of Calvary ; that the Mass is a sacrifice, but not a sacrifice different from that of Calvary. Again, that the image of the dead body of the Son of God hanging upon the cross, that cross to which he allowed himself to be nailed for the love of us, may excite in us love and pity for him and for his death on account of our sins. Sometimes there are two crucifixes, a large one standing up high attached to the altar, and a small one placed on the tabernacle.

The manner of putting to death by crucifixion was customary in all the Eastern nations. Among the Egyptians, Pharaoh's chief baker was hung on a cross;³ the sons of Israel who sinned with the daughters of Moab were crucified;⁴ Josue hung the king of Hai on a gibbet;⁵ the sons of Respha and of Michole were crucified by the Gabaonites ;⁶ Aman and his sons were nailed to crosses ;⁷ while all the prefects of the Canaanites who refused to help build the temple of Jerusalem died on crosses by order of Artaxerxes.⁸

The same is proved from profane history ; Alexander the Great crucified two thousand of the inhabitants of Tyre ;⁹ and Alexander the King condemned to crucifixion eight hundred of the leaders of the Jews in their rebellion.¹⁰ Thus

¹ Rit. Roman.

⁴ Numb. xxv. 4.

⁸ Esther vii. 10.

² Gury, De Euchar. Cap. v. Art. 1.

⁶ Josue viii. 29.

⁹ Diod. Sic. i. 15 et Q. Curt.

³ Gen. xl. 19.

⁵ II. Kings xxi. 8, 9.

⁷ Esther vii. 10.

¹⁰ Josephus, Antiq. i. 18, 22.

all Eastern nations in ancient times put their malefactors to death by crucifixion. That was the most shameful and disgraceful kind of death. The Romans learned it from them, but never crucified their own citizens. For that reason St. Paul, a Roman citizen, was beheaded. St. Peter, a Jew, was crucified. Now the cross, from being a scandal and a disgrace, is a glory and an honor, from being sanctified by the death of our Lord. You will see the cross everywhere, on everything, to show that all merit, all grace comes from Christ crucified.

When the bishop of the diocese celebrates solemnly, the small cross is taken from the top of the tabernacle and a candle put in its place, to signify that the chief pastor of the diocese is in the church, like a light by his good example and fatherly words to guide the people. To show how old that custom of placing the cross on the altar, we give the words of an ancient writer: "Paulinus, Bishop of York, bought a golden cross and chalice of gold consecrated to the service of the altar."¹ Sometimes among the early Christians the whole tabernacle was a vessel of silver or gold, with the cross placed on the top of the cover.²

In olden times the house of God had but one altar; for that reason the Bishop of Antioch, St. Ignatius, says: "There is one altar in each church, and one bishop," but toward the fourth century they began to build churches with two or more, in order to allow all the clergy to say Mass, as they became more numerous after the persecution had died away.³ To-day among the Greeks is found that habit of having only one altar in each church, but the walls on the inside are made into little chapels, having each an altar. This way of building may be seen in many of our large churches in this country, but especially in Europe. The large altar being placed in the middle of one end of the church, or as at St. Peter's at Rome, under the dome, the people face it from all sides, the celebrant having the worshippers around him, says Mass without turning around to say any part of the services. A privileged altar is one to which the Holy See has attached certain privileges as a plenary indulgence. Benedict XIII.⁴ has attached that privilege to any altar designated by a

¹ Venerable Bede, lib. ii. cap. 20.

² Benedict XIV., lib. i. cap. iii. 2.

³ St. Gregory the Great.

⁴ Bull Omnium Salutis, July 20, 1724.

Patriarch, Metropolitan, or Bishop in the cathedral churches. In the large churches of America generally there is always one altar called the high altar, where the mysteries are celebrated at the principal service on Sunday, with one or more side altars, where the low masses are said to accommodate the people. In country churches, and small ones in cities, there is but one altar, and there every service is carried out. In cathedrals, it is customary to keep the Host in the tabernacle on the right-hand side, or altar of the Blessed Virgin, and take it to the chief altar for the services on Sunday.¹

Following then the discipline of the Church, we make our altar of stone; but if of any other material, at least that part holding the relics of the martyrs and on which the chalice rests, must be stone. In time of persecution, as they were carried from place to place to escape those who sought the lives of the early Christians, the altar was of wood. Nearly all writers agree in saying that our Lord said the first Mass, at the Last Supper, on a wooden altar, a simple table such as the Jews used to eat from. In Rome are two very old tables of wood, one at the Church of St. John Lateran, the other in the Church of St. Pudenciana, having the inscription; "Upon this altar St. Peter used to offer the Body and Blood of our Lord for the living and dead, and to increase the number of the faithful."² During the reign of Constantine,³ grand and magnificent altars of silver, gold, and precious stones ornamented the Christian churches. In the church built by himself at Rome, rose seven altars of massive silver.⁴ The Empress Pulcheria built in the great church of Constantinople an altar of solid gold; while the greatest, most majestic, and grandest of all altars adorned the Church of St. Sophia, in Constantinople. Everything beautiful, and precious, and costly, that earth produced, or the hand of man could make decked it and added to its splendors. Gold, silver, diamonds, and the most precious stones were cut and forged and used by the most experienced workmen, till it rose in grandeur and stately magnificence, a feeling tribute of the love and adoration of the Emperor Justinian and his

¹ Petit Rational, par Perin, p. 12.

² From 312 to 336.

³ Martine, De Antiquis Eccl. Ritibus.

⁴ Kozma, 29. note 4.

Empress, Theodora. They dedicated it with the following inscription:¹

“We thy servants, Justinian and Theodora, offer thee, O Christ, thine own gifts, out of thine own, which we beseech thee formally to accept, O Son and Word of God, who wast made flesh and crucified for our sake; keep us in the true orthodox faith, and this sacrifice which thou hast committed to our trust augment and preserve to thine own glory, through the intercession of the Holy Mother of God, the Virgin Mary.”²

Begun in the year 532 with Justinian the Emperor himself as one of the workmen, the magnificent temple built in the honor of Holy Wisdom, that is, the Son of God, remained for centuries among the finest temples ever raised by man. Well could the Emperor cry out when finished: “I have conquered thee, O Solomon,” for it far exceeded the glories of the great temple of Jerusalem and for many centuries it remained the pride of the Byzantine Empire, till pillaged by the Turks and turned into the Mosque of St. Sophia. Such is the name by which it is known to-day.

The altar, like all else used in the service of the Church, is consecrated to the Lord. It is consecrated that sacrifice may be offered on it, following the example of Noe, who “built an altar unto the Lord * * and offered holocausts upon the altar;”³ it is consecrated that the name of the Lord may be called upon it, following the example of Abraham, “who built . . . an altar to the Lord, and called upon His name;”⁴ it is consecrated to the Lord, that there the praises of Almighty God may be sung, following the example of David, who “set singers before the altar, and by their voices made sweet melody;”⁵ it is dedicated to the service of the Lord, like the altar of the tabernacle made by Moses,⁶ dedicated like the temple made by Solomon.⁷ As their sacrifices were figures of the Mass, as their altars were figures of our altars, so their consecrations were of our consecration.

The consecration of the altar is one of the longest ceremonies of the Church. It begins the night before with the

¹ St. Sophia means Holy Wisdom, that is, the Son of God himself. This great church, dedicated by Justinian and Theodora, was commenced in the year 532. In 1453 when Constantinople fell into the hands of the Turks it was turned into a mosque by Mahommed II., and at present is known by the name of the Mosque of St. Sophia.

² Martine, *De Antiquis Ecclesiæ Ritibus*.

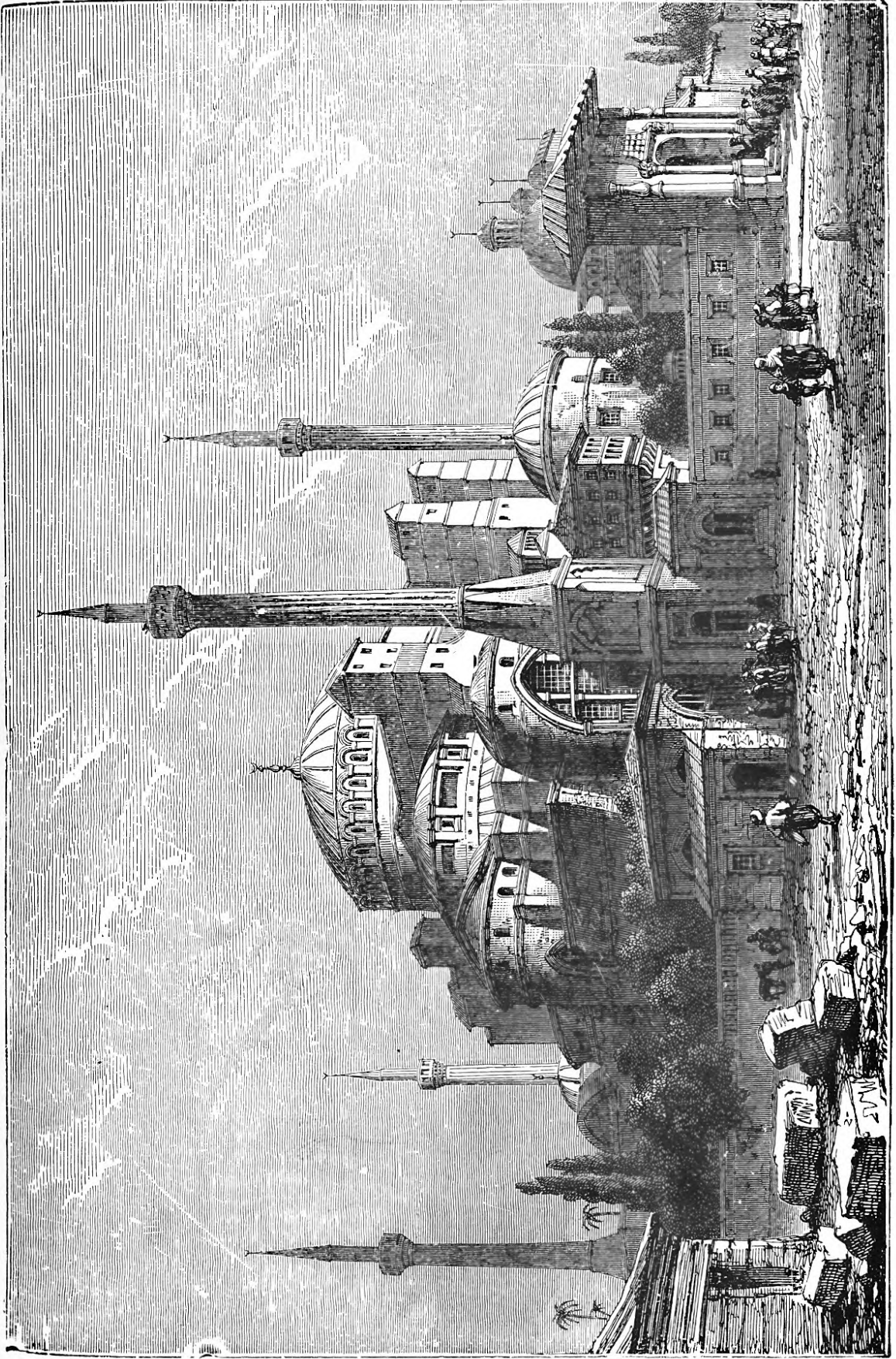
³ Gen. viii. 20.

⁴ Gen. xii. 8.

⁵ Eccl. xlvii. 11.

⁶ Exod. xl. 10.

⁷ II. Kings, viii.



ST. SOFIA CONSTANTINOPLE.

preparing of the relics of the saints, to be placed in the altar-stone, and as a sign of the light of their works and good examples two candles are left burning before them.¹ In the morning the ceremony begins with the reciting of prayers and psalms and of the Litanies, during which is placed the name of the saint after whom the church is called. Then the bishop blesses near the altar the salt, ashes and wine, mixing them with holy water. Dipping his fingers in that mixture, he marks the middle of the stone and its four corners with five crosses; then going seven times around the altar he prays that God may deign to bless it by the invisible work of the Holy Ghost, all the time sprinkling it with holy water. Forming into a procession, then they bring the relics of the saints, and coming place them in the altar-stone, in the little place called the sepulchre, which they fill with a cover anointed five times with holy chrism. The prayer said during that time asks the intercession of the saints whose bones and remains are placed in the sepulchre of the altar-stone. The bishop continues to walk around the altar, which he incenses on all sides, anointing it twice with the oil of catechumens and holy chrism. These oils are put on in the middle and on the four corners of the stone, after which he goes around the altar once more, incensing it as before on all sides. Then he marks the five places where the five grains of incense were placed with five crosses, on each of which he places another cross made of pure white beeswax, all burning together. When all have been finished he kneels before the altar and reads or sings the hymn,² "Come, Holy Spirit, fill the hearts of thy faithful and kindle in them the fire of thy love."

Let us see the meaning of these rites and ceremonies. We have given only a short summary of the consecration of the altar, as all the prayers would be too long. The holy water is sprinkled on the altar, for it is blessed in order to receive power from God to destroy the evil work of the spirits of darkness; it is sprinkled on the altar in order that the altar may be sanctified for the holy sacrifice and all power of evil spirits driven from it. In the consecration of the altar four things are used, water, wine, salt and ashes, for there are four things which drive away the evil one, the shedding of

¹ Pontificale Romanum, De Altaris Consecratione.

² Diction. Encycl. de la Theo. Cath. Autel consecr. de.

tears of penance, signified by water; the joy of the mind united to God, signified by wine; wisdom in our minds, signified by salt; deep humility for our imperfections, signified by ashes. The water was before the door of the tabernacle;¹ the wine was "the wine springing forth virgins,"² the salt was the Christian, "the salt of the earth;"³ the ashes was that of which Abram spoke when he said, "I will speak to my Lord whereas I am dust and ashes."⁴

We said that altar signifies Christ, for the rock was Christ, the angular stone rejected by the builders which has become the head of the corner; the stone cut from the mountain not made with hands that filled the whole earth.⁵ The water then signifies His humanity, the wine His divinity, the salt His celestial doctrine, the ashes His death and His body laid in the tomb.

The seven times going around the altar, the seven grades of degradation and humility descended to by Christ in becoming man: 1. From rich He became poor; 2. Placed in a manger; 3. Obedient to His parents; 4. Bowed His head under servants; 5. Betrayed by His disciple, a thief; 6. Beganly delivered Himself into the hands of His judges; 7. Was crucified for us. Again, the seven stations of Christ on the road to our redemption. From heaven into the breast of His mother, from His mother's breast into the manger, from the manger into the world, from Jerusalem to the cross, from the cross to the tomb, from the tomb into life, from earth to heaven.⁶

That altar is to be a place on which we are to conquer our enemies, and as the Israelites marched seven times around Jericho,⁷ and by the power of God its walls fell down, thus we march seven time around the altar that we may consecrate it to the conquering of our old enemy.

That altar in mystic meaning signifies ourselves, for "Know you not that you are the temple of God, and that the spirit of God dwelleth in you?"⁸ If we are the temple of God, as every temple has an altar we must have one, and that is our heart. And the altar signifying our heart is sprinkled seven times to signify and recall to our minds that the Holy

¹ Exod. xl. 7.

² Zach. ix. 17.

³ Math. v. 13.

⁴ Gen. xviii. 27.

⁵ Daniel ii. 34, 35.

⁶ Durand, Rationale Divin. L. I., c. vii. 17.

⁷ Josue vi.

⁸ I. Cor. iii. 16.

Ghost dwells in us with the sevenfold gifts. Sprinkled seven times to tell us of the seven gifts which Isaias prophesied would come on Christ,¹ seven times to tell us of the seven sheddings of our Saviour's blood for us, when He was circumcised, when His blood flowed in His prayer in the garden, when scourged in Pilate's garden, when His head was crowned with thorns, when His hands were nailed, when His feet were pierced with nails, when His side was opened.² Afterwards the water is thrown into the sacrarium for the blood of the victims was thrown at the foot of the altar in the law. The altar must not be consecrated without placing in it the remains of the saints,³ that their lives may be for us an example. The solemn procession of the morning, when they are carried from where they were prepared and left between the two burning candles, recalls the solemn carrying of the Ark of the Covenant made of the wood of setim, moved again in solemn procession at the time when the elders of Israel, with the princes of tribes and the heads of families, gathered under Solomon to carry the Ark of the Covenant into the new temple⁴ and placed under the wings of the cherubims, when Solomon and all with him went before the Ark; and to recall that great dedication of that temple and that altar, they all form in procession and bring the relics of the saints to place them in the newly-consecrated altar. They are placed in the little tomb with three grains of incense to tell of the holy body of the great martyr Jesus, whose body was wrapped in incense, and the three grains of incense tell of the three persons of the Trinity to whose honor the altar is consecrated. They are then placed in the sepulchre.⁵

Thus the altar in symbolic and mystic meaning recalls to us Christ Himself, the chief corner-stone,⁶ that stone cut from the mountain not made with hands; that is, born of the Virgin Mary without the ordinary laws of nature, who became a great mountain and filled the whole earth. He is the stone that the builders rejected, the same is become the head of the corner.⁷ Such is the altar-stone figured by the one

¹ Isaias xi. 2.

² Durand, Rational Div. L. I. c. vii. 19.

³ De consecratione dist. 1. de Fab. c. Placuit.

⁴ III. Kings, viii.

⁵ Pope Alexander III. Extra de Consec. Eccle. vel Alt. c. 1.

⁶ Ephes. ii, 20.

⁷ Dan. ii. 2.

⁸ Psalm cxvii, 22.

made by Moses of the wood of setim, figured by the one made by Solomon of solid gold, that they might foretell and prefigure the altars in our churches.

The bishop pours oil on that stone, following the example of Jacob, who "took the stone which he had laid under his head and set it up for a title, pouring oil upon the top of it."¹ So the bishop pours oil on the stone, making five crosses, one in the middle and one at each corner, for the stone signifies Christ, the altar of heaven on which our prayers and sacrifices are offered before the Father, the five crosses the five wounds in his sacred body, the anointing of the stone the anointing of Christ, for He was anointed not in a visible but in a spiritual manner by the Holy Ghost, from whence His name Christ, from the Hebrew anointed. Chrism is made of oil and balsam mixed together, the balsam signifies the good odor of sweetness of his good works before the Lord.

According to a general custom coming from Apostolic times the Christians turned toward the east in prayer and for that reason our churches are built so that the people face the east, because Paradise lost by our first parents was in the east; to that we still send our regrets. Jesus Christ to whom we pray is the great "Orient rising from on high"² to save us, his people. The sun rises in the east, as Jesus, the Sun of Justice, will come in the east to judge the world. The face of the dying Redeemer on the cross was turned toward the east. Such are the reasons that when possible the altar is in the east of the church.³

¹ Gen. xxviii, 18.

² Luke I. 79.

³ Petit Rational, par Paris, p. 6.

CHAPTER V.

REASONS OF THE DIVINE PRESENCE.

YOU see people kneeling before the altar, or on bended knees in the pews; their heads are bowed down before the Lord upon the altar and their hearts are raised up to God. For God is on that altar, that church is a temple built for the place of his dwelling, the abiding place of his Majesty. To him belong all honors, all prayers, all the ceremonies and genuflections—not to images, not to saints, not to the Virgin Mary is adoration made, but to the Son of God, our Saviour and our Redeemer. To adore a creature would be to commit the terrible sin of idolatry, for God alone we can adore.

You will see at the left-hand side of the altar a little table, covered with a white cloth; on it are vessels containing wine, water, and sometimes bread. That bread, wine, and water is for the Mass. For our Lord Jesus was so good, loved us so much, that not only did he die for us, but he also becomes our food and drink, to nourish us with himself, with his Body and his Blood. He took one body and one soul, born of the Virgin Mary, and raised that one body and soul up to the throne of the Divinity; that is what we call the incarnation, taking human nature. He went farther in his love for the sons and daughters of Adam, he wished to unite himself to each one of us, as he did to his own body and soul, but he could not, as in the incarnation, but he unites himself to us in another way, by going into us and becoming our food and drink; not the food and drink of the body, but of the soul. Read on, gentle reader, and you will understand. For as the body is nourished by food and drink, so the soul is nourished by the communication and participation in the Body and Blood of Jesus Christ. That is what we call going to Holy Communion. And the word communion signifies and tells us the nature of what we do, for communion means

union with, that is, united with Jesus, our Lord. As the principal kinds of food and drink for the body have always been bread and wine, for in all times men were nourished by these; so to accomodate himself to our customs, Jesus at the Last Supper took bread and wine, and changed them into his Body and his Blood, that man might eat his Flesh and drink his Blood under the form of a food and drink so common in the world.

This may surprise you, gentle reader, but who shall put boundaries to the goodness of a God who died for the human race; who suffered so much for us? Take your Bible, and every one should have a Bible, turn to the sixth chapter of St. John. After feeding five thousand with five loaves of bread they asked him what sign he would give them. They spoke of the manna that their fathers did eat in the desert. They did not believe in him, they wanted more proof of his Divinity than the miracles he worked. Then Jesus began to speak of faith, asking and instructing them in faith, that he might prepare them for what was to follow, preparing them to believe that he could feed them not with the loaves and fishes, but with his Flesh and Blood. "I am the bread of life," he says; "your fathers did eat manna in the desert and are dead: this is the bread which cometh down from heaven: if any man eat of it he may not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever: and the bread I will give is my flesh for the life of the world." The Jews therefore strove among themselves, saying: "How can this man give us his flesh to eat?" You see that the Jews understood of his flesh, of the body, and Jesus did not reprove them, as he certainly would if they were in error and if he meant faith, but said: "Amen, amen, I say to you. Except you eat the flesh of the Son of Man and drink his blood you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up in the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me and I in him. As the living Father hath sent me and I live by the Father, so he that eateth me the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are

dead. He that eateth this bread shall live forever. . . . Many of his disciples hearing it said: This is hard, and who can hear it?"

These are remarkable words of our divine Saviour. He speaks of a certain kind of nourishment, that is not faith, for he speaks of something new and that he will give at a future time. That could not be faith, for faith belonged to all times, for by faith in a future Redeemer the Patriarchs and Prophets of old were saved; he asked faith in the minds of his disciples and of those who listened to him. He promised them a kind of bread like to the manna of their fathers in the desert, and as that manna was a kind of bread to be eaten, so should be the bread he promised them be eaten. He carefully distinguishes between food and drink. That would not be necessary if he was speaking only of faith. If he spoke in a symbolic and figurative sense he used difficult figures and most obscure words, which tended to turn the Jews against him, as they had a horror and repugnance against eating human flesh or drinking human blood. In the Greek text it is stronger than in our English Bible. Those who do not wish to believe use all kinds of ways in order to get out of believing the truth of Christ's presence. But these words are so clear, the universal belief of all antiquity, the writings of the fathers of the Church, who give the belief of all ages up to the time of Christ, all these are so strong on that point that even Luther himself says, "These words are so clear that no angel from heaven, no man on earth could speak clearer." If Christ had not intended changing the bread and wine into his body and his blood, he would deceive all the millions of those converted by the preaching of his Apostles. He used words like to those spoken at the Last Supper when instituting the sacrifice of himself under the appearance of bread and wine. And the Apostles, prepared for this by his promise in the words we have given, were not surprised, doubted nothing, asked nothing. Christ spoke of our eating his Body and drinking his Blood as we eat bread and drink wine. Thus the disciples understood as they said, "This saying is hard and who can hear it?"¹ "The Jews therefore strove among themselves, saying: How can this man give us his flesh to

¹ John, vi. 61.

eat?"¹ The words of Christ are to be understood in the sense of partaking of his Body and Blood, as he says, "For my flesh is meat indeed and my blood is drink indeed." Now to convince them of his power to do this and give them his real Body and Blood as their nourishment he calls their attention to a miracle. "If then thou shalt see the Son of Man going up where he was at first."² If Christ did not speak of the real eating of his Body and drinking of his Blood, he would have explained then what he meant and not leave them in error. For it says: "After this many of his disciples went back and walked no more with him."³ When our Lord taught anything difficult or obscure, he was accustomed to explain what he meant and enlighten them if they mistook his meaning. Here he gives no explanation, leaves them in the impression that he was to give them his Body and his Blood to be their food and drink.

In this passage that I have taken from the sixth chapter of St. John, our Lord only promises to give his flesh and blood for our food and drink. Afterwards when about to die, "whilst they were at supper Jesus took bread and blessed and broke and gave to his disciples and said: Take ye and eat: This is my body. And taking the chalice, he gave thanks: and gave to them, saying: Drink ye all of this. For this is my blood of the New Testament, which shall be shed for many unto the remission of sins."⁴ These words are to be received in the true and natural sense, because no reason requires any other, because the time and place requires a literal meaning, because the form of words admits no figure. The person of Christ is the person of God, his words require a natural meaning, even where a miracle is supposed for he can do all things. He was then about to die, about to make his last will and testament; that required all the clearness and simplicity possible in his words, as he said: "With desire have I desired to eat this pasch with you before I suffer."⁵ "This is my blood of the New Testament, which shall be shed for many."⁶ He spoke of that chalice as containing the blood then in his veins that was to be shed for the remission of sins. If that was not his Blood how could it be shed for the remission of sins?

¹ John, vi. 53.

⁴ Math. xxvi. 26, 27, 28.

² John, vi. 63.

⁵ Luke, xxii. 15.

³ John, vi. 67.

⁶ Mark, xiv. 24.

St. Paul himself received that belief from the Apostles after Christ ascended into heaven. For, "I have received of the Lord," he says, "that which also I deliver unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke and said: Take ye and eat: this is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood. . . . Therefore whosoever shall eat this bread, or drink this chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord, and eateth and drinketh to himself judgment, not discerning the body of the Lord."¹ Here St. Paul says that he received this doctrine from the Lord, that each one must prove himself, but if he go in sin he shall be guilty of "eating judgment to himself, not discerning the body of the Lord." Could words be clearer, telling us that this is the Body of the Lord? Again he says in another place: "The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?"² You see how he speaks of the Blood of Christ in the chalice and the Body of Christ in his hands to be broken. Still again he says: "You cannot drink of the chalice of the Lord and the chalice of devils; you cannot be partakers of the table of the Lord and of the table of devils."³ Here he condemns those who partake of Holy Communion and then eat the things offered to idols in the pagan temples. For those who partake of these offerings made to idols take part in their wicked religion, as we eating the Eucharist take part in the sacrifice of our religion. For as we eat the flesh of Christ from the altar or table of the Lord, as the Jews eat the victims offered to the Lord in the ceremonies of the Old Law, thus the Gentiles in the ceremonies of their temples were accustomed to eat of the victims offered to their false gods. All this supposed the real presence of Christ upon the altar.

The best way of getting at the true meaning of these things taught by Christ, is to examine the belief of the first Christians, after our Lord ascended into heaven. More than sixty-three Fathers and Christian writers speak of the Real

¹ I. Cor. xi. 23-26.

² I Cor. x. 16.

³ Cor. x. 21.

Presence between the preaching of the Apostles and the sixth century; some explain that mystery, others thank God for that gift, others exhort the people to receive it well and often.

Lest we might tire you, gentle reader, we will only give you a few passages from writers instructed by the Apostles or their followers.

St. Ignatius, made Bishop of Antioch in the year 69, writing against the Gnostics says: "They abstain from the Eucharist and from prayer, because they confess not that the *Eucharist is the flesh of our Lord Jesus Christ.*"

St. Justin, the Martyr, born in the year 105, explaining the Mass to the Roman Emperor Antoninus, says: "He who is the chief among the brethren, taking the bread and the vessel of wine and water, giving glory to the Father of all, in the name of the Son and Holy Spirit, continues the Eucharist. . . Then all the people say Amen. . . But we do not take this as common bread or drink, but as for our salvation, by the Word of God, Jesus Christ was made flesh, thus by these prayers we receive the *flesh and blood of the same incarnate Jesus Christ.*"

These two writers are so near to Christ that we must confess such certainly was the belief of the first Christians and if I gave the entire words of St. Justin to the Emperor, with its prayers and ceremonies and kiss of peace, you would see that at that time the Mass was exactly the same as now.

St. Irenæus, born in the year 135, writing against Marcio who taught that Christ's body was not real flesh and blood, but of thin air, says; "How could the Lord, if he was independent of the Father, and of our condition, how could he receive that *bread and change it into his body, and that wine into his blood?*"¹

St. Cyril of Jerusalem, born 315, says; "When, therefore, Christ himself has promised and says, This is my body, who shall hesitate hereafter, and when he himself assented and said, This is my blood, who will doubt, saying that it is not his blood."² In another place he says; "In the species of bread he gives us the Body, and in the species of wine he gives us the Blood. Nevertheless do not judge the thing from the taste, but let faith make it certain without any

¹ Apol. 1. n. 65, 66.

² Lib. iv. Adv. Hæres clvii.

³ Catechesi, xxii.

doubt; if you are worthy you are a partaker of the body and of the blood of Christ.”¹ Could words be clearer than these old writers, venerable for having lived so near to the time of Christ?

St. John Chrysostom, Archbishop of Antioch and of Constantinople, born in the year 347, says: “Let us everywhere be obedient to God, even if what he says appears to be contrary to our reason, let his words prevail over our reason and our intelligence. . . because he said: This is my body, let us bow down, let us believe, let us see him with the eyes of our soul.” Again: “Formerly it was the pasch of the Jews, now that is gone, and there comes the spiritual pasch that Christ gave to us. For they eating and drinking, it is said, receiving bread he broke and said, This is my body that will be broken for you unto the forgiveness of sins. Those who know understand what that means. And again the chalice, saying: This is my blood that will be spilled for the remission of sins. Judas was there whilst Christ was saying this! This is the body that you sold, Judas, for thirty pieces of silver, for which a moment ago you made an agreement with the reprobate Pharisees! O the benignity of Christ! O the malice and insanity of Judas! He gives this his blood that was sold to him (to Judas) for the remission of his sin! Judas was there and a partaker at that holy table.”²

St. Ambrose, born in the year 340, says: “Of the bread the flesh of Christ is made. . . . But how can that which is bread become the Body of Christ? By consecration. By whose words and by whose language does the consecration take place? Those of our Lord Jesus Christ. For it was not the Body of Christ before the consecration, but I say to thee, that after consecration it is now the Body of Christ. He said and it was done, he commanded and it was made.”³

Lest I should tire your patience, I will not give you any more of the writings of the Fathers of the times immediately following the preachings of the Apostles. But I cannot pass over the temptation of giving you only the headings of some of that greatest of all minds, St. Augustine. As Bishop of Hippo in the north of Africa, he foresaw the

¹ Catechesi. Mystag. 4.

² Hom. lxxii. in Math.

³ Hom. de Prodit. Judæ.

⁴ Lib. 4 de Sacrament. cap. iv.

ruin of the Roman Empire, and in his writings gathered up the belief and practices of the Christians of his time. Of Holy Communion here are some of the matters he treats. If you have his works you can read what he says of these paragraphs.

“Those who refuse to restore what they have stolen must be deprived of Communion;”¹ “Disposition for Communion,”² “Communion may be sometimes taken every day, sometimes at certain intervals,”³ “In some parts of the east many go to Communion each day.”⁴ “Children’s Communion.”⁵ “The sacrament of the Body and Blood of Christ.”⁶ “Partaking of the Body and Blood of Christ.”⁷ “What it is to eat the Body of Christ and to drink his Blood, the bread is the Body of Christ and the chalice is the Blood of Christ.”⁸ “I have received the Body and the Blood of the immaculate Lamb in the Church.”⁹ “Not every bread but that which receives benediction becomes the Body of Christ.”¹⁰ Christ carried his own Body in his hands when he said: This is my Body.”¹¹ “The great table from whence we receive the Body and Blood of Christ Figures of the Eucharist.”¹² It was prefigured in the bread and wine offered by Melchese-dech.”¹³ The Eucharist is a sacrifice.”¹⁴ “The Phœnician Christians call the Body and Blood of Christ life.”¹⁵

Now the question will come into your mind, reader, How can Christ be then in the sacrament on the altar and we not see him? Have patience and listen to what I am going to tell you.

Let us listen to what the greatest writers have said regarding the way God has made the bodies and visible things around us. There are three theories. The first, taught in ancient times by Pythagoras, renewed in our day by Boscovich¹⁶ and Henry Martin,¹⁷ teaches that all bodies are made up of an infinite number of simple elements called monads, having no extension; sometimes attracting each other,¹⁸ then they form solids; sometimes neither attracting nor repelling one an-

¹ Sancti A. Augustini Opera, Parisiis, apud Parent Desbarres, vol. xi. p. 223.

² Ibid. xv. 304 et xvi. 209.

³ Ibid. xiv. 224.

⁴ Ibid. xiv. 224.

⁵ Ibid. xix. 481 et 482.

⁶ Ibid. xv. 306, xix. 125.

⁷ Ibid. vi. 401.

⁸ Ibid. xx. 424.

⁹ Ibid. xxxviii. 41.

¹⁰ Ibid. xx. 204.

¹¹ Ibid. xvii. 426.

¹² Ibid. vii. 515.

¹³ Ibid. iii. 324.

¹⁴ Ibid. iv. 60.

¹⁵ Ibid. xxxiii. 296, 297.

¹⁶ Liberatore Inst. Philosophicæ, vol. xi. p. 64.

¹⁷ Philosophie Spiritualiste de la Nature.

¹⁸ Philosophiæ Naturalis Theoria de.

other, then they make the liquids; again repelling each other, then it is a gas. They are all of the same nature and are supposed to have free will and intelligence, but they form the different kinds of visible thing, by the way they are arranged among themselves, as all the books printed are made up of alphabets. This theory has had but few supporters.

The second theory, taught in ancient times by Empedocles, Democritus, Epicurus and Leucippus, renewed in modern times by Newton, DesCartes, Bacon, Tyndall, Helmholtz, and all naturalists of our day, holds that all visible things are made of a great number of little bodies called atoms, exceeding small and indestructible. A number of them together form a molecule, and a great number a body. These atoms and molecules have attraction and repulsion for all existing visible things; when only among themselves it is called molecular attraction or repulsion; when it is attraction between great masses, as the stars and planets, it is called universal gravitation. If the attraction between the atoms be very great, they unite and form a solid; if the attraction and repulsion be the same, so as to balance, they make a liquid; if the repulsion be the strongest, we have the gas. Where the atoms are all of the same nature there is the simple substance, which cannot be reduced into any other two or more substances different from itself, as gold, iron, etc. Sixty-seven simple substances are known at the present time. If the body can be divided into two or more materials, different from itself, it is called a compound substance, and nearly all the things around us are thus composed of many different kinds of atoms or molecules united in various proportions.

The third theory of the composition of bodies or sensible things around us, is the one held by Plato, Aristotle, St. Augustine, St. Austin and all great writers of antiquity, always taught by the greatest writers of every age, believed to be the true one by St. Thomas, St. Bonaventure, Suarez and Leibnitz, in fact, by all the greatest writers who ever existed, both ancient and modern. They say that all physical and visible things around us are composed of matter and form. The matter is the same in all things, the form is different in each. The matter has no shape, no color, nothing but extension. The form given it at its creation makes it of such a shape, such an appearance, such a color, such a

taste, in fact, makes it a being different from all others. Thus they say in the beginning the world was without shape, void and chaos till God, by giving it a form, made it as it is. The form is not to be taken in the sense of shape, but as the root and principle from which comes all color, shape, attraction, taste, in fact, every thing which acts on our senses and makes one thing different from another. The matter then is the cause of width, breadth, and thickness only in natural things, the form is the cause of all other properties. Take away the matter, leaving the form, and everything appears as before: take away the form and nothing is seen, as the properties acting on the senses are gone. According to the laws of nature this can never take place, and is only done by the power of God, and is a miracle. We can never see the matter of a thing, as it is invisible; we see the qualities of the form, for that is what acts on our senses. The matter of which we have been speaking is called the appearance or species. Now, reader, you have five senses, seeing, hearing, smelling, tasting and feeling. By these you perceive only the form, or appearances or species of things; that is, with your eyes you can see the whiteness of bread, its shape and color; with your tongue you can perceive its taste, you can smell it, touch it, feel it, and by these find its odor, its shape, its figure, and its form; but with none of these senses can you perceive the matter or substance of any thing. Only by our minds do we know that the substance of bread is under these appearances or species and caused it to act on our senses by the form of that bread; only by our mind do we conclude from their appearance, touch, weight or color that such is gold, such is silver, such iron, for we never see the substance of these things. The animals, having no minds like us, no reasoning power like man, can never judge of the substance within, but they have five senses like us and they are attracted or repulsed by the sight, smell, hearing or feeling of things, and act by instinct given them by the Creator for the preservation of the individual or the race.

After studying deeply all these theories of visible things we must come to the conclusion of rejecting the first and second, and holding to the third, as it explains better the things of nature around us. This is not the place to go deeper into this matter, lest, if we did, we would not be un-

derstood by the simple. Such then, reader, is the true teaching. Thus we know that such a thing is bread as it is heavy, cold, white or grayish ; and by its color, its weight, its taste, its hardness, do we know that bread is there, all these are what are called species of the thing, while by an act of the mind we know that such a thing is there, that the substance of that is bread, while we by our senses perceive or see only the whiteness, the taste, the color, the figure, the appearance; in a word, the species of bread. The senses then perceive the species only, the mind perceives the substance. Whenever we see the species we judge naturally that under them is substance, or material, that we cannot see by the senses, but by an act of the mind. I am speaking now of all things, all bodies, all material things upon the earth; they are, according to the writings of great men, made up of two things, species that we perceive with our five senses, substance that we perceive by our mind. The species are without and seen with our senses, the substance within seen with the mind, judged by us to be within and hidden by the species. As the species differ, that is, as the color, figure, weight, taste and appearance differ, we judge that under and behind these appearances, color, weight and figures are different substances or materials agreeing with and natural to these appearances or species.

I do not like to tire you too much, or I would tell you what the greatest writers say about species and substances, for all from the time of Plato and Aristotle before Christ to the times of St. Augustine and Anselm, to the time of St. Thomas and up to our day, have written about species and substance.

At the words of the consecration, by the power of God the substance of the bread and the substance of the wine are changed into the substance of the body and blood of Jesus Christ. Now Christ could be there on the altar in three ways, either by uniting himself to the bread, as he did to his body and soul; or by being present with the bread, uniting with nothing, nothing changing; or by the substance of the bread changing into his body, and the substance of the wine into his blood. The latter way is the true manner. The whole substance of the bread changes into the substance of the body of Christ, and the whole substance of the wine changes into the substance of his blood, the species of bread

and wine remaining only. That is the true Catholic belief, given by the Council of Trent. "That is, the whole material or substance of bread is changed into the material of the body of Christ, and the whole material of the wine is changed into the material of his blood, the species or appearances of bread and wine remaining unchanged."¹ As you cannot see the substance of anything, you cannot see the substance of bread before consecration, as the species remain the same; there is no change in them and they appear just the same after the consecration as before, as nothing in their appearance has taken place.

Do not be surprised at this that takes place. Nothing is impossible with God. You eat bread and that bread is changed into your flesh,—your whole body is made up of food that by the power of God has been changed into your body. So the bread is changed into the body of Christ,—not into his divinity, for the divinity cannot change, nor can anything be changed into it, but into his body; and as his body is a creature made by the operation of the Holy Ghost, and as the bread is a creature, it is the changing of one creature into another. We see that taking place every day around us in the changes and growth of the things of the world. The difference is that those growths and changes take place slowly and so often that no one is surprised, while the change from the bread and wine into his Body and Blood takes place in an instant at the words of consecration, and all by the power of God. Thus the substance of the bread is changed into the substance of that body born of Mary—one creature changed into another. The Divinity of the Second Person of the Holy Trinity from the moment of the Incarnation united to that body, never to separate from it.² Even when dead upon the cross, the Divinity was with that body and with that blood.³ At the moment of the resurrection, that Blood and that Soul entered into his Body, thus with Body, Blood, Soul and Divinity complete and entire, Christ rose from the dead never again to die or separate; a glorious body rising from his victory over death and hell. Wherefore, where is the Body of Christ,

¹ Concil. Trident. Sess. 13 Can. 2.

² St. Thomas 3 q. 50, 30, et 53, 3. c. et q. 58 4 c.

³ St. Thomas 3 q. 52, 2, et 3, ad 1, et 4, ad 1, et q. 53, 3 c.

⁴ St. Thomas 3 q. 25, 2 c.

there is his Blood, his Soul, his Body and his Divinity ; the whole Christ is there.

You will notice that the Body of our Lord was impassible and immortal. When he rose from the dead his body passed through the solid rock.¹ Then an "angel rolled back the stone."² Again, "Jesus stood in the midst of them,"³ and at another time, "When it was late that same day . . . and the doors were shut, where the disciples were gathered together for fear of the Jews, JESUS came and stood in the midst."⁴ He was not the same as before his death. His body was now glorified, that is, made as near like a spirit as it is in the power of God to change it, without losing its qualities as a material substance. His body then partakes, to a certain extent, of the nature of a spirit. Now a spirit is like a thought, can be in any place, can be in a small or a large place, can be in many places and all at the same time.

It is an article of our Faith that Christ is in each particle and in each piece of bread or drop of wine, a separation having taken place,⁵ that is, Christ is wholly and entirely in each particle of bread, and in each part of the wine, and if the bread and wine be divided, he is entire in each part, so that, as many as there are separate particles, Christ is in each whole and entire ; as God is in the world and wholly and entire in each part of the world. Thus Christ is in each host like God in the world, although not entirely as God is in the world, as God is a Spirit, Eternal, everywhere present, while Christ's Body is a creature and cannot be everywhere as perfect as the Divinity.⁶ "Separation being made," it says, for the council did not define if it be there before the separation takes place. The words of our Lord tell it when he says to his Apostles "he that eateth me the same also shall live by me"⁷ and also "whosoever shall eat this bread *or* drink the chalice of the Lord unworthily, shall be guilty of the body *and* of the blood of the Lord."⁸ Here it says that whether you take but the Body, you will be guilty also of the Blood, and if you take but the Blood, you will be guilty also of the Body. St. Ignatius writing about the heretics of his time says, they abstain from the Eucharist

¹ Schouppe Theo. Dogmat. Tract. 249.

² Math. xxviii. 2.

³ Luke xxiv. 36.

⁴ John xx. 19.

⁵ Concil. Trid. Sess. 13. can. 3.

⁶ Schouppe, Theo. Dogmat. Vol. xi. 223.

⁷ John vi. 58.

⁸ Cor. xi. 27.

and from prayer, because they do not confess the Eucharist to be the flesh of our Saviour Jesus Christ.¹ St. Cyril of Jerusalem says that when we receive Holy Communion *we become carriers of Christ.*²

His whole Divinity, Body, Soul and Blood being united, those who receive his Body receive him whole and entire; therefore, those who go to the altar receiving only the Communion under one species receive Christ whole and entire, and for good reasons was the custom of receiving the blood allowed to go out of practice, as there was always danger of spilling, and sometimes without thinking they put their handkerchiefs to the lips and thus a danger of irreverence was always there. For these reasons, we give the Sacrament now only in one form, that of the Body under the species of bread, and also to give no occasion of learning to drink.

Christ's body then is in a manner like a spirit, and as a spirit can be in a large or a small place, so Christ's body can be in a large or small piece of bread. We cannot see or perceive him by any of our senses, for how can you see a spirit, for no spirit can be seen by corporal eyes? It has been defined that when a separation is made in the bread, he is whole and entire in each piece,³ but the most common belief is, that he is whole and entire in each piece before they are broken asunder. There remains no part of the bread, but only its appearance or species.⁴ Christ remains in the Sacrament till the species are so changed, that if consecration had not taken place, they would not be called bread by the common voice of people; Christ is there and must be adored as though we saw him with our eyes. For depending on his words, This is my body, knowing these words to be the same as, In this you will take my body; founding our faith on his words, who can neither deceive nor be deceived, we adore him on the altar, as St. Augustine says: "No one shall eat that flesh until he first shall adore it."⁵ We also know that from the most ancient times, going back to the ages of the Apostles, from the practice of the Greek Church which separated from us in the ninth century, from the customs of keeping the Holy Sacrament in the houses of the people to

¹ Epist. ad Smyrn. cap. 8.

² Catech. Mystag. 4.

³ Concil. Flor. et Trident.

⁴ Concil. Trident. Sess. 15. Can. 2 et Concil. Constant. Sess. 8.

⁵ In Psalm xciii.

be adored during times of persecutions, that all people in the Church adored our Lord in the Sacrament from the most remote ages. We read in the life of St. Eudoxia that before she delivered herself for the last time into the hands of bad men, when she was "commanded to get ready in a short time, she hastened to the altar on which the divine gift of the remains of the most holy Body of Christ was kept hid, the particle she took in her bosom, and directly went with the soldiers."¹

At the words of consecration by the power of God the whole substance of the bread and wine is changed into the whole substance of the Body and Blood of Christ, the species or external qualities or appearances of bread and wine remaining. Christ is there, as he promised, as all Christians believed up to the times of the preaching of the Apostles. He is there, whole and entire, with all qualities and powers of soul and body. His beautiful and perfect body now glorified is there, his happy soul now rejoicing in the vision of God and the brightness of heaven is there, and there above is the Divinity of the Second Person of the Holy Trinity. His body has all its nerves, muscles, bones, members and the five wounds where he was wounded for our sins. His body has not now its actual size and extension, because it is like a spirit and can be in a large or small place. But he cannot exercise any bodily action as of the senses, he cannot see us with his eyes, he does not speak to us with his tongue or any other thing that we do with our members, because for that a certain size and condition of our members are required that we call physical, but he sees us with the eyes of his Divinity and of his holy Soul, and holds most lovely conversations with his adorers by the grace he sends into their hearts, and by the mutual act of love passing between his worshippers and himself. You perhaps have felt that sweet influence of his presence, that warmth of heart, that attraction and love, that indescribable feeling, that we cannot describe in words, when in the silence of the Church, you knelt before Jesus on the altar. He was speaking to you then. He cannot then suffer cold or heat or be touched, wounded, or in any way injured like we can during our

¹ Bolland. Acta SS. Martyr, Tom: I p. 11, cap. xiii n 14.

time in this life, because his body now is like a spirit, while ours are still of the earth earthly, while his since his resurrection is of the heavens, heavenly. By his power he keeps the species or appearances of bread and wine there, although there is no substance of bread or wine, and he follows them, and is under them in every motion that is given them.

Such then is the great work of Jesus Christ, a series of miracles and of mysteries—by words the substance of bread is changed into the body of Christ¹—the appearance or species of bread remain without the substance of bread,—it looks and tastes like bread, but it is not, it is the Body of Christ,—an entire human body is within the space of a little piece of bread,—that same body is in different places, in thousands of churches in the world at the same time,—that same body is on earth covered and veiled by the appearance of bread there in an humble state, and at the same time it is in a glorious state in heaven, on the throne of God. Do not be surprised, it is the same Christ that lowered himself, that did so much for our salvation. Do not be surprised, it is the same body that was crucified, he does not suffer now, and if you are surprised that he does such things now for us, remember those three nights and days of his passion, and what he went through, and how he humbled himself for us and think that he is the same God-man as then, that he can perform as many miracles now as then, that he loves this generation as much as that, that he will never cease performing wonders for the salvation of the human race. He loves us, the sons and daughters of Adam, he is our brother, he is our lord, he is our lover, and in this the greatest sign of his predilection, he has told us with what love he has loved us, let us bow down our heads and hearts before him and adore and tell him to “increase our faith.”

¹ Scheuppe Theo. Dogmat. vol. ii. De Euchar. n. 22.

CHAPTER VI.

REASONS FOR HAVING LATIN.

GOING into the Church we find everything carried on in Latin, the Mass, the Vespers, the funeral services, the administering of the Sacraments; the language of the Church is not that of any modern people, but the tongue spoken by the people of the Roman Empire. Why do we not have it so that we can understand it? There are good reasons for this, reader.

Latin was the language spoken by the ancient people of Rome. At that time, Greek alone excepted, all other tongues were rough and barbarous compared with it. Centuries before Christ it had been cultivated and refined by Rome's most gifted sons. Virgil had worked on it, Horace refined it, Tacitus and Cæsar had purified it, Cicero and Quintillian had delivered their orations and written their masterly works in it. The poets, the philosophers, the orators and the statesmen of the fairest portions of the world had worked to beautify that tongue till at length it became the finest, the sweetest, the most beautiful, and the most cultivated of the languages of men. And is it not just and right that we use so cultivated and so beautiful a language in the praises of the Lord?

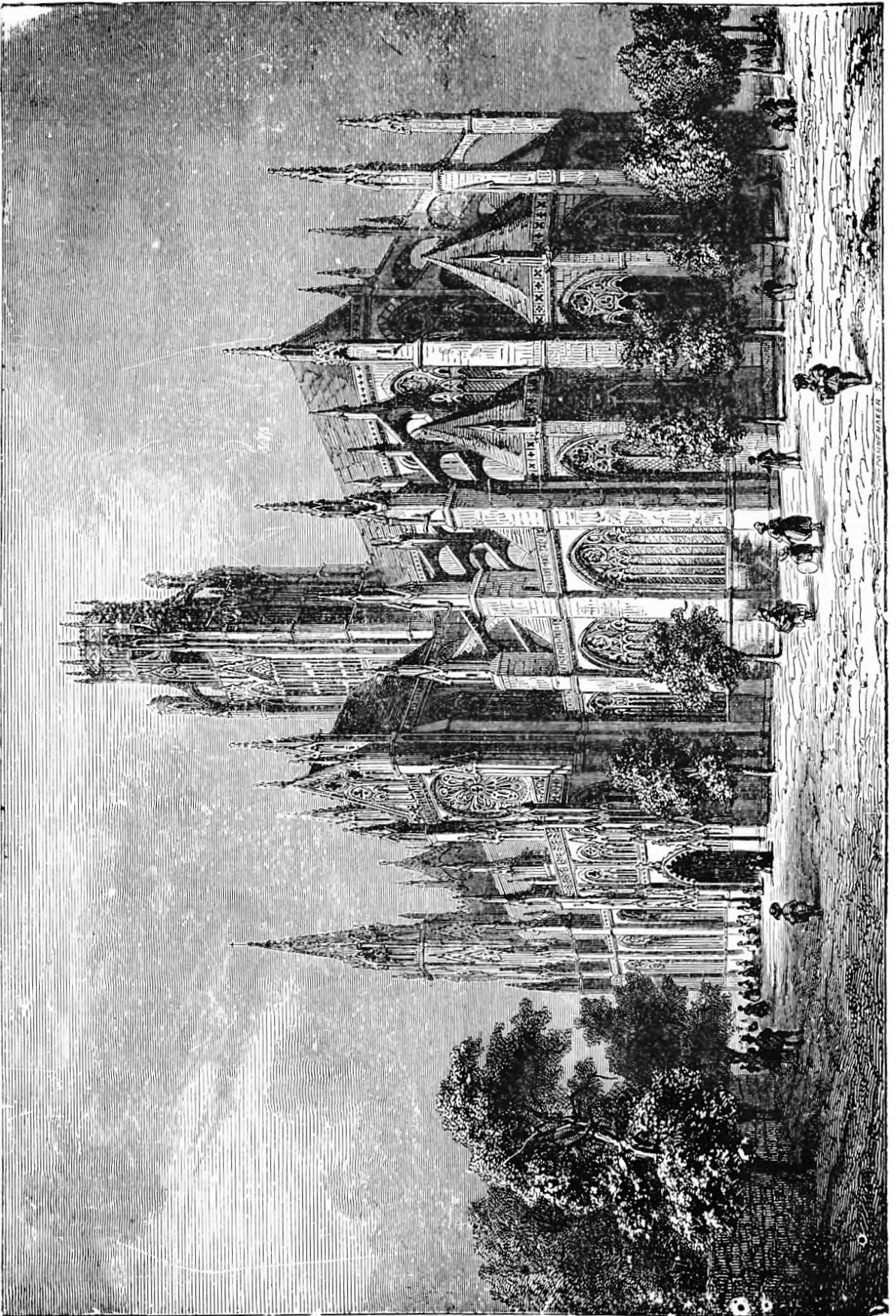
At the time of our Lord, Rome had sent forth her soldiers into nearly every part of the known world, and her Empire stretched from the Straits of Gibraltar nearly to the rivers of India, and from the borders of the Great Desert to the forests of the north of Europe and the bleak Highlands of Scotland. Everywhere they had been victorious, and the conquered tribes and nations adopted their language, till the larger part of ancient Europe became nearly as latinized as the Romans themselves; and for that reason we find that the framework of nearly all the modern languages of

Europe is Latin. More than half our English, two-thirds of the French, three-fourths of the Spanish, and nearly all the Italian words are of Latin origin. Thus it became the mother-tongue of Europe; and is it not just and right that the Church, the civilizer of Europe, should have in her services that tongue which is the mother of all the others?

We alone go back more than eighteen centuries, and as a remembrance of our ancient origin we keep that language of the Roman Empire to show all men that we alone came from that olden time of Apostles, of Martyrs, and of Christ. For at that time the language spoken in Pilate's court, when our Lord was tried and condemned to death, was Latin. The inscription on the cross was in the same. The soldiers around the top of Calvary guarding the dying Son of God spoke Latin. The guard about the tomb spoke the same. St. Paul wrote it. The Apostles preached in it. Each nation of the civilized world at that time knew it. When you see the services of the Church in Latin think of her antiquity and that she alone of all the things of earth goes back to the times of the Roman Empire, to the times of the Apostolic age; thus she has kept the Latin to tell all men that she came from that olden time of Christ.

Every language spoken changes. From generation to generation the words lose their meaning, till at length it is a speech different from the original. The Latin, spoken first by the people of Italy, by the lapse of time has become the Italian; the Hebrew tongue, so pure in the time of the Patriarchs and Prophets, at the time of Christ had changed into the Syro-Chaldaic; the English of old is no more the English of to-day, as we see by the language of the Bible translated in the sixteenth century, and the books printed in the fourteenth and fifteenth centuries can be read only with difficulty. The people of Canada differ in their language from the people of France; the people of the United States speak no more the exact English of their forefathers from England; thus, little by little the spoken words lose their meaning, take other shades different from that which they once had, till at length the words are no more the same as of old.

Words are like so many vessels which hold the ideas, the thoughts, and the doctrines. While the words remain the same, the ideas and the doctrines will not change. When



the words change, the doctrine will soon be lost. The teaching and the doctrine left us by our Lord and the Apostles must be the same to-day as when first it was preached on Judea's hills. And to keep that doctrine pure and unaltered, the Church uses the Latin, because it is a dead language, so as to keep the truths without changing. The words that St. Augustine and St. Ambrose used in the fifth century and the language of St. Thomas and St. Bonaventure in the thirteenth century, are the same to-day as then, and as they were when St. Paul wrote his Epistles, and long before these times when the Roman soldiers went forth to conquer. And if the Church had not that one unchanging language, in the natural course of things, in a little time her doctrine and her teaching would change as the modern tongue would lose its meaning, she would soon cease to preach and teach the same to-day as in olden times.

The Church is not of one nation or for one people, but the Son of God founded her to teach one doctrine to all nations composing one human race. Humanly speaking this would be impossible without one tongue. Soon she would be divided into as many religions as there are peoples. Each nation would have a Church of its own, a church of men instead of a Church of God, and they would no more be united by one language. That has always taken place when any nation or people gave up the Latin and used the modern languages in their services, as we see in the national Church of Russia, and in the established Church of England.

At the building of the Tower of Babel began that division of tongues that separated all nations and that has been such a great obstacle to the progress of the Gospel. The Church, by adopting one language, was to repair in a certain manner what the human race lost at that time, and to bring back and unite again the nations in one tongue, one religion. She uses one language that from the rising to the setting of the sun there might be one fold and one Shepherd, as there is but one race of Adam, one earth, and one God in heaven; that she does by using everywhere the Latin.

Formed of many nations, we have one head and we must be in direct union with that head in Rome; and although there are nearly three thousand languages and dialects in the world, there is one in which we can at any time address our

common father, the clergy can speak to him of whatever nation they may come. Thus the language of people may differ, and they may not know what each other are saying, but there is one language, the Latin, which unites them together and to Rome, for, from whatever nation the clergy may come, they all receive their education in Latin; and if one comes from China and the other from America, although of different education and training, as men of nations so separated, yet they can always speak with each other; their religious belief is precisely the same; their ideas of religion do not differ, as they studied the same books, learned the same doctrine from the same works written in Latin. Thus you see how the Church is one in doctrine, in teaching, and in belief; the services precisely the same, no matter in what country you may be; all in the Church is the same as you saw at home in your childhood. Thus our doctrine is the same and our services in every nation. We believe a doctrine the same as the most ancient Christians, as we read their works and study their writings in Latin. We are then the Universal Church both with regard to all times and to all places, and there is no change in our services in any part of the world.

Latin is the most widely spread and best known language in the world. The students of all universities are instructed in it, the professors of every college teach it, the men of learning know it; Sir Isaac Newton wrote his works in it; the Latin poems of John Milton are celebrated; Leibnitz's theological system was composed in it; Descartes, Mallebranche, Kant, Bacon, Locke and all these great men who shaped the ideas of mankind knew it. More men know Latin than any other tongue. For while many millions know modern tongues, these tongues are unknown outside the nations where they are spoken, while Latin is known in every school of learning throughout the whole world and is found in every place. Law books are filled with quotations in it; the doctors write their prescriptions in it; the botanist names his newly discovered plant in it; the scientist puts a Latin name to the secrets of nature he has found, and the inventor seeks a Latin name for the machinery he finds useful for man's happiness; thus Latin is the language of the learned, and is it not just and right that the Church, the mother of

learning, the teacher of nations and the civilizer, should adopt that tongue from the beginning and cultivate and preserve it? For at the time that the Roman Empire was destroyed by the Goths, the Visigoths, the Huns and the barbarians of the Northwest of Europe, when they came down in hordes of savages, when sweeping everything before them, they wiped out the civilization of ancient Greece and Rome, in these dark times the Church alone was the saviour and the guardian of culture, of learning, and of religion. She brought at length these rough men into her fold, she instructed them, she civilized them, she taught them her doctrines, instilled into them from age to age her virtues, and made Europe what it is, the most civilized portion of the earth. Are there not then good reasons for using in her services that Latin that goes back so far; that tells us of the learning of the ancients; that opens up to us the literature of the great writers of every age and country; that puts us in union with Rome no matter of what nation we may be, and in close relationship with each other, making us one people and one tongue? Thus you see some of the reasons why Latin is used. English is the language of business and of commerce, French is the language of diplomacy and of the courts of emperors and of kings, but Latin is the tongue of religion and of learning. In the hands of the great saints and fathers of the Church it became more precise and exact than among the Romans; each word took a definite meaning, with no doubt or obscurity, and that clearness and exactness, that force of expression, that power of words is so great that the works of the great masters cannot be translated with all their beauties as we have no words that will bear their meaning in exact terms.

Every day we hear cursing and swearing in the mouths of bad men. We do not wish to use at the altar the language in which God is so often insulted. Such is the nature of man; familiarity begets contempt and destroys that awe and reverence attached to holy things. In the old Law among the Jews, their sacrifices, and prayers, and services were not in the language of the common people of the time of Christ, but in the pure Hebrew, that long before had ceased to be spoken or understood but among the priests of the temple, as 't had changed into Syro-Chaldaic during their captivity of

seventy years in Babylon. Thus the services of the temple at the time of our Lord were in a dead language.

In our Church the people can get, and most of them have books with the Latin on one side and the English on the other, so that they can understand all the service as though it was in English.

It is during a general council that the utility and the excellence of the Latin language is seen. A council is like a synod, a senate of the universal Church ; for there are united the bishops of the world ; it is a legitimate convention of the pastors of the Church gathered together from all parts of the earth to teach and legislate in things relating to faith, morals and discipline. These things relating to faith and the principles of morality never change, for as truth cannot increase or diminish, so the truth left by Christ must be the same forever, to the end of time, and if a new truth appears to be proclaimed, it is not a new thing, but the new proclaiming of a truth believed from the dawn of Christianity. Things relating to discipline change, for the customs, the manners of peoples differ ; the governments, the nations, their conditions, their positions, their standings, may not be the same now as in olden times, and for that reason the Church will make new laws to accommodate herself to her children, as the Legislature at the capital and Congress in Washington change and make laws, so the Church makes laws for different parts of the world, and at different ages from the time of Christ. Such then is a general council. It must be called by the centre, the head of the Church ; by him or by his authority ; it must be an invitation to all the Bishops of the world ; it must be composed of these present ; it must be a universal gathering, a gathering of provinces, of states, of nations, of kingdoms and of empires ; and is, therefore, an assembly of nations as well as of Bishops ; it must be a body not mutilated, without a head, but united to the Roman Pontiff ; it must be presided over by him, or by his legate ; it must be such that each is free and has liberty of speech and without fear ; it must be so that all, or the larger part present, give their consent to the decisions ; it must be that the Roman Pontiff gives his consent and publishes the decrees of the council, then they are binding on the world.

Here are these men from all parts of the world, from every quarter of the globe, from the rising to the setting of the sun, of every language, of every tongue, of every dialect, of different customs, of different manners, of different training, of different education, all these gathered there, how could they talk, how could they deliberate or go on with their business without that one tongue, that one language, Latin? You see here the beauties of that tongue, you see here the utility of that one language, you see here how impossible it would be for the Universal Church to act as one body without that Latin. The work of the Councils of the Church would be like the building of the Tower of Babel. With it all is harmony, unity, fraternity; and tracing back the history of the councils from the Vatican to that of Trent, of the four Laterans, of the two Lyons, of the four of Constantinople, of the two of Nice up to the first held by the Apostles at Jerusalem, we find they always had one language and one tongue.

The most ancient and cultivated languages of the world are the Hebrew, Greek, and Latin; the first goes back to the cradle of the human race, the two last beyond the dawn of history into the mists of fable; in these three languages, ancient and venerable, Mass is said; mostly in Latin, for that was the tongue of the people of the world at the preaching of the Apostles; partly in Greek, because the Scriptures were translated into it in the times of the Ptolemies; partly in Hebrew, to tell all men that we succeed to the ancient rites and ceremonies of that Jewish temple burned under Titus forty years from our Lord's ascension. The Kyrie of the Mass, the Agios of Good Friday are in Greek, while the Hebrew has the Sanctus and the Graduals.

The Eucharist, the Baptism, and the words used in the Church were in ancient times derived from the Greek.

In the larger part of the Catholic Church, that is, the part called the Western Church, all the services are in Latin, nor are we allowed to say Mass or administer the sacraments in any modern tongue.¹ In the same way no one can change the other rites without sin,² but must keep to his rites and cere-

¹ Clemens XI., Const. Unigenitus. Pius VI. Const. Auctorem Fidei. Concl. Trident. s. xxi, c. ix.

² Scavini, Theo. Moral. vol. iii. p. 650.

monies. And if we ask whence is the origin of these rites and ceremonies and tongues used in the different divisions of the Church, we say they come from the time of the Apostles, both in the Eastern and Western Churches. For history tells us that after the ascension of our Lord, for fourteen years the Apostles remained at Jerusalem;¹ and that during that time they celebrated the divine offices many times, although once only is mentioned;² there they held the first council, the first of so many other great councils of the Church, there they drew up that simple yet profound rule of faith, the Apostles' Creed; there they placed on his Episcopal throne as Bishop of Jerusalem, James the Apostle, called the Pius; there they framed those Liturgies and chose the language in which the Divine Mysteries were to be celebrated; there they united at the death and burial of the Virgin Mother of God; there they said good-bye, and separated to meet no more till they united again in Heaven decked with the martyr's crown.

As monuments of their work at Jerusalem we find the different liturgies of the Eastern and Western Churches. The Liturgies are the rites, ceremonies and languages, according to which the Sacrifice is offered, the Sacraments administered, and all the Offices of the Church performed. They are, the Liturgy of St. James in Syriac, the Liturgy of St. Basil in Greek, the Liturgy of St. Chrysostom Greek, the Liturgy of St. Mark in Coptic, and the Liturgies of the Armenians and Maronites, and of all these Eastern nations in union with the Holy See, who use some form of those Liturgies.³

In the Western Church we have the Liturgy of the Apostles or Roman, one of these used by them in Jerusalem, the Liturgy of St. Ambrose like the Roman, the Liturgy of the Gallicians brought from the east by St. Irenæus and St. Pothenus and like the Eastern Liturgies, the Mozarabic like the Gallician, used in Spain till the eleventh century.

Of these, the most venerable for its antiquity and its authority, the most widely dispersed, is the Liturgy of the Apostles; brought from Antioch by the Prince of the Apostles; by him taught to the Romans in times of persecu-

¹ Eusebius Hist. Eccl. L. v. c. 18. ² Acts xiii. 2.

³ Fellicia De Christ. Eccl. Policia 31, t. 1. s. 2. c. 7.

tion, heard in the Catacombs, sung amid the mountains, chanted in desert fastness, now used everywhere the Catholic Church has spread ; for according to that liturgy we say Mass, and administer the Sacraments, and say the Office, and perform all ecclesiastical duties ; its language is Latin, its forms are striking, its rites majestic, its history old as Christianity, its ceremonies full of life ; it strikes the heart of man by its solemnity, it tells him truth by its every word, its every gesture, its every tone, and its every action. We will explain that Liturgy in this book.

Those who are united with the Centre of unity are allowed to use these forms and ceremonies that were composed by the Apostles, whether it be in Greek, Coptic, Syriac, or one of the ancient languages, but they are not allowed to change in anything, nor are they allowed to change from one to another without sin.

Those who belong to the Western Church, called Western for occupying the west of Europe, are to use the Apostolic rite, called the Latin Rite. That is the Liturgy of this part of the Church. The prayers at Mass, the words of administering the Sacraments, the theological works, the letters of the Popes, all things belonging to the Church are in that language. The students learn it, they recite it, they speak it, they write it, they compose in it, they make all their studies in that tongue, so that they become as familiar with it as with their own. For many years they listened to it, so that it is as it were no more a dead but a living language to them, so that thus they being spread in various parts of the world, speaking so many tongues and belonging to so many nations, still they are one people, one nation, one family in the Church ; for that Latin language makes them one.

Thus to-day the Holy Sacrifice is offered by the Catholics in every part of the world, in nine different languages. In Latin in all parts of the Western Church ; in Greek by the Uniat or Melchites of the East, scattered through different parts of Syria, Russia, Greece and Eastern Europe ; in Syriac by the Maronites and Melchites of the East ; in Chaldaic by the countries once comprising ancient Chaldea, as Mesopotamia, Armenia and Khurdistan ; in Slavonic among the Catholics of Istria, Leburnia, and what was once called Dal-

matia; in Wallachian by the Wallachians; in Armenian by the people of Armenia, Asia Minor, Syria, Palestine, Turkey, Georgia, Greece, Africa, Italy, and parts of Russia; in Coptic by Copts of Egypt, Numidia, and Arabia; in Ethiopic by the Abyssinians.¹ Such are the languages in which the Sacrifice of the Mass is offered. But these languages are all dead. They are not spoken in common by the people. They are the ancient languages of those people, that like the Latin and the Hebrew, have changed so that they are now dead, spoken no more in common, but used in their services. Now none but their priests understand these languages, so that they are like the Catholics of our churches worshipping in dead languages.

Latin then is the language used in all parts of the Catholic Church, and these other tongues are only used, and with the exception of the Greek they are tolerated by the tacit consent of the Popes. All books are in Latin in the Western Church.

These are the six books used by the Western Church, the Missal, the Ceremonial of Bishops, the Pontifical, the Ritual, the Martyrology, and the Breviary.² The Missal is that large book you see on the altar, it is used in the celebration of the Mass. The Pontifical is the book you sometimes see in the hands of the Bishops, and is used by them in fulfilling the duties of the Episcopacy. The Ritual is the book seen in the hands of the clergy, and is used by them in the administration of the Sacraments. The Breviary is that book always carried by the clergy in sacred orders, and from it is said the Office, which is the prayer of the Church, and each one from the sub-deacon up to the Pope, from the day of his ordination to the day of his death, unless some very grave reason excuses him, he must recite the Office from the Breviary each day. The Pontifical contains all forms of blessings, consecrations, ordinations of the clergy, the functions belonging to their particular powers as Bishops, the reception of nuns, and all these functions and powers and authorities of Bishops superior to the clergy below them. The Missal has all the Masses said from one end of the year to the other, the feasts, the prayers at Mass and all

¹ Hist. of the Mass, O'Brien, p. 21.

² Petit Rational, par Perin, p. 2

the duties required to be performed at the altar, they are found in that large book on the altar called the Missal.

The Ritual has all the forms for the administering of the Sacraments, the different prayers for blessing things, the prayers said at the giving of the different Sacraments when administered by the Priest, and all relating to the priesthood. The Ceremonial of Bishops contains all the grand ceremonies used before the Bishops in the great churches. The Martyrology contains the lists of the martyrs, and in a short way gives their lives and how they died for their faith. The Breviary contains the prayers called the Divine Office, the universal prayer of the Church said by all her ministers, from the Pope down to the newly ordained sub-deacon. The Divine Offices are the same throughout the world, but they may be arranged according to the diocese or the country. Here in the United States we follow the arrangement of the diocese of Baltimore, the first formed in this country. Each religious order or congregation has its own regulations for that matter. This is with regard to the days of celebrating some minor feasts and not a difference with regard to the Breviary. These books you will see are printed in black and red. The black is what is meant to be said, the red gives us the rules to direct us what to do; they are not therefore a part of the services, but rather the directions how the services or rites are to be performed. From the Latin for red comes the word rubric—the laws guiding the services, for these laws and directions are printed in red.

We do not know the authors of these six books, or of any of them. They are the same now as in the most ancient times, and we conclude that they come substantially from the time of the Apostles. In the western part of the Church all these books are in Latin, in the other branches they are according to the languages given before, relating to the different rites practised in these countries.

CHAPTER VII.

REASONS RELATING TO THE REDEMPTION.

You have heard so many times of the redemption of the human race, and of our deliverance from hell by the death of our Lord, "as Christ also hath loved us and hath delivered himself for us, an oblation and a sacrifice to God for an odor of sweetness."¹ Our Saviour then redeemed us, and for that reason he is called the Saviour—that is, one who saves or redeems another. Thus his name is Jesus—that is, a Hebrew word meaning Saviour.

In order to understand the work, the great work, which the Son of God did when he died for us, let us see then what he delivered us from—everlasting death in hell; and to what he has raised us to—everlasting joys in heaven.

And first, Adam, by his sin, had brought upon the human race the anger of God—he had drawn upon us the wrath of the Almighty; for sin goes in so deep, so far, that no man while in that sin can go to heaven, no matter how he live, should he die in mortal sin. Thus human nature was grievously injured by that sin of Adam in the garden. In that sin there was the wrath of God, such that heaven was shut against mankind; no one could go into His presence, no one could see God face to face.

And now you will notice that Adam was the father of the human race according to the flesh, from him came all born into this world; and, as their father, as their representative, speaking in their name, acting for them before God, he committed sin and plunged the world into that sin.² And how was that sin wiped out and forgiveness gained? Some one must come to pay the debt of sin. Grandeur, higher still, was the second Adam, Christ our Lord. He was the second father

¹ Ephes., v. 2.
² S. Chryst.

of the human race, to take the place of the other who had sinned;¹ He was the father who would not sin, and the human race, dragged down into captivity by our first father, Adam, was to be raised up by our second father, Jesus Christ, to sanctifying grace and to heaven, which we had lost at first.

This was the work God was to do. He was to repair the evil done by Adam. And let us understand that work. When God created Adam he gave him the four great gifts—of immortality, infused knowledge, freedom from suffering and death, and the right to go to heaven if he passed a certain time of trial upon this earth in the Garden of Paradise. Thus Adam, the father of the human race and their representative, would have transmitted all these four gifts to his children and to us, if he had remained faithful to God's command and had not eaten the forbidden fruit. And, if he had eaten this apple, God told him that he, with his posterity, would be lost to heaven. Such were the conditions placed before our first parents in the garden. There were these two creatures, the last made by God, but the most wonderful of all the beings created, uniting in themselves the perfections of all the other creatures. The name Adam in Hebrew signifies, of the earth, to tell our common father of his origin, and that he came from the earth by the power of God. We see his union with the immaculate Eve, in Hebrew the mother of all the living. We see these two, created in innocence and in grace, clothed with modesty, placed at the boundaries of the spiritual and material worlds, brought forth by the power of their great Creator to take the place of the fallen angels and sing forever the praises of their God. Such was the condition of the two, the father and mother of the human race. They would have passed a certain time upon the earth in happiness, and then, as a reward for their faithfulness, they would have been taken up into heaven without having to pass through the dark valley of death. All their children would have the same gifts and blessings, for Adam and Eve were made to leave to their children all these great free gifts of the goodness of God. But they sinned and plunged themselves with all

¹ L. Schoupe, Theo. Dogmat. De Pecat, Orig.

their descendants into sin, lost their right to heaven, for no one can enter that holy place without being free from sin, for sin is an injury against God, and that injury must be repaid to satisfy God's justice.

Who was to pay that debt, to wipe out that great injustice against God? God was offended, man was the offender, and some one must reconcile them. Who was to be the mediator between God and man? Certain qualities were required in the mediator. It was necessary that he be a friend of both, that he be a friend to the party offended, and a friend to the party who gave the offence.¹ And now, there was the human race, which had offended God by Adam, their representative and their father, and there was God in heaven who had been offended by that sin, and therefore it was necessary that the one who was to be a mediator should be a friend to both, to reconcile the offended and the offender. Thus it was that our Lord Jesus Christ, the Second Person of the Holy Trinity, came down from heaven and united himself to that human nature, took upon himself, espoused forever that nature of Adam that had sinned; and being the Second Person of the Holy Trinity, he was God; and being born of Mary, he was man. Thus the mediator between God and man was of the nature both of God and man. He was then perfect God and perfect man—perfect God, for in taking upon himself human nature, he lost nothing of his Godhead, and in taking human nature he was perfect man—for he was born of Mary like any member of the human race.

And now how were these united? Let us understand well and clearly the mystery of the Incarnation. If you say that he united himself to man in such a way that his Divinity took the place and fulfilled the duties of the soul in the body, you have only a shell inhabited by the Lord and you have not perfect man, but only a body without a soul. That would be an error of many modern writers.

If you say that the spirit of God dwelt within the body born of Mary, you would have a great prophet of God, and a creature not different from the prophets of old; but he would not be God, he would only come in the spirit of God, and that was the error of the Cerinthians of the first century.

¹ Schouppe, *Theo. Dogmat. De Mun. Redemptoris.*

If you say that he had no body born of Mary, but that his body was formed of thin atmosphere like a vision, you fall into the errors of the Phantasiasts and Docetists of the early ages.

If you say that he was only a man born of Mary and of Joseph, you fall into the errors of the Ebionites and the Protentites.

If you say that his two natures, the nature of God and the nature of man, were combined in him so as to make two persons, different one from the other, you are wrong, you are following the false teachings of the Nestorians.

If you say that his whole human will was absorbed into the Godhead, you fall into the error of the Monothelites.

If you say that he had only nature, you fall into the errors of the Eutychians.

Now the true doctrine is this: That there was a human nature void without a human person, but, in place of his human person, there was placed the Second Person of the Holy Trinity, and there was God and man united in the Person, and there was in him two natures, the one of God and the other of man, but there was in him only one person, the Person of the Holy Trinity. And, as all the action of a man and all things that he does are referred to him, uniting both the body and soul, so all the works on God and everything that he did were referred to his Person. And the one who is responsible for all these things is the Second Person of the Holy Trinity; and, therefore, the acts of his soul, and the actions of his body, and the actions of his mind, and his sufferings, and his privations, and all things that he did, are the actions, and the works, and the operations, not of a human being, but of the Second Person of the Trinity. Therefore, these actions are the actions of God.

Now God cannot suffer; God is infinitely happy. The very essence of God is happiness, and, therefore, the Divinity of God in Christ could not suffer; but man could suffer, and man can die, and the human nature in Christ died, and death was the separation of his body from his soul—for that is death among us—and, therefore, all his sufferings, all his privations, all that he went through, and all his miseries and his trials were the sufferings, not

of God but of man—of the human nature of Christ. And as all the actions and the operations of the human nature belong and were referred to the person, and as the person was the Second Person of the Trinity, therefore his sufferings were the sufferings of a God—infinite in merit, infinite in every respect.

And as the sin of Adam was an offence given to an Infinite God, in that respect it was infinite; but, as the merits of Christ were the sufferings and merits of an Infinite Person, they, therefore, outweighed the sin of Adam, and thus the price was of an infinite value, capable, worthy of paying the debt of sin committed by Adam in the garden of Eden. And thus the sin of the first Adam, the father of the human race according to the flesh, was wiped out forever by the sufferings and death of the second Adam Jesus Christ, the father of the human race according to the spirit.

Here we have God and man. God coming forth from the First Person of the Holy Trinity, by generation from his Father in Heaven in eternity, man coming forth from Mary, by his generation from the daughter of David in this world. Thus going back, taking his Divinity you trace it to his Father in Heaven. Thus going back, taking his humanity you trace it to his mother on earth. Let us see then, who was his mother. She was Mary, daughter of the tribe of Juda, of the royal house of David, of the Israelites, of that nation chosen by God, to be his people; of David, of the royal house of Juda, who was chosen by God to rule his people. And as her ancestors of the house of Juda married into the house of Levi, thus she was descended from the tribe of Juda and from the tribe of Levi; and as the tribe of Juda was the princely tribe, and as the tribe of Levi was the priestly tribe, she was therefore, by birth, a princess and a priestess, because the Son born of her by the operation of the Holy Ghost, was to be the "Prince of the House of David" and a "Priest forever according to the order of Melchisedech."¹

Begotten of the virgin Father in Heaven, he was begotten of a virgin mother upon earth, and a virgin begotten thus to show how he loved virginity. For Mary, although mar-

¹ Psalm CIX, 4.

ried to Joseph, still remained at all times a virgin. Because one who is a virgin is more perfect than the one who is not, thus Mary was a virgin, because to be his mother she must be perfect. As he was generated by the Father in eternity, so he was generated by Mary upon earth, and that body, that human nature born of her was to be perfect, without a stain, without a spot to mar its beauty and its brightness. His human nature then came from Mary, for at the moment Mary gave her consent, saying: "Be it done to me according to thy word," at that moment was formed the body of Christ by the operation of the Holy Ghost. And as our bodies before our birth are nourished by our mother's blood, so Christ's body before his birth was nourished by Mary's blood.

Now as God is infinite perfection itself, everything in him must be perfect, and that body and that soul, was to be a part of himself, one of his two natures. That body, therefore, must be perfect, without spot or stain, or wickedness, without a sin to mar its beauty. So the source from whence he took that human nature must be without spot, or stain, or sin; otherwise she would throw a shadow and a stain upon her son. Thus Christ created his mother, sinless and in innocence, as in the beginning he created Adam and our mother, Eve, sinless and in innocence; as in the beginning he created the angels, sinless and in innocence. And she rejoiced in her Saviour, for she was created in innocence, by the fore-knowledge and fore-seeing of the merits of her Son. And that is reasonable. For as a stain upon our mothers, throws a stain upon ourselves, so a stain upon Mary, would throw a stain upon her Son. She was then created without spot or stain, and that is what we call the Immaculate Conception, in the words of the Holy Ghost, "Thou art all fair, O my love, and there is not a spot in thee."¹

Need I tell you of the great things, said of that wonderful woman, by the fathers of the Church, giving the belief of Christians following the Apostles, found in the works of the great men of that time, for St. John the Evangelist lived as bishop of Ephesus till the beginning of the second centu-

¹ Luke I, 38.

² Cant of Cant, IV., 7.

ry, where for the last twelve years of her life, after our Lord's ascension, Mary lived in the house of the beloved disciple, while the author of these words, who preached the sermons given below, lived in the beginning of the fourth century. About two hundred years elapsed between them and the Apostles. Therefore they give the belief of the Christians living soon after the preaching of the followers of our Lord. We could fill this book from the writers of that age, in praises of the Virgin Mother, but we will give the words of only three writers of that apostolic time. St. Ephanius,¹ born in the year 310, says: "What shall I say, or what shall I preach of that beautiful and Holy Virgin? God alone excepted, she excells all others. In her nature more beautiful than the Cherubims and Seraphims and all the angelic host, no earthly tongue can sing her heavenly praises, not even the tongues of angels. O, Holy Virgin, pure dove and celestial spouse. Mary thou art heaven, the temple and the throne of divinity; thou hast Christ transcendent in heaven, as thy son on earth thou a bright cloud in heaven, brought Christ to illuminate the world. Thou gate of heaven, whom the Prophet plainly and openly speaks in course of his prayer. "My sister, my sponse, is a garden enclosed, a fountain sealed up." That Virgin is an immaculate lilly, who brought forth the more perfect rose, Christ. O, holy Mother of God. O, Immaculate Dove! In thee the Word became incarnate. O, most holy Virgin, whose sanctity stupefies the angels! Wonderful is the miracle in heaven! a woman clothed with the sun, the moon under her feet; wonderful is the miracle in heaven! the bosom of a virgin holds the Son of God. Wonderful is the miracle in heaven! the God of the angels becomes the Child of the Virgin. The angels condemn Eve; now they cover Mary with glory, for she raised up fallen Eve and she sends Adam, fallen from Paradise, into heaven. The grace of the holy Virgin is im-

18. Epiphanius in Orat. de Laud. S. Mariæ Deipar.

St. Epiphanius was converted from Judaism and soon after retired to a monastery in Egypt. Some time after he founded a monastery in Palestine. He became celebrated for his works against the Arians, who denied the Divinity of our Lord, and in the year 387 was made Bishop of Salamis. Traveling in Asia, at Antioche converted the Patriarch Vitalis, from the errors of the Apollinarians. After a life of trials and sufferings, he died at sea, on a journey to his episcopal city in Cyprus in 402 or 403.

mense. Hence Gabriel first salutes the Virgin saying "Hail full of grace,¹ Hail, most holy Mother Immaculate who brought forth Christ, who was before thee."

Again another² born in 340 says, "What, and how great was to be the blessed and ever glorious Virgin when declared by the angel from God, 'Hail, full of grace, the Lord is with thee, blessed art thou among women,'³ truly so because, although we believe that grace was in the holy Fathers and Prophets, nevertheless not so full, but in Mary the plentitude of the whole grace that was in Christ, although in another manner. Of her, Solomon in his song says in her praise, 'Thou art all fair, O, my love, and there is not a spot in thee. Come, from Libanus, my spouse,'⁴ for she was whole with many virtues, whiter than snow by the gifts of the Holy Spirit, all purity, all simplicity, all grace and truth, all mercy and justice that looked down from Heaven, and therefore immaculate because she was corrupt in nothing."

While another,⁵ in the year 380, says: "Hail Mary, full of grace, holier than the Saints, and higher than the heavens, and more glorious than the Seraphim and venerable above all creatures! Hail most sweet, reasonable paradise of the Lord!

1. Cant of Cant, IV., 12.

2. St. Jerome in Serm. De Assumpt. B. M. Vergin.

St. Jerome was born on the confines of Pannonia, and Dalmatia, his father being a wealthy christian named Eusebius. In 363 Jerome was sent to Rome to study Greek, Latin, Literature, and Eloquence. He visited Gaul, the coast of England and other parts of Europe, till at length he entered a monastery under the direction of Valerianus, the Bishop of Aquileia, where he devoted himself to the study of the Holy Scriptures. He afterward went to Stridon to reclaim one of his sisters, from whence he started on foot through Thrace, Asia Minor, and Syria, stopping at Antioch to listen to a course of lectures on the Bible. He then retired into the deserts of Calchis to devote himself to the study of Hebrew, where he spent four years in study, solicitude and prayer. For many years he studied the languages of the Bible, and is celebrated for his commentaries on the Scriptures. He translated the whole Bible into Latin, which became so common in his day and ever since as to be called the Vulgate, the authorized version of the Church. He, under the direction of Pope Damasus, arranged the Breviary, founded many monasteries and convents, wrote to Pope Damasus about the Bishop of Antioch as three claimed the See, asking the Pope to settle the dispute. After a life of great labors for the Church, he died in 418. He always remained a simple priest.

3. Luke I., 28.

4. Cant of Cant, IV., 7-8.

5. Hom. In. Praesent Deiparae.

St. Germanus was born in Central Gaul, now France. He was of a senatorial family and distinguished for his eloquence. He was made Bishop of Auxerre in 418. He gave all his goods to the poor, and twice visited England at the request of Pope Celestin I. He built many monasteries and encouraged St. Patrick to undertake the conversion of Ireland. His life was written thirty years after his death by the priest Constantius.

Hail most holy building, immaculate, most pure paradise of the eternal God, with hospitality receiving all, in which is the throne of thy spiritual spouse, the Holy Spirit, in whom the Word espoused the human race, when gone astray, that those, who by free will had sinned, might be reconciled to the Father. Hail, throne of God! divine treasure, house of glory, intercessor of the whole earth, showing forth the glory of heaven and of God. O, most pure, worthy of all praise! In thy maternal authority thou directest thy most acceptable prayer to the Lord, to God, and to thy Son, generated of thee without a father. Thou directest the vessels of the ecclesiastical order, and leadest them to the tranquil harbor. Thou who dost show priests justice. Thou immaculate, of sincere faith, thou dost extend thy guiding hand to the whole world that they may all celebrate thy festivals like this we keep, and to Christ Jesus, king of the universe, to whom be glory and power, likewise to the holy principle of life the Father and to the co-eternal, consubstantial and reigning with them the Holy Spirit, now and forever in eternity, amen."

From the mouths of these ancient saints and writers, we learn that such was the mother of God, that great and wonderful woman, that second Eve, who is our mother. As a woman, Mary, aided Moses in establishing his law, so a woman, Mary, took part in the establishing of that second law, grander than the law of Moses, the law of the Gospel.¹ As our father, Adam, and a tree and a woman were the causes of our first fall in the garden of paradise, so our second father, Christ, and a woman and the tree of the cross were the causes of our redemption.²

Such was the great woman Mary and the place she took in the redemption of the human race, and God kept her from sin, not by taking away her free will, but by enlightening her mind with what was true, and strengthening her will from all temptations. Like the angels in heaven she was perfect; not by any of her own merits, but because she was to be the source from whence on earth the human nature of Christ should be generated, as the Father in heaven is the source from whence His divine nature is generated; and what was born of her was not

1. Exod. XV, 20; Numb. XII, 5.

2. S. Chryst.

precisely a body and a soul alone, but with that body and with that soul, upholding his human nature, the foundation upon which it rests, as it were, was the Second Person of the Holy Trinity, and therefore the Second Person of the Holy Trinity was born of her. She was, therefore, a mother, not only of the body and of the soul, born of her, but of the whole Christ as our mother is the mother of the whole being born of her, although the soul was not made of her, but created directly by God himself.

Thus our mother is the mother of our entire being, and thus Mary was mother of the entire Being born of her; but the Being born of her was the Son of God, and therefore she is the mother of God, and being the mother of God, she is higher, nobler, grander in dignity than any other creature that was made, but not by nature, for the angels and all the celestial spirits made by God in heaven are superior to us in the rank of creation and in knowledge; but no angel, no spirit in heaven is the mother of God—only Mary was created for that dignity. She is, therefore, not by nature, but by dignity, far above all the creatures that God made, and that dignity is founded upon her Maternity, because she is mother of God; but she is nothing, compared with God, and no one can adore her, none can worship her, for she is a creature, and to adore a creature is idolatry, and idolatry is the giving to a creature the worship that belongs to God alone. Therefore, idolatry is the greatest sin. Therefore, to adore Mary would be a great sin against God. Adoration, then, belongs only to the Divinity. Therefore we can adore only the Father, the Son and the Holy Ghost.

Mary is a creature made by God; and as the distance between God and the most perfect creature He could make is so great that no one can understand or measure the distance between them—for God's perfection is so great, so far above the perfection of any creature, that no created mind can measure it—as no creature can understand the God-head, and therefore compare his greatness with the perfections of that creature. No being, therefore, can take the place of God. No creature, therefore, can be adored. If Mary then, be great, all her greatness vanishes before the greatness of Him who was born of her. All her gifts, all her dignity, all her excellencies come from her Son; and if she be full of grace,

in the words of the Archangel, that grace comes from Christ, for he is the source from whence come forth all graces and blessings that enlightened angels and men. He is the mediator between God and man. No one can go to heaven but through him; but as when we want to get some favor from a great person, we do not go directly to him but to some one of influence who is well known to him, and whom he respects, whom he cannot refuse, and we ask that one to intercede for us. Thus, sometimes, when we want something from God, and we consider God so great and ourselves so little and imperfect, and we know the tenderness and the sympathy of a woman's heart, and we know the influence of a mother over her son, and we go to Mary and ask her to use her influence with her Son as she has already done, when she told Him they had no wine at Cana, and He changed the water into wine at her request. As Moses prayed for the sins of Israel in the desert,¹ and God at the prayer of the just and holy Moses did not destroy the people, as the prophets prayed for the kings of Israel² and God heard their prayers, so God hears Mary's requests and grants her what she asks. She is now dead; but those who are dead do not rest so as not to hear us, as many people suppose, for the very nature of a spirit is to be active and in motion. Thus our souls are never at rest, but ever exercise the power they have of movement and of action. Thus souls separate in heaven are always in action and in motion. Thus souls in heaven see God face to face; and as everything that takes place here upon earth is seen by God, and as those spirits see him they see in God what takes place here upon the earth; they see in God then our prayers, our sufferings, our needs, and thus we know that Mary sees us when we pray, and hears us, and asks God to grant the favors that we ask of her.

We are not obliged to go to her; we can go directly to God, and thus many of us do. Thus it is with Mary and the saints. We pray to them only as the servants of God, or we see in their holiness God's greatness in them; and if they are great, it is the greatness of God within them, for God made them what they are. We see, therefore, within them God him

1. Exod. XXX, 11.

2. 2d Kings, XII, 16.

self, for God lived in them and moved in them, for they were the temples of the Holy Ghost.

Thus is Mary, the Virgin, the wife, the mother, and the widow. By the providence of God she is all these, for these are the four states of womanhood, and she was all these to be an example for all women; but of her Son we speak—the Lord Jesus Christ, the human and the Divine born of her, born into this world to pay the debt due to God for man's sins, for he it was who paid the debt of the redemption and restored us to what we lost in our first father, Adam, and that work of the redemption contained three things,—the payment of the debt, the preaching of the Gospel and the making of the laws for the guidance of all people.

The payment of the debt he fulfilled himself; the work of preaching the Gospel he gave to his apostles; the power of making the laws he confided to his church. He paid the debt due to God for man's sin, for his sufferings were the sufferings of God, and because all the acts of God are infinite, therefore his sufferings were infinite and of an infinite price; and being of an infinite value, they wiped the infinite malice of the sins committed by all mankind, that is he restored the lost friendship of God and brought new favors on us; and thus the redemption was a work of satisfaction for sins, and a work of merit for us; and satisfaction is the full payment of a debt, and merit means the obtaining of new rewards.

In other words, satisfaction means the worthy compensation to the outraged in such a way that the anger and wrath of the one offended ceases. God's honor was offended by man's sin, and His wrath was wiped out by the offerings made to Him by the Son of God. The merit he gained for us consisted in the offering he gave to God, such that it was worthy of moving him to reward us with the supernatural gift. This was the reward of his sufferings,—the sufferings of a God, and of a supernatural and eternal Being. Thus the Redemption was really and truly of an infinite value, an infinite price, not like the Pelagians and Socinians said, for these taught that Christ redeemed us, not by paying the debt of our sins, but by his resisting the temptations of the evil one in the desert, or by being obedient to his Father; but the Catholic truth teaches that Christ redeemed us from sin¹ by wiping it completely

1. Council of Florence, Pro. Jacobitis, and of Constantin.

out, pleasing God in our place, and restoring us to heaven lost in Adam. That is the true and real redemption—the redemption of our Lord was for all men. The Catholic faith teaches us that Christ gave himself as a redemption, not only for the elect, but also for all others who would believe in him; and not only that, but it is next to an article of faith that Christ died for all men, including the infidels.

It is an article of faith also that the satisfaction of Christ was such that the penalty of all pain and all guilt was wiped out, not only for our good and for our salvation, but that he took our place himself, and in our place paid the debt due to God for our sins. Thus his satisfaction was worthy, plentiful, perfect, superabundant and infinite. Thus he satisfied for sin, not by strict justice, as when an equal has been returned for an equal taken away, or an injury received like in strict justice, but he satisfied the justice of God in a wider sense. This doctrine, so clear, agrees with the writings of the doctors of the church. For the most holy Roman Church, founded by the words of our Lord and Savior, firmly believes and professes and teaches, that no one born can be delivered from the power of the devil, unless through the merits of the Mediator of men, Jesus Christ, who, conceived without sin, born and died that he might conquer the enemy of the human race by his death, take away our sins, and by that, opened heaven, closed by the sin of our first parents.¹ Thus, from the various parts of the Scripture,² from the writings of the fathers,³ from the universal traditions of the church,⁴ we know that Christ redeemed us, delivered us from sin and made us again partakers of the friendship of God and of everlasting life.

Not only that, but his redemption belongs to all men; or, in other words, he died for all men. That he died for all the faithful is an article of faith; that he died for all grown-up infidels is the common belief of people and therefore certain.

Thus Christ took our place before God and satisfied his offended Majesty in our place, giving a return superabundant, complete and infinite,⁵ for the satisfaction was by one of the

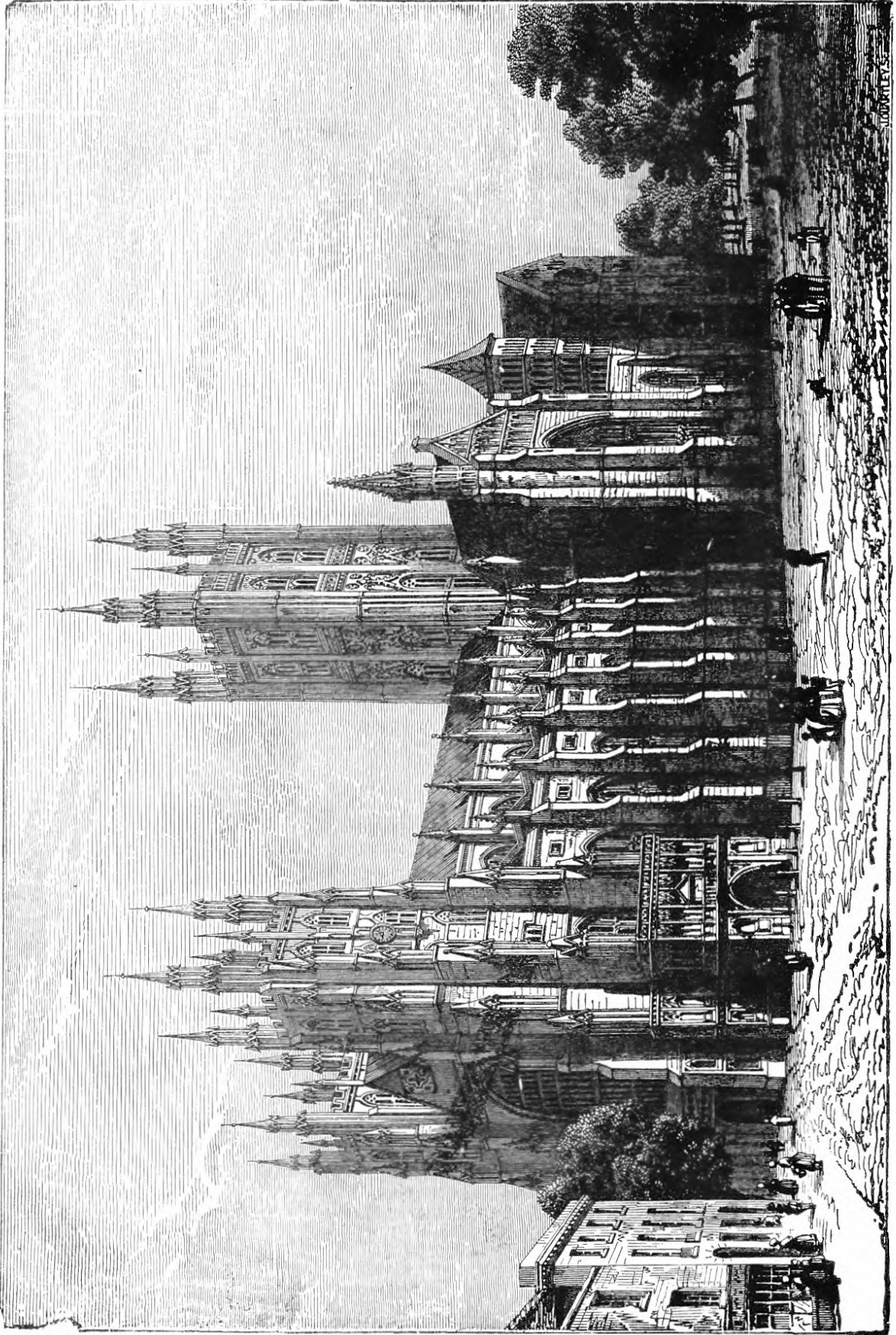
1. Council of Florence, pro Jacobitis.

2. Math. I, 21; Rom. V, 10; Gal. IV, 45.

3. Petav. De Incarnat., L. XII, c. 6.

4. Council of Constantine.

5. Council of Trent Sess. V, Can. II, and Council of Trent Sess. VI, Can XXVI.



THE CATHEDRAL, CANTERBURY.

race which had offended, for Christ was of the race of Adam, to the one offended, to God, who was angry, from his own sufferings and death, infinite like the sin, for all the actions of Christ were of an infinite value; for they were the actions of an infinite Person, the Second Person of the Holy Trinity.¹ They could not be rejected, for how could the Father refuse what He had promised? And could He reject the offerings of His Son? Lest this might not be clear let us go into the matter a little deeper. Adam was the person who had offended the Lord in heaven. For that sin in the garden—the root and source of all sin—was committed by the head of the human race, Adam, the head according to the flesh. Christ was the head according to the spirit, the head to repair the evil done by Adam. Christ and Adam, then, were the heads of the human race, our representatives before the court of heaven; and as the head and members make one person, thus as the sin of Adam extended to the entire race, thus the satisfaction of Christ extended to the entire race, to all its members.¹

Christ satisfied Persons different from himself, the Father and the Holy Ghost; Persons different from Christ who was the Second Person of the Holy Trinity. He freely satisfied, for he was free to suffer or not to suffer. “He was offered up because he wished.”² He gave his own that is his life, his members to be pierced, his body to be scourged, his life to be taken away. And what is nearer and more our own than our lives and members? It was not necessary for Christ to do thus, for he did not suffer for his own sins. He gave an equal return for the honor and respect and reverence due to God, for sin is infinite because it is an injury done to an infinite God. But the reparation, the satisfaction returned to God for that sin was infinite, for it was the prayers, offerings, and suffering and death of an infinite Person, Jesus Christ, the Second Person of the Trinity; therefore his satisfaction was equal to the sin and injury done to God. That offering of Christ could not have been rejected by God. For, although he could have rejected the whole human race after its sin in Adam, as he rejected the fallen angels, nevertheless after he chose to make Christ the head of the human race, that he

1. St. Thomas, 3 p. 2, XLVIII. Art. 2.

2. Isaiah, LIII, 7.

might offer a worthy recompense for sin, God could not reject Christ's offering. Not only was the satisfaction of Christ equal to the sin of Adam, but it was more and greater, for Adam's sin was infinite only in a certain respect, as being an offence against an infinite God, while Christ's merits and satisfactions were infinite in every respect because they were the works of the Second Person of the Holy Trinity. But everything in the Trinity is infinite in every respect, therefore Christ's satisfaction was infinite in every respect, because they were the works of the Second Person of the Trinity, and thus greater, higher, and far above the sin of Adam.

Thus the meritorious passion of Christ is the cause of our justification. And by that passion he merited for himself the glory of his body, the exaltation of His name, the adoration and worship of the nations; for us he merited justification, eternal life, the gift of grace,¹ and the sonship of God by adoption.

But he did not deliver us from the evils of temptation, of death, of sickness, of suffering, or return to us the perfect and easy control which Adam and Eve had before their fall, over the lower powers of our soul, or deliver us from all the evils which fell on the human race from the sin of Adam, but only sanctifying grace, which gives the right to enter heaven. As we gain a greater merit by suffering patiently, and as we are not greater than Him who suffered so much, so we must suffer here below. These graces are applied to our souls by our merits, by the sacraments, and especially by the sacrifice of the Mass, which is a continuation of the sacrifice of the cross. For as Adam was our representative in the garden of Paradise, thus Christ was our representative on the cross. And as no one will go to hell by Adam's sin alone, for we go to hell for our own sins, committed by our own free will, thus no one can go to heaven except the merits of Christ be applied to his soul by the sacraments, and especially by the Mass. And to say that Christ died for us all and that nothing more is required, is to put the saint and the murderer, the good and the bad all on the same level, all going to heaven, no matter what they do in this world. Our salvation then depends on our own actions, the loss or the salvation of each

1. St. Thomas, p. 4, 19, Art. III and IV; and St. Thomas, 48-49. Suarez 7, XVI; Desp. XXXIX, 42.

one depends on their sins or on their good works ; by these good works gaining the merits and graces of Christ ready to be showered down upon us when we merit them. By His death he gained all these, and these are to be given us when we show ourselves worthy by our good lives. His death was for the human race, and the human race is an idea which cannot be found but in the mind, but the individuals of the race are found and the merits of Christ are applied to each one by the sacraments, which are like so many channels of grace. But of all these the great way of pouring grace into our souls is the Mass, the continuation of the sufferings and death of Christ.¹

But of that Mass, we will speak in the following pages of that continuation of the sacrifice of the cross, of that greatest and most sublime act of man. We will try and penetrate the meaning of these ceremonies, rites, and figures, those movements, actions, bows, genuflections, modulations of the voice, those quaint ways coming down from the times of the Apostles, telling us of the dignity of the sacrifice, of the greatness of the Victim offered on the altar, of the reverence, love, and adoration in our hearts for the Son of God there present.

Thus he died for us sinners and for our salvation, he laid up in heaven that infinite treasure of grace and mercy bought by his Life-blood ; but in order to keep before the eyes of all generations that he died, to tell all men of the great work of the redemption, to prevent the world from forgetting him and Calvary's cross, the sacrifice of Calvary and of the cross is continued on the altar, the words of the Redeemer at the last supper: "Do this in commemoration of me", are carried out, and the graces of the redemption are applied to the souls of those assisting there. Such then is the Mass, the continuation of the work of the redemption. The keeping of that work before the minds of all ages that he died. The applying of that redemption to the Christian souls.

Such then is the Mass ; it is the applying of these merits of Christ to our souls—the showering down of these graces into our hearts and the continuation of the sacrifice of Calvary. A sacrifice is the great act of man offered to the Divinity ; here in the Mass we have the Victim only worthy of

1. St. Thomas p. 3, 48-49.
Suarez t. XVI ; Dis p. 39, Sec.

the Deity, the sacrifice of the Son of God, there immolated to the God-head, the Offering only worthy of the Deity, the Second Person of the Trinity is present there, and as the sublime tragedy of Calvary is continued, there continued in remembrance of Him, the Victim and the Sacrificer, as all is offered to the God-head, the face of the celebrant is turned from the people and toward God. The people are bowed down in prayer; it is not necessary that they understand the words, for they are said not for them to hear but for the ear of God. All may be in silence, still it is a sacrifice offered to the Lord; not one besides the celebrant may understand these rites and ceremonies, still they are for the eye of God and not of man, and God accepts them from the hands of the priest, for how can he reject the offering of His only begotten Son? Thus understand well, reader, the Redemption and the Mass. On Calvary he redeemed us, in the Mass that redemption is applied to our souls. On Calvary he paid the price, in the Mass that price is dealt out to those assisting there. That generation saw the bloody sacrifice of the Cross, all generations see the unbloody sacrifice of the Mass.

Christ then being present, the sacrifice of Calvary being continued, the Son of God dying in a mystic manner, redemption given to the members of the human race, all these great things taking place, something more than usual must be seen around the altar. The celebrant is clothed in grand and gorgeous vestments, ceremonies striking and majestic teach us truth, while every sense is lifted up to the grandeurs of the mysteries taking place. But as the vestments are the first which strike your eye, we will speak of the histories and of the mystic meanings of the vestments in the following chapter.

CHAPTER VIII

REASONS FOR HAVING VESTMENTS.

YOU have seen these clothes and these vestments worn by the priest in the sanctuary and at the altar; you have remarked that their garments are like nothing used now, so different from the clothes worn at the present day, and perhaps you have asked what is their object.

Of old, when God led His people out of Egypt, and out of the house of bondage; when left to themselves, when their leader walked with God for forty days, when having nothing but the law and the remembrance of the wonders in which by a strong hand God delivered them from the power of Pharaoh, having no ceremonies to keep their religion fresh in their minds, they fell into idolatry and adored a golden calf.¹ Then God told Moses, and he made vestments for Aaron and his sons, and established these rites grand and venerable of the ancient tabernacle, that the people by seeing religious truths in quaint vestments and mystic rites and figures and forms, might be kept in the true faith of Israel and from idolatry.²

All this is written deep in our nature. For if we were only spirit, our religion would be spiritual, but we are spirit and body—spiritual in our soul, corporal in our body, and therefore our religion must be both spiritual and corporal; thus the truths of religion which are spiritual are hidden in these majestic rites and grand vestments which are corporal; and as the body without the soul is dead, so these vestments and these rites must be filled with truth, their soul, for God is a spirit and must be worshipped in spirit and in truth; therefore, these rites and vestments are filled with spirit and with life. We are moved by what we perceive by the senses, for the five senses are the windows of the

¹ Exod. xxxii. 4.

² St. Thomas 1, 2, 9 c. a. 111.

³ St. Thomas, 1, 2, 103, a. 4.

soul. Thus these vestments act upon us and raise up our minds to a knowledge of religious truths.

As the people are clothed according to their state of life, as the judges wear their gowns, as the princes, kings, and emperors are clothed in robes of royalty to tell the people of their dignity, thus the Church vests her ministers with robes and vestments to teach all of the power and virtue of those who minister at her altars.¹

The vestments must not be used in every-day life;² nor can we enter the sanctuary in our every-day clothes; to tell that the priest in entering the sanctuary must put off the old man with all his acts and "put on the new man who according to God is created in justice and holiness of truth created in justice according to God." The wearing of vestments comes to us from the Old Law, for God ordered Moses to consecrate Aaron and his sons, and to clothe them in holy vestments, in garments of glory and of beauty, that, washed and purified as the Law required, they might fulfil the high dignity of priests of the Most High.³ And Moses for forty days exercised them in these holy ceremonies, in the use of sacerdotal vestments, and the ornaments and linens made by Mary for the use of the services of the ancient tabernacle. But some come down to us from the Apostles, and these signifying the mysteries relating to the Incarnation.⁴

These vestments, then, covering the body, signify the virtues covering the soul; and the beauties of these things that appear to the eye are but the signs of the beauties of the virtues which appear not. Let the celebrant, then, clothe his soul with virtues as his body is clothed with vestments. Let him who stands at the altar of God be careful that the virtues signified by these vestments be not absent, otherwise he is a sepulchre, whitewashed and beautified on the outside, but filled with rottenness within.⁵ Let him not put on vestments to satisfy his own glory, lest he should appear more guilty before God. Let no one take to himself the honor, but who was called by God as Aaron.⁶ The glory, then, of the Priesthood, is not in the vestments covering the body, but is the virtues covering the soul.

¹ Petit Rational de Perin, p. 2.

² Pope Stephen de con. dist. 1 c. 1.

³ Pope Stephen de con. dist. 1 de Vestam.

⁴ Ephes. iv. 24.

⁵ Exod. xxvii. xxxi. xl.

⁶ Durand, Rationale Div. l. iii. c. 1. n. 2.

⁷ Matt. xxlii. 27.

⁸ Heb. v. 4.

The bishop then puts off his usual garments and clothes himself with holy vestments, and each one has a meaning and brings to our mind a truth. Putting on his sandals, he remembers the Incarnation of the Son of God, and how he walked the earth with the two natures of God and of man; the amice, the white cloth on his head, tells him how to guard his thoughts and tongue, on his breast a clean heart to "renew a right spirit within my bowels;"¹ he is then covered with a white garment, the alb, signifying that his soul is white with innocence and free from sin; he binds up his loins like the prophet of old,² telling of chastity; the stole is placed on his neck, meaning that he carries the yoke of obedience; he puts on the tunic of the sub-deacon to tell of heavenly thoughts; the dalmatic of the deacon, telling of religion and of mortification; the gloves say he will not seek his own glory; the ring, to show he is wedded to the diocese, that is to the Church, as to his spouse; the chasuble of the priest to show that he is clothed with charity; the maniple on his left hand to signify that what sins he may fall into he will wipe out with penance; the pallium³ to tell that as Christ carried his cross, so he is the minister of Christ, who carried our miseries; the mitre on his head, meaning that whatever he does he does to gain the heavenly crown; and the pastoral staff signifies his episcopal authority. All these he takes from his ministers, clothed in gorgeous garments around him, for he represents Christ, the great High Priest, served by angels, signified by the clergy vesting their bishops.⁴

As the soldier going forth to battle puts on his armor and prepares his weapons, thus clothed in vestments we go forth to fight the battle against the old enemy of the human race. "For the weapons of our warfare are not carnal, but mighty to God unto the pulling down of fortifications."⁵ And the bishops and the priests are clothed in vestments like an armor, as the Apostle says—"Put ye on the armor of God, that you may be able to stand against the deceits of the devil. Stand therefore having your loins girt about with truth, and having on the breastplate of justice. And your feet shod with the preparation of the gospel of peace; in all

¹ Psalm L. 12.² Jerem. I. 17.³ If he be an Archbishop.⁴ Durand, Rationale Div. I. iii. c. 1. n. 8.⁵ II. Cor. x. 4.

things take the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the spirit, which is the word of God."¹ Thus the vestments tell us of the virtues like an armor covering the soul and guarding it from the attacks of the devil.

We have spoken of the bishop and priest putting on the vestments, for there are six worn in common by bishops and priests: the amice, alb, girdle, maniple, stole, and chasuble, for there are six powers exercised by them in common, to say Mass, to bless, to command, to preach, to baptize, and to forgive sins.² There are nine vestments used only by the bishop: the sandals, veil, tunic, dalmatic, ring, gloves, crosier, pectoral cross, and mitre, for there are nine special powers belonging only to the bishop: to ordain, to confirm, to consecrate bishops, to consecrate churches, to degrade the unworthy, to call synods, to consecrate the holy oils, to rule a diocese, and to bless the vestments and the holy vessels used in the service of the altar.³ Thus the six vestments of the priest signify the six powers given to him by God at his ordination, and which he has in common with the bishop; the nine vestments of the bishop tell us of the nine special powers given him by God at his consecration, and by which he is superior to the priest.⁴ Clothed thus with his nine special vestments, the bishop being perfect in virtue, tells us of Christ, the perfect man, surrounded with the nine choirs of angels around his throne. Thus the bishop, having all perfections, signifies Jesus, who is clothed as it were with angelic spirits. And the six that he has in common with the priest and the nine that he has of his own make fifteen, for the bishop must be perfect. As the Royal Prophet divided⁵ the virtues into fifteen grades, thus the fifteen vestments of the bishop signify the fifteen grades of virtues he must have acquired before he takes that high and Godly office. Clothed then with virtue, they are an example for the people, for "Let thy priests be clothed with justice, and let thy saints rejoice."⁶ The priests of the Old Law had but four vestments, while the priests of the New Law

¹ Ephes. vi., 11-17.

² The Pontif. mentions seven.

³ The Grad. Psalms.

⁴ Pontif. Rom. De Ord. Presbyt.

⁵ Durand, Rationale Div. L. iil., c. 1, n. 7.

⁶ Psalm 131, 9.

have six. Aaron and the high priests of the Old Law had eight vestments, while our bishops have fifteen. The priests of the Old Testament were figures of the priests of the New; Aaron and the high priests of the Old Law were figures of our bishops, and the vestments of the ministers of the tabernacle were figures of the vestments of our clergy, but we have more vestments than they, figures of the virtues of our souls, for unless our justice abound more than the Scribes and Pharisees and priests of old, we cannot enter the kingdom of Heaven.¹

Some, little understanding Holy Writ, deny that many of these vestments come down to us from the Lord and from his Apostles. But they forget that the Gospel says: "He riseth from supper, and layeth aside his garments, and having taken a towel girded himself."² Then after he had taken his garments he sat down.³ And as the Mass is but a continuation of that last supper before his death, for he said: "Do this for a commemoration of me,"⁴ and the wearing of vestments was customary among the ministers of the temple; and our Lord warns his disciples to beware of the Scribes and Pharisees, "who desire to walk in long robes;"⁵ and the word "long robes" is the same as stoles in the ancient tongues. He told them to shun these men, for they, wearing the vestments of the temple, fulfilling the duties of the Old Law laid down by Moses, had lost the spirit of these holy rites and vestments; for while with their lips they praised the Lord, their hearts were far from the God of Israel.⁶ To these sinful and covetous Scribes and Pharisees he said: "You are they who justify yourselves before men, but God knoweth your hearts."⁷ Let the ministers of the New Law be careful lest their hearts also become sinful and covetous, like the Scribes and Pharisees, lest they become like the sounding brass and the tinkling cymbal,⁸ let them know the meaning of the grand mystic rites and vestments of the Church, and preach and teach the truths figured by those vestments; that they, having served their Master in his sanctuary on earth, may enjoy him forever in his sanctu-

¹ Petit Rational par Perin, p. 2.

⁴ Luke xxii. 19. ⁵ Luke xx. 46.

⁶ I. Cor. xiii. 1.

² John xiii. 4.

³ Matt. xv. 8.

⁷ John xiii. 12.

⁸ Luke xvi. 15.

ary beyond the skies! "Where I am, there also shall my minister be."¹

THE CASSOCK

You will see the priests dressed in a robe, black and long, reaching to the ground; that is the cassock, from the ancient word meaning a cover or house, covering the whole person from head to foot. It reminds us of the seamless garment worn by Christ,² and that "the priest is another Christ." It tells us of the clothes worn by the men of the East in the times of the Roman Empire, of the times when the Church flourished in Asia and Northern Africa, when the deserts bloomed and blossomed like the rose.³ It is like the garments worn to-day by the men of the deserts, telling us of the antiquity of the Church, and how she keeps unchanged her customs coming down from the highest antiquity. Putting it on we are reminded of the innocence and virtue we lost in our father Adam, and that having lost original grace, we must now be covered and protected from the weather. The garment you will see is black, because that is the color of death, for the priest is dead to the world and to all things but God, for "We are buried together with him by baptism unto death. . . . For he that is dead is justified from sin."⁴ The collar is white. Around the neck, it reminds us, that as the soldier wears a collar to make him straight so we "labor as a good soldier of Christ Jesus."⁵ These are the ordinary dress of a priest. In this country we take off the cassock when in the streets, as it is not a Catholic country, but where our holy religion is in full vigor the clergy always wear the cassock and the roman collar.

THE BERETTA.

The three-cornered cap worn by the clergy is called the Beretta. Its four squares tell of the four quarters of the world, its three corners on top tell of the Trinity and all signify, the knowledge of the Trinity which the wearer is sent to preach to the four quarters of the world. The one worn by cardinals is red, all others are black, corresponding with the color of black cassocks.

¹ John xii. 26.
² Rom. vi. 4. 7.

³ John xix. 23.
⁴ II. Tim. ii. 3.

⁵ Darras, Hist. of the Church.

THE SURPLICE.

Worn by all the clergy when not officiating, the surplice is the white garment coming down to the hips. It is called a surplice, from the Latin word signifying over a fur robe, for the cassock over which it is worn is made of fur or wool. We are told, "At all times let thy garments be white,"¹ that is our souls free from sin, for we must ever minister before God with cleanness of heart, signified by the white surplice. Again the sanctuary tells us of heaven, and as St. John, in his vision of Heaven, saw the saints of God clothed in white garments,² ministering before the throne of the God, so the Church clothes her clergymen in white garments when ministering before the altar, for she wants the saints of earth to be like the saints of heaven. The cassock and the surplice belong to the inferior clergy,—those who have received tonsure and minor orders; the alb is worn by those in higher orders—the sub-deacon, deacon, priest and bishop. The surplice comes only to the hips, signifying that the one who wears it has not attained a high degree of perfection, while the alb covering the whole person means that the higher clergy have attained the highest godliness that belongs to their state.

THE SIX VESTMENTS WORN BY BOTH BISHOPS AND PRIESTS.

I. THE AMICE.

The priest or bishop before he celebrates, washing his fingers, says: "Give strength, O Lord, to my hands, that every stain being taken away, and free from uncleanness of soul or body, I may be able to serve thee." Then making the sign of the cross, he takes the white cloth called the amice, from a Latin word meaning to wrap up. He first puts it on his head, then lets it drop on his shoulders, saying: "Place, Lord, a helmet³ of salvation on my head, to repel the attacks of the devil." The use of this garment comes down to us from the most ancient times, from the Ephod, signifying in Hebrew a priestly garment,⁴ for by command of God it was worn by Aaron, the High Priest of the tabernacle.⁵

¹ Eccl. ix. 8.² Apoc. iv. 4.³ Ephes. vi. 17.⁴ Exod. xxviii. 4.⁵ Young's Bible Concord. Ephod.

Of this the Apostle speaks when he says: "Take unto you the helmet of salvation."¹ This white cloth means many things. Crossed upon the heart it tells us of the love of God which should burn in the heart of the priest preparing for the Holy Sacrifice.² Doubled around the neck it signifies the chastising of the voice and useless words,³ "for every idle word that men shall speak they shall render an account for it on the day of judgment."⁴ Its ribbons crossed and tied around the waist, tell of the purity of soul and body that must be in the one who says Mass. Upon the shoulders it tells us of work for God and the good fight, for we must "labor like a good soldier of Christ Jesus."⁵ The right side is always crossed on the left in all the vestments, for what is signified by the right side but the other life, and what by the left but the present?⁶ Thus the priest places the white anice on his head, for he is like the angel of the Lord seen by the Apostle "coming down from Heaven clothed with a cloud, and a rainbow was on his head."⁷ It brings to our mind, also, that cloth with which the Jews covered the head of our Saviour the night before he suffered, saying: "Prophecy unto us O Christ who is he that struck thee!"⁸ The little cross in the middle tells of all good things coming from the cross of the Crucified.

II. THE ALB.

Putting on the alb, the celebrant says: "Whiten me, O Lord, and clean my heart, that, whitened in the blood of the Lamb, I may rejoice in everlasting happiness." The alb, from a Latin word signifying white, tells us of the purity of heart and freedom from sin which the priest should have when ministering at the altar,⁹ for the Holy Ghost says, "At all times let thy garments be white."¹⁰ It is made of fine linen, for, "The fine linen are the justifications of saints."¹¹ And how? Because as linen, first used in Egypt, becomes white and purified by much washing and bleaching, thus we are not born saints, but by much labor and mortification and overcoming of self, we follow the words of the Apostle, "I chastise my body and bring it into

¹ Eph. vi. 17.

² Durand, *Rationale Div. c. ii. De Amictu.*

³ Pontif. Rom. Ord. Sub-deacon.

⁴ Math. xii. 36.

⁵ II. Tim. ii. 3.

⁶ St Aug.

⁷ Apoc. x. 1.

⁸ Math. xxiv. 68.

⁹ Diction. Encyclop. de la Theo. Cath. de Goschler, Art. *Vetm. Sacr.*

¹⁰ Eccl. ix. 8.

¹¹ Apoc. xix. 8.



THE VESTMENTS WORN BY BISHOPS AND PRIESTS

1. THE AMICE.
2. THE ALB.

3. THE GIRDOLE
4. THE MANIPLE.

5. THE STOLE.
6. THE CHASUBLE.

subjection, lest perhaps when I have preached to others, I myself should become a castaway."¹ The alb then by its whiteness signifies the purity of soul required to say Mass. And as the lower clergy and other priests, listening to the services in the sanctuary, wear the surplice, covering only the upper part of the body, so the celebrant at the altar must wear the alb covering him entirely, to tell the people that not a little innocence or grade of freedom from sin, is required in him who offers the great Sacrifice, but that his whole soul must be pure and white like the alb. The alb is tied with the girdle, for he is the minister of the Gospel sent forth by Christ with the words: "Let your loins be girt,"² thus, the priest ascends that Mount of Tabor, the altar, like another Christ transfigured, clothed in white: "and his garments became white as snow."³ Thus let the priest's alb be always white, that is, his actions like his Master's, "Who did no sin, neither was guile found in his mouth."⁴ The alb tells us of the garment of derision and of mockery with which Herod clothed our Lord during his passion.⁵

III. THE GIRDLE.

Binding the alb with the girdle, the celebrant says: "Gird me, O Lord, with the cincture of purity, and destroy in my loins the humor of lust, that the virtues of purity and chastity may dwell within me." The girdle signifies celibacy, according to the words of the Lord, "Gird up thy loins like man;"⁶ evil dwells in the loins, as the Lord speaking of that kind of devil says: "His strength is in his loins,"⁷ and of that our Lord spoke when he said: "This kind can go out by nothing but by prayer and fasting."⁸ Thus, following the command of the Apostle, "Stand, therefore, having your loins girt about with truth,"⁹ and of the Lord to the prophet of old, "Gird up thy loins,"¹⁰ the ministers of the Church bind the alb with the girdle. Thus bound, the celebrant is like unto Jesus, whom St. John saw: "One like to the Son of Man clothed with a garment down to the feet and girt about the paps with a golden girdle."¹¹ Figuring

¹ I. Cor. ix. 27.

² Luke xii. 35.

³ Durand, *Rationale* Div. I. iii. c. 3.

⁴ Mark ix. 28.

⁵ Ephes. vi. 14.

⁶ Matt. xvii. 2.

⁷ Job. xl. 2.

⁸ Jer. I. 17.

⁹ I. Peter ii. 22.

¹⁰ Job. xl. 1.

¹¹ Apoc. I. 12.

and representing thus the great high priest, Jesus, the priest is clothed like the Saviour seen with a garment reaching to his feet and his loins bound up. Again the girdle represents the one worn by our Lord, who was dressed according to the customs of the Jews, who always bound their clothes with a girdle. It tells also of the rope with which they bound our Saviour to the pillar at the scourging during his passion.¹

IV. THE MANIPLE.

Putting the maniple on his left arm the celebrant says: "May I be worthy, Lord, to wear the maniple of tears and of sorrow, that with joy I may receive the reward of labor." In the warm countries of the east, during the first ages of the Church, the ministers at the altar carried a little cloth on their left arm as a handkerchief, till at length by custom it became a vestment.² It signifies the difficulty with which we work for God; for, "My soul hath slumbered through heaviness."³ As the troubles of this life are rewarded by the happiness of the other: "They that sow in tears shall reap in joy,"⁴ the rewards awaiting them in heaven: "Coming they shall come with joyfulness, carrying their sheaves."⁵ It is worn on the left hand for the left is this world, the right signifies the world to come.⁶ The left hand is tied from the things of this world and its business, the right hand is free, for he is free to work for the things of the other world. It recalls the cord with which they tied the sacred hands of our Lord, when the Jews took Jesus and bound him.⁷ The priest takes the maniple with the other vestments, the Bishop only at the prayers at the beginning of Mass; while all wear it only during Mass. These are the remains of ancient customs.

V. THE STOLE.

Taking the stole the celebrant puts it on his neck saying: "Give to me, Lord, the stole of immortality which I lost in the sin of our first parents, and although I unworthy go to thy holy Mystery, nevertheless may I be worthy of everlasting joy." Taking the stole or maniple, he first kisses the little cross on each. We kiss what we love, so he kisses the

¹ Durand. Rationale Div. l. iii. c. 4. n. 6

² Dict. En. de Theo. de Goshler, Art. Vet. Sacer,

³ Psalm 118. 28

⁴ Psalm cxxv. 5.

⁵ Psalm cxxv. 7.

⁶ St. Aug.

⁷ John xviii. 12.

cross, the cause of our salvation. Made large formerly the stole covered the whole body,¹ or in those times a small band with enlarged ends with crosses and ornaments. The stole is placed upon the neck, for as a yoke is placed upon the neck, it means the light yoke of Christ,² and at the ordination of the deacon the bishop places the stole on his neck, saying: "Receive the yoke of Christ, for his yoke is sweet and his burden light."³ Hanging down on each side, it tells of the power of him who goes forth to fight the devil with, "The armor of justice on the right hand and on the left."⁴ At Mass the stole is always crossed upon the priest's heart, for it recalls the sacrifice of the cross; at vespers the stole hangs down in repose on either side, for then the priest figures Christ in the repose of eternity, sitting at the right hand of his Father in heaven.⁵ Bishops never cross the stole, for they are supposed to have arrived at the repose gained by perfect virtue, and to always represent Christ. It tells us of the innocence we lost in our first parents, for the bishop says at the ordination, "May the Lord clothe thee with the stole of innocence."⁶ Worn by the deacon it is placed on the left shoulder, the two ends crossing, one on the back the other on his breast and meeting above the hips. It is on the left, for that signifies corporal things; the left is bound by the stole, showing that the deacon is bound from the things of this world; the right signifies spiritual things, the right is free, signifying that the deacon is free to seek spiritual things.⁷ The stole is a sign of spiritual authority, and power in spiritual things; for that reason the priest never administers a sacrament, or performs any of his priestly duties in a solemn manner without the stole. As the Pope has supreme spiritual power over the whole world, he always wears the stole;⁸ that is the band of ornamental work on his shoulders. In an old council a law was made that the priest must do nothing unless he first puts on the stole.⁹ The stole comes down from the times of the Patriarchs, for the first-born, after having received his father's

¹ Dicton, En. de la Theo Cath de Goshler, A. Vet. Sac.

² Matt. xi. 29

³ Pontif. Rom de Ord. ad Diacon.

⁴ Psalm cix. 1.

⁵ Pontif. Rom. De Ord. Diaconi.

⁶ Durand, Rationale Div. l. iii. c v

⁷ Dict. Eu. de la Theo. Cath. de Goshler, A. Vet. Sac.

⁸ Concil. Trebure In Bro. C. Presbyt.

⁹ II. Cor. vi. 7.

blessing put on a stole, that as high priest he might offer victims to the Lord.¹ The stole signified the innocence lost in Adam regained by the victim sacrificed, and rightly, for that innocence lost through Adam's disobedience is now gained by obedience signified by the stole, the yoke of obedience and submission to God. By the rules of the Church no one lower than a deacon can wear the stole.² The stole recalls to us the bonds with which they bound our Lord to the pillar at the scourging.³

VI. THE CHASUBLE.

Putting on the chasuble the celebrant says: "O Lord, who hast said: my yoke is sweet and my burden light, grant that I may carry this in such a way that I may increase in thy grace. Amen." The word chasuble comes from the Latin, meaning a garment covering the whole body, telling of the nuptial robe of which our Lord speaks when he says: "Friend, how camest thou in hither not having on a wedding garment?"⁴ It signifies that charity without which the celebrant is like the sounding brass or the tinkling cymbal.⁵ It tells us of charity, for as the sacrifice of the Mass is the fulness of the love of God to man, thus charity is the fulness of all justice,⁶ for "Let thy priests be clothed with justice."⁷ Thus the chasuble is worn over all the other vestments as charity is above all the other virtues. It speaks of that charity without which we are nothing. If I speak with tongues of men and of angels; if I should have prophecy and should know all mysteries; if I could remove mountains; if I should deliver all my goods to feed the poor; if I should do all things and have not charity, I am nothing.⁸ This charity is freedom from mortal sin, for then the Holy Ghost makes a temple of the soul and fills it with charity.

Such is the meaning of the chasuble; it hangs down behind and before in two parts, for charity is of two kinds: "Thou shalt love the Lord thy God. . . . Thou shalt love thy neighbor as thyself. . . . On these two commandments dependeth the whole Law and the Prophets."⁹ The priest, then, must minister at the altar with a pure heart, free from sin, for

¹ Durand, *Rationale Div.* l. iii. c. 5. n. 6.

² Durand, *Rationale Div.* l. iii. c. v. n. 7.

³ Card. de Lugo, *de Just et Jure circa Init.*

⁴ I. Cor. xiii. 13.

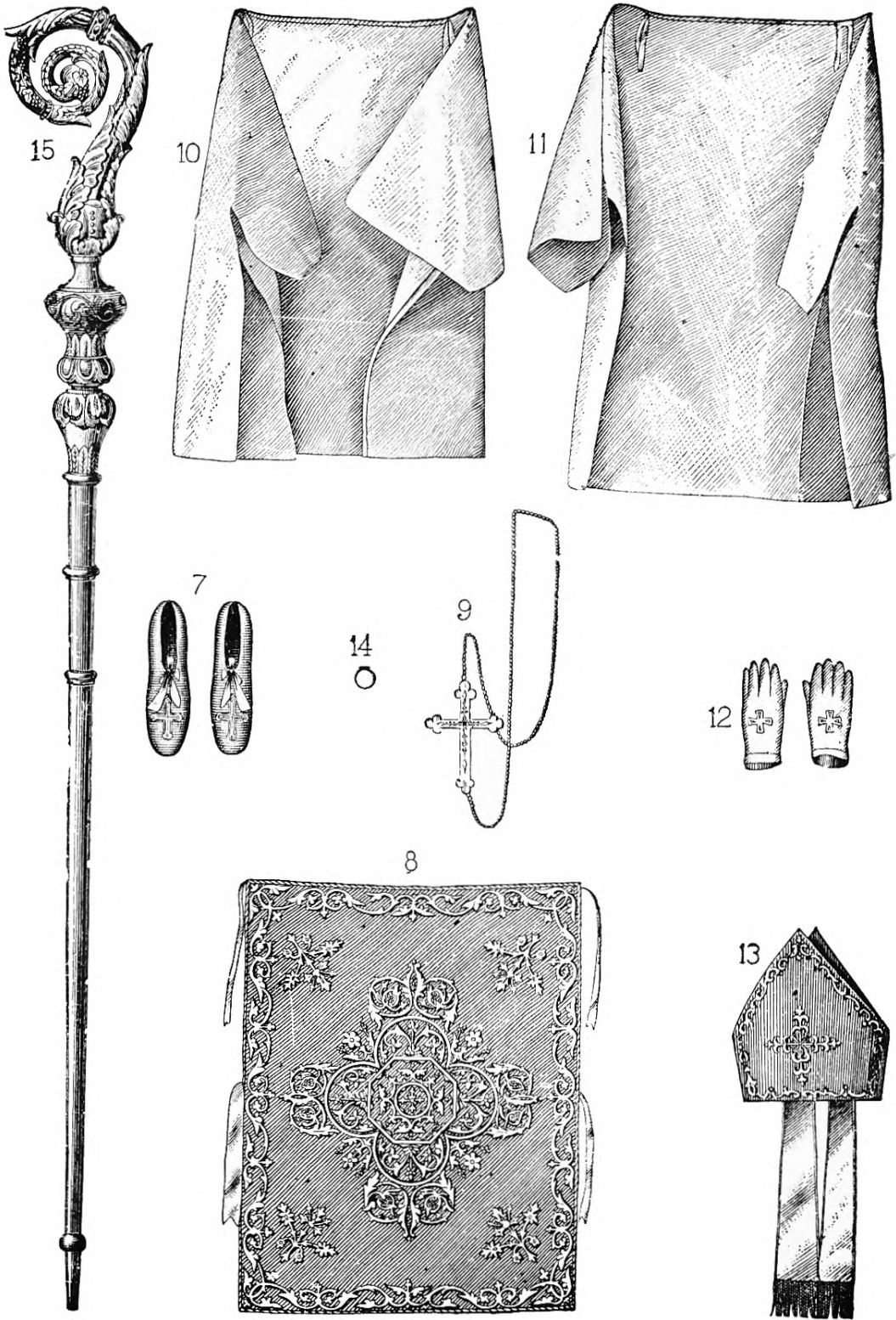
⁵ xxiii. Dist. non Oportet.

⁶ Matt. xxii. 10.

⁷ Psalm cxxxi. 9.

⁸ Matt. xxii. 37, 39, 40.

⁹ I. Cor. xiii. 1.



THE VESTMENTS WORN BY THE BISHOPS

- | | | | | | |
|----------|-------------------------|------------|---------------------|-----------|--------------------|
| 7 | THE SANDALS | 10. | THE TUNIC | 13 | THE MITRE |
| 8 | THE VEIL | 11 | THE DALMATIC | 14 | THE RING |
| 9 | THE GOLDEN CROSS | 12. | THE GLOVES | 15 | THE CROZIER |

“the end of the commandment is charity, from a pure heart and a good conscience and unfeigned faith.”¹ Not alone a soul free from sin but adorned with all virtues, and virtue altogether is called justice, and the soul of the priest is clothed with justice. “Let thy priests be clothed with justice.”² It recalls to our minds the cross carried up Calvary by our Lord the day of his crucifixion. Thus, the priest robed in sacred vestments has the power of Christ, that he may humbly pray to God for himself and all his people; before him he has the pillar, to tell the people of the pillar to which the Saviour was bound in the scourging, behind him on his back the chasuble has the cross, to tell the people of the cross of Calvary; thus on the chasuble before and behind are the two principal instruments of his sufferings, the pillar and the cross, to signify that before and behind him are the footprints and the example of Christ during his passion; before him is the pillar that he may arm himself for temptation by the sufferings of his Lord, behind him on the chasuble is the cross, that he may carry his crosses and trials with patience for his sins; thus like Christ carrying his cross up the Mount of Calvary the priest carries his cross up the altar; like the great High Priest of the whole world, who died for us, who always prayed for us, he offers sacrifice for his people and prays for their salvation.³ It tells us of the purple robe, the garment of derision, put on Christ, and with which in mockery the soldiers clothed our Lord.⁴

Such are the six vestments used by both bishops and priests, in celebrating the Divine Mysteries; let us now understand the nine vestments used by the bishop alone.

THE NINE VESTMENTS OF THE BISHOPS.

VII. THE SANDALS.

In ancient times all wore sandals, now shoes and boots have taken their place. The bishop wears sandals or shoes; that comes not from the Law of Moses, as Aaron and his priesthood had no covering for their feet, for not to the priesthood of the Old Law was it said: “Going therefore teach ye all nations,”⁵ for they were confined to one

¹ I. Tim. 1. 5.

² Psalm cxxxv. 9.

³ Im. of Christ, l. iv. c. v. n. 3.

⁴ John xix. 2.

⁵ Matt. xxviii. 19.

nation the Jews, to one church, the temple. The Bishop therefore about to celebrate first has his feet dressed, a ceremony coming from the last supper, for our Lord washed his disciples' feet: "He that is washed needeth not but to wash his feet, but is clean wholly." The beauty of that ceremony in its simplicity was foreseen by Israel's greatest inspired prophet, where he says: "How beautiful upon the mountains are the feet of him that bringeth good tidings and that preacheth peace,"² and the Apostle tells the Christians to resist temptation with "your feet shod with the preparation of the Gospel of peace."³ Such then is the meaning of the sandals, the soul prepared for its mission of spreading the Gospel to all parts of the earth as our Lord sent his disciples with their sandals on, prepared to preach his Gospel,⁴ and when they received them not, to shake the dust from their feet, for they were "to be shod with sandals."⁵ The custom in many places now is to wear shoes in place of sandals, but the typical meaning remains the same. The bishop, the head of his church, represents our Lord, the head of the Church on earth; taking the two sandals reminds us of the two natures in Christ united in him, that is the mystery of the Incarnation. Of this the Lord spoke by Israel's prophets saying: "Into Edom I will stretch my shoe,"⁶ that is God would show the mystery of the God-Man to the Gentile nations. The Deity came to us sandalled, that is clothed in the human nature of Christ that he might fulfil the duties of the high priesthood for us. Of him the blessed John the Baptist said: "The latchet of whose shoe I am not worthy to loose;"⁷ of him the Prophet said: "Adore his footstool, for it is holy."⁸

VIII. THE VEIL.

In celebrating the bishop has a veil placed on his knees coming up and covering his breast. In Rome, when the Pope celebrates, he takes it and ties it like a veil upon his shoulders and before his breast after the custom of the high priest of the tabernacle who was clothed with the Ephod;⁹ that is the humeral veil which in the New Law has given way to the amice on the shoulder of the celebrant.

¹ John xiii. 10.

⁴ Luke x. 11.

⁷ John i. 27.

² Isaias lii. 7.

⁵ Mark vi. 9.

⁸ Psalm xcvi. 5.

³ Ephes. vi. 15.

⁶ Psalm lxx. 9.

⁹ Exod. xxviii. 4.

That veil is to place his hands upon, so as not to soil the vestments. We do not find any mention of its typical signification, but the writer remembers how for many Sundays and holydays, when a deacon, he placed the veil upon the knees of the Bishop of Montreal during the ceremonies carried out in the cathedral like in St. Peter's at Rome.

IX. THE GOLDEN CROSS.

The bishop always wears a cross on his breast, a cross hanging from his neck. For as in the Old Law the high priest Aaron wore a gold plate hanging over his forehead,¹ so the high priest of the New Law, the Bishop, wears a gold cross hanging from his neck. On the plate on Aaron's forehead were the words: "Holy to the Lord;"² in the bishop's cross are the relics of the saints whose lives were holy to the Lord. These words on Aaron's plate of gold were written in four letters of the Hebrew tongue, the cross has four arms that "you may be able to comprehend, with all the saints, what is the breadth and length and height and depth. To know also the charity of Christ,"³ that is the love of Christ as shown for us in his death on the cross. The bishop, as the name signifies is the overseer of the house of God, as Joseph was of the house of Pharaoh, so like Joseph he wears a golden chain around his neck. As Aaron carried on his forehead the mystery of the golden plate, so the bishop carries on his breast the mystery of Christ dead on the cross; for you are told to "Glorify and bear God in your body."⁴ Putting on or taking off the cross he always kisses it to show how he loves the cross of Christ by which we were redeemed, and to show that he carries with love and patience the crosses and afflictions which God sends him in this life.

X. THE TUNIC.

Taking the tunic the bishop says: "May the Lord clothe me with the tunic of joy, and the robe of happiness." The tunic comes to us from the highest antiquity. Joseph wore "a coat of divers colors."⁵ They made also "fine linen tunics with woven work for Aaron and his sons."⁶ The tunic was worn by the young of both sexes among the Romans, to-day it is the garment of the sub-deacon, signifying the joy of him who

¹ Exod. xxviii. 36, 37, 38.

⁴ I. Cor. vi. 20.

² Exod. xxviii. 36.

⁵ Gen. xxxvii. 3.

³ Ephes. iii. 18, 19.

⁶ Exod. xxxix. 25.

enters among the higher clergy. It signifies perseverance; hence it is put on after the alb, for as the alb tells of purity of heart, so the tunic teaches perseverance in that purity of soul, for "He that shall persevere unto the end, he shall be saved," To him who wears the tunic our Lord says: "Be thou faithful until death and I will give thee the crown of life."²

XI. THE DALMATIC.

Putting on the dalmatic the bishop says: "Clothe me, Lord, with the vestment of salvation, the robe of joy, and ever surround me with the dalmatic of justice." The dalmatic according to some was the garment worn by the people of ancient Dalmatia;³ according to others one of the garments worn by our Lord.⁴ Pope Sylvester ordered that it was to be taken right after the tunic. It signifies the mercy with which "through the bowels of the mercy of our God in which the Orient from on high hath vested us,"⁵ and died for us. It tells of the mercy for all who err and sin which should be in the heart of those who wear it. "Be ye therefore merciful, as your Father also is merciful."⁶

The white surplice is worn by the inferior clergy, the tunic by the sub-deacon, the dalmatic by the deacon, and the chasuble by the priest; but the bishop wears all with his own vestments, to signify that he has all the powers of the clergy below him by his consecration into the episcopal office, and that he is the source of all their powers, signified by the vestments, as the clergy are all ordained by him.

XII. THE GLOVES.

Putting on the gloves the bishop says: "Cover my hands, O Lord, with the cleanness of the new man who came down from heaven, that as Jacob thy beloved covered his hands with goatskin in giving the sweet food and drink, so that he might gain the fatherly blessing, thus may the victim offered by my hands be worthy of the blessings of thy grace. Through our Lord Jesus Christ thy Son who offered himself for us in the likeness of sinful flesh." From this prayer you see that the skin of the goat is the likeness of sin; with goatskin Rebecca clothed Jacob, who signified Christ, signifying that

¹ Matt. x. 22.

² Apoc. xi. 10.

³ La Liturgie Expliquée, par L'Abbé Massard, p. 98.

⁴ Durand, Rationale Div. l. iii. c. xi. n. 1.

⁵ Luke i. 78.

⁶ Luke vi. 36.

THE MITRE.

the second Adam, Christ, was to take the sin of the first Adam and ours, that through suffering and death he might obtain forgiveness for our sins and blessings from his father. For all that happened at the blessing of Jacob was filled with mysteries.¹ The gloves tell of the care and prudence with which the bishop should exercise his powers and the discretion which should rule his acts, not letting his right hand know what his left does, as the Gospel says.

XIII. THE MITRE.

After having put on the chasuble, the deacon puts the mitre on the bishop's head, the bishop saying: "Place, Lord, on my head the helmet of salvation, that I may be guarded from the snares of the old foe and of all enemies." Sitting on his throne the bishop is the successor of the Apostle, whom our Lord placed on "Twelve seats judging the twelve tribes of Israel."²

Wearing the mitre he is the elect of God, of whom the Prophet says: "Thou hast crowned him with glory and honor."³ The Pope from the time of Constantine the Emperor wears a triple crown, or three crowns united in one, signifying the three powers centering in him: the temporal power as a prince; his authority over all bishops as chief bishop, "Feed my sheep;"⁴ his authority over all the faithful, "Feed my lambs."⁵ Such is the meaning of the Pope's tiara or triple crown.⁶ The bishop's mitre has two horns, one before, one behind, pointing up towards heaven; they tell of the knowledge of God in the two Testaments, the Old and New; they remind us of the horns with which Moses was crowned when he came down from the mountain, where he talked with God.⁷ The two ribbons hanging down tell us of the plate of gold hanging down from Aaron's mitre,⁸ and of the eminent knowledge and sanctity that the bishop should possess. The bishop does not wear the mitre at the altar in consecrating the Body and Blood of Christ, for no one is allowed to have the head covered during the Mass,⁹ because priests have the same power, with regard to the sacrifice; and because they receive that power without wearing the mitre; and because the Apostle tells men not to cover their

¹ S. Aug. Lib. contra Mendacium c. 10. t. 4. ² Math. xxix. 28. ³ Psalm viii. 6.

⁴ John xxi. 17. ⁵ John xxi. 16 ⁶ Father Burke's Serm. The Pope's Tiara.

⁷ Exod. xxiv. 29.

⁸ Exod. xxviii. 36.

⁹ Concl. Rom. Com. 13, 243

heads when praying in the church, for these reasons Pope Zachary¹ ordered that the bishop going to the altar should put away his mitre and pastoral staff or crosier.

XIV. THE RING.

Taking the ring the bishop says: "Beautify the fingers of my body and soul, O Lord, and surround me with the sevenfold holiness of the Spirit." The ring is the pledge of faith with which Christ wedded the Church his spouse. As the young man puts a ring on the finger of his spouse, as the bishop is wedded to the church his diocese, thus he wears the ring as a pledge of his faith towards the church, that he may love her like himself, that he may offer her a chaste and perfect spouse to the Lord Jesus, of this the Apostle says: "I have espoused you to one husband."² In olden times letters were always sealed with a ring, and their genuineness was known by the bishop's seal. Such was the origin of the episcopal ring and of the large stone set in it.

XV. THE CROSIER.

During the ceremonies of the consecration of a bishop, in handing the crosier to the new bishop the consecrator says: "Take the rod of the pastoral office, that thou may be severe in correcting vice."³ The crosier comes to us from the most ancient times, for we read that Moses was sent by God into Egypt with a rod in his hand; and with that, as an episcopal staff, he did wonders in heaven, on sea, and upon land; lifting up his hand he brought the plagues on Egypt; stretching his rod over the sea the water engulfed Pharaoh and his army; striking the rock with that rod the water gushed forth to quench the thirst of the dying Israelites.⁴

Again it comes to us from the Gospel, for Christ sent forth his disciples with staffs in their hands to preach the Gospel, to tell of Christ the Saviour; thus the bishops, successors of the Apostles, have their staffs, their crosiers, to signify their Apostolic authority and the power they have and should exercise in correcting sin. Of this the Apostle speaks when he says: "Shall I come to you with a rod?"⁵ It is then the pastoral staff. As the shepherd's staff was curved at the top so that he could put it on the neck of the stray

¹ De Consecr. Dist. 1. Mellus.

² Exod. xiv, 27

³ II. Cor. xi. 2.

⁴ Exod. xvii. 8.

⁵ In Consecr. Epis.

⁶ I. Cor. iv. 21.

sheep and bring her back, thus the pastoral staff is curved. As the crosier is curved at the top it signifies that the episcopal authority is limited by the power of Rome. The Pope, although he is Bishop of Rome, has no crosier, because history says its first Bishop, St. Peter, gave his crosier to another to raise the dead and never used one after that; and also to signify that his authority is limited by no power on earth.

THE PALLIUM.

Archbishops, Primates, and Patriarchs, during divine service, wear a garment around their necks, extending on their shoulders and down before and behind like a scarf in the form of a cross. It is called the pallium. It comes from the Rational and Humeral worn by Aaron in the service of the tabernacle of the Old Law.¹ It is always made of the wool of lambs blessed in St. Agnes church, and sent by the Pope to the Archbishop as a token of the fullness of power given by the Holy See. It signifies the benignity, kindness and gentleness that should reign in the heart of the Archbishop, like to the Saviour, "Led as a sheep to the slaughter."²

THE FIVE COLORS OF THE VESTMENTS.

The vestments worn by the priests are of five colors; white, black, red, green and violet. These come to us from the colors of the vestments of the tabernacle, for they had white linen, purple, scarlet, violet, and goat's hair.³

As the earth is clothed with lilies, roses, green herbs, dead branches and earth, so the Church clothes her ministers with those colors according to the truths she wishes to teach her children. White signifies joy, holiness, innocence, and purity. For that reason it is used on all feasts of our Lord, to teach the innocence and purity of his life; also on the feasts of the Virgin Mary, for the same reason. It is white vestments that the priest wears on all feasts of confessors of the Church, for "These are they who were not defiled with women, for they are virgins. These follow the Lamb whithersoever he goeth."⁴ White vestments are used on the feasts of virgins, for the virgins "Follow the Lamb where

¹ Durand, Rational Div. de Vest. Pallium.
² Exod. xxv. 4, 5.

³ Isaiah llii. 7.
⁴ Apoc. xiv. 4.

he goeth, and sing a new song which no one can sing, for they are virgins.”¹ White is used on the feasts of the holy angels, for of them was said, “When the morning stars praised me together, and all the sons of God made a joyful melody.”²

Black is the color of death, for that reason when our friends are dead our mothers and sisters clothe themselves in mourning, and the priests are in black for they are dead to the world. From the Church in former ages came that custom of putting on mourning for the dead, for when her children were dead, at the Mass the clergy were clothed in black vestments; but the color is not an essential part of the Mass, and the sacrifice is the same in whatever color it is celebrated. But when a child dies before the age of committing sin, the vestments are white as a sign of innocence; thus, on Good Friday we have black vestments, for we are mourning for the death of our Lord. At funerals and Masses for the dead we have black, for we are mourning for one of the children of the Church.

Red is the color of blood, for that reason we have red vestments when we celebrate the feast of one who has shed his blood for the love of God. Therefore, on feasts of the martyrs we have the red to remind the people of the death of the martyrs, of the million of Christians who gave their blood, their life, for the faith we now profess. As all the Apostles died martyrs, we have red on their feasts. St. John was put into a caldron of boiling oil, but by the power of God, he was delivered to write the book of the Apocalypse. As he then to all intents was a martyr, we celebrate his day with red vestments as for the other martyrs. We use red on Pentecost Sunday, to remind the people of the red fiery tongues with which the Holy Ghost descended on the Apostles.³

On feasts of the Sundays the vestments are green because, as the whole earth is covered with green plants, thus the green signifies the perpetual and everlasting hope which the Holy Ghost gives and renews in the Church. Thus, that Holy Church, filled with the spirit of God, “shall be as a tree that is planted by the waters; and the leaf

¹ Apoc. xiv. 8.

² Job xxxviii. 7.

³ Acts ii 3.

thereof shall be green."¹ We wear the green vestments on all feasts to express hope or to tell of the religious life in us, and that as the green herbs are the nourishing principle of all life, thus the Holy Ghost is the principle of all our good thoughts and actions.

As in ancient times, when doing penance, the prophets, kings, and the just of Israel clothed themselves with sackcloth and ashes; thus the Church when doing penance, clothes her ministers in violet, which is the nearest color to ashes, to tell the people to do penance for their sins. Thus at all times of penance, in Advent and Lent, at the quarter tenses, and at times of fasting and of penance, you see the clergy celebrating in violet vestments, telling by that and preaching to the people by these vestments: "Unless you shall do penance you shall all likewise perish."²

Often the vestments are of gold cloth, or imitation of gold. These may be used either as white or red. The custom of having gold vestments comes thus from the Old Testament, for the vestments of the tabernacle were of gold twisted and interwoven into the cloth, as now we make them for our churches.*

There is a little book called the Ordo, according to which the clergy celebrate Mass and say their Breviary. In that book are laid down the rules according to which the Mass is said and the colors chosen.

The color of the soutane or cassock worn by nearly all priests is black, signifying that the priest is dead to the world. The bishop's cassock is purple, for that was the color of the rulers of ancient times, to signify that they are the rulers of the Church; they are on the "Twelve seats judging the twelve tribes of Israel."³ The cassock worn by the cardinals is red. Red was the color worn by the Roman Emperors and the red of the cardinals signify that they are the princes of the Church, and that they are ready to shed the last drop of their blood in her defence. The Pope's cassock is white signifying the eminent and spotless sanctity and innocence typified by white, figured by the white robes of Aaron, high priest and ruler of the people of God.

¹ Jer. xvii. 8.

² Luke xiii. 8.

³ Exod. xxxix. 8.

⁴ Matt. xix. 28.



GOING TO SAY MASS

CHAPTER IX.

THE MASS EXPLAINED.

REASONS OF THE CEREMONIES FROM THE BEGINNING TO THE GOSPEL.

Among the mysteries left by the Son of God, the most holy, the most wonderful and transcending above all is the sacrifice of the Mass; the marriage feast wherein is killed the fatted calf,¹ the bread of life, the nuptial feast prepared by Wisdom² for those who love him. Such was the greatest work of Christ, when he founded the New Testament and sealed it with his blood,³ disposing to his followers a kingdom, as his Father disposed to him,⁴ that they might eat and drink at his table,⁵ in his kingdom on the earth, his Holy Church. For while they were at the table, the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: "Take ye and eat, this is my body which shall be delivered for you; this do for the commemoration of me." Filled then with the words of the Lord, the Apostles began to celebrate the divine mysteries after their Master went up into heaven. This the Apostle tells us, for he says: "For I have received of the Lord that which I also deliver unto you."⁶ Tradition tells us that St. Peter was the first to say Mass in Antioch, where for seven years he sat upon his episcopal throne and ruled the church; history says that St. James the Apostle, called "the brother of our Lord," because he was his cousin, as first Bishop of Jerusalem said Mass in that city; history speaks of St. John the beloved disciple, as Bishop of Ephesus saying Mass with a

1. Luke XV.

2. Wisdom IX.†

3. Levit IV. 6.

4. Luke, XXII. 29.

5. 1 Cor., XI. 23-24, Luke XXII, 17 to 21.

6. 1 Cor. XI. 23.

golden helmet on his head ; tradition mentions St. Mark the disciple of St. Peter, as first Bishop of Alexandria, offering up the holy sacrifice in that city. Thus from the mists of passed ages come the stories of the Apostles, and of apostolic men offering up the sacrifice of the Lamb of God : some celebrating in all the simplicity of primitive christianity ; some adding new beauties and solemnities to add dignity to the sacred Rites, like Popes Gelasius, Celestin, and Gregory, surrounding that grand and mystic Rite with forms, vestments, and ceremonies, grand and majestic, still they tell in the language of symbols and of figures of all the mysteries of the Old and New Testaments, of the life, death, resurrection, ascension and eternal glories of the Crucified. Thus in the ages passed was beautified that eternal and everlasting sacrifice, that is to go on till the end of time and be offered up on every hill-top and in every valley from the rising to the setting of the sun, wherever the Lord of hosts is great among the Gentiles. Thus that greatest act of man contains within it all the works of God for man. It is made up of the persons taking part, in the work by which it is completed, in the words by which it is said and in the things going to make the Mass. The persons are of three kinds ; the celebrant, the assistants, and the listeners ; the works are of three kinds ; gestures, acts, and in movements ; the words are of three kinds ; the prayers, lessons, and praises ; while the things around the sacrifice are of three kinds ; ornaments beautifying the sanctuary, instruments to aid, in the sacrifice and elements changed into His Body and Blood.¹

No priest is obliged to say Mass each day. He fulfills the strict obligation by celebrating three or four times each year.² But the one who has the care of souls must say Mass for them every Sunday and holiday.³ Priests say Mass every day if convenient. In former times they celebrated many times each day, and Pope Leo is said to have consecrated seven and even nine times in one day. The remains of those customs are seen to day in the three Masses said by the

1. J. J. Languet De Vero Eccl. Sensu Circa S. Euchar. Usum. Durand Rationale Div. L, IVO I, n 12

2. Gury Tract de Eucharist, n 360

3. Conc. Trident, Sess. XXIII, C 1, Constit. Benedict XIV, *Cum Semper* die 19, 1744

clergy on Christmas. At other times we can now say but one Mass each day,¹ but in case of necessity the bishop can give permission to offer the Sacrifice twice on Sundays and holidays, where there are two congregations to be attended by one priest.

In former times, when heretics attacked the Trinity and the teachings of our holy faith, at the request of St. Boniface, Archbishop of Metz, the Mass of the Holy Trinity was said on Sunday, that of Holy Wisdom on Monday, of the Holy Ghost on Tuesday, of Holy Charity on Wednesday, of the Angels on Thursday, of the True Cross on Friday, and on Saturday they said the Mass of the Blessed Virgin. The attacks of the heretics having ceased, these Masses fell into disuse, but we see their remains in the Masses sometimes said on these days. The sacrifice of the Mass, being the mystic death and remembrance of the passion and suffering of our Lord, it is celebrated in three languages, in Latin, Greek, and Hebrew, for the inscription on the cross over our Lord's head was in these three tongues,² to tell that every tongue, represented by these, should praise the Lord, because "The Lord Jesus Christ is the glory of God the Father."³ And although there are many languages, these were the chief at the time of our Saviour, and will always be the learned languages, the tongues of religion; the Hebrew because of the Old Testament and the law of Moses figuring the mysteries of the Mass and because it is the oldest of all; the Greek because it was the language of the learned in the olden times of the Apostles; the Latin because it was the language of the world and was spread everywhere at the foundation of the Church. The Gospel, Epistles, the Prayers and parts sung, with nearly all the rest are in Latin; the Kyrie, Eleison, the Christe Eleison, the Agios and Theos are in Greek; the Alleluia, the Amen, the Sabaoth and the Hosanna are in Hebrew. When the Pope celebrates, on the principle feasts, the Epistles and Gospels are read both in Greek and Latin, to show that he is the head of both the Greek and Latin Rites, that of the Eastern and Western Churches.

The holy sacrifice must not be said in every place, but only

1. By order of Pope Alexander II. 1061 to 1073.

2. John XIX, 19-20.

3. Phillip II, II.

in churches and chapels dedicated or consecrated for that purpose. That was the law even among the Jews, according to the word of the Lord: "Beware lest thou offer thy holocaust in every place, but in the place which the Lord shall choose in one of thy tribes shall thou offer sacrifices."¹ In case of necessity, on sea,² under a tent in time of war, even among the trees of the forest, Mass may be said with the permission of the bishop. From the times of persecutions in Ireland, Mass is said in houses and the visites of the priests are called "stations."

Pope Sixtus ordered that the Sacrifice should be offered up only on an altar; Pope Felix that the relics of the saints should be placed in the stone forming the altar; Pope Boniface II. that during its celebration the clergy should be separated from the people; Pope Martin, that some parts should be sung;³ Pope Vigilus, that the altar should be placed when convenient in the East, for Christ will come in the East to judge mankind, and the garden of Paradise was in the East; Pope Gregory the Great, that the Kyrie should be nine times repeated, that the words, "Wilt thou direct our days in thy peace,"⁴ be said; Pope Pius I, imposed penance for want of care in offering the sacrifice,⁵ thus that long line of Popes, that royal house of Peter the fisherman, used all their power to either beautify, purify, or keep to the Apostolic traditions the rites and ceremonies of the Mass.

In former times those under instruction but not yet received into the Church were called Catecumens. They were allowed to hear Mass till the Offertory, when the deacon cried out, "If a Catecumen be present, let him go out," because the custom was for no one to be present but those belonging to the Church while the mysteries were taking place. The Council of Carthage made a law allowing Jews, Gentiles heretics and incestuous men to be present till the Catecumens were sent away.

Writers do not agree with regard to the origin of the

1. Deut. XII, 13-14

2. De Consecrat Dist, 1 c Fin.

3. Durand L IV, C 1. See Turtul, adv Val. CII and Constitut. Apostol. L: I C. 61.

4. Brev. Of. S. Greg. Mag.

5. Brev. Of. S. Peii, I.

word Mass.¹ Some say it comes from the Hebrew word *Massah*, a debt; others that it is the Greek *Myesis* initiation, others that it comes from an old word common in Northern Europe, *Mes* or *Messe*, a feast or banquet, from that come the English words *Christmas*, *Michaelmas*, and many of the old feasts of the English Church before the Reformation. But it appears rather to come from the custom of sending away those under instruction, the Jews, Gentiles, and strangers before the consecration, at the sending out of the Catecumens. They were sent away by the deacon crying out as given above; the people were sent away at the end by the deacon at a Low or the celebrant at a High Mass saying or singing: "Go, the dismissal is at hand." The word "dismissal" in Latin is "*Missa*," and as in the early ages of the church the people kept all their services secret, they used to say, "Is the *Missa* said yet," that is to say have the people been sent away yet, which meant, "Is the Mass ended yet?" They became accustomed to call the great Sacrifice the "*Missa*." From that came the Latin word *Missa* and the English *Mass*. This appears to be the most reasonable origin of the word.

It comes then from the word meaning to go or to be sent,² and well, for it tells in mystic meaning of him sent from Heaven to redeem the world, of him who is offered in the Mass, of him who in the fullness of time was sent to the Jews to be the redeemer of the human race, of him sent to us from the Father, of him the angel of the great counsel, by whose hands that sacrifice is carried from our altar on earth to his high altar in heaven; that offering is the Victim sent by the Father to the world to take our nature, to die, and to be offered up throughout the everlasting ages and to the end of time in the tremendous sacrifice of the altar.³

The Mass is the chief act of the christian religion, the sacrifice offered at the altar, in which by the institution of our Lord, and according to the rites of our holy religion the Body and Blood of Christ are offered as an unbloody sacrifice to the Father.

But what is a sacrifice? Let us understand well what is the Mass. It is a sacrifice, and a sacrifice is an offering

1. O'Brien Hist. of the Mass.

2. St. Ambrose L. IV. Epist. XXXIII. S. Aug. Ser de tem, 237.

3. Durand Rationale Div. L. IV. C. I. n. 49.

made by man to the Supreme Being, telling by that offering that we come entirely from Him our Creator, and therefore that we should be wholly consumed in the honor and the worship of the Almighty. But because it is not allowed man to sacrifice himself and take his life and offer it as a sacrifice, he takes another being, dear to him, and offers it to the Lord in place of himself. That is a sacrifice.¹ It is then the offering of a sensible thing, by a chosen minister, so that by destroying it he testifies to God's supreme authority over us and our dependence on him; it must be the offering of a sensible thing, that is something which appears to our senses, whether living or inanimate, and not internal prayers; it must be offered by one with authority to sacrifice, separated from the people like Aaron and his family; it must be offered only to God, for sacrifice offered to a creature is idolatry; it must be destroyed so as to no more be useful to man; it must be offered with the intention of showing our subjection to God and his supreme power over us as our Creator. Then it is a true sacrifice.

There must be then five things in a sacrifice in order that it may be acceptable to God. There must be the thing apt to be sacrificed; when living it is called a host, from the pagan custom of sacrificing those of the enemy taken in battle called hosts; there must be the act by which the thing is destroyed, called its immolation, from ancient times when they sprinkled meal or flour on the victim for the sacrifice; there must be the legitimate end of the sacrifice offered to the Supreme Being, for he alone is our Creator; there must be the legitimate man for that purpose, like Aaron chosen by the Lord, like Christ called by his Father, like the priests of the new Law descending by ordination from the Apostles; there must be the work of God in instituting the sacrifice, and ordaining what he will receive, then only will it be accepted by him as a witness of his supreme power over us. Hence in every sacrifice there is an altar, a priest, a victim and an immolation.

Sacrifice is divided into three classes, according to the three ages of the world; the sacrifices of the Patriarchs from Adam to Moses, when the first born by birthright, was a priest of the Most High, and offered victims and oblations

1. Card. De Lugo, De Euchar, Disput. XIX, S. 1.

for the family ; the sacrifices of the Jewish law from Moses to Christ, ordained by God where the priests descended from Aaron by birth, and the victims, the place and the ceremonies were pointed out by command of God ; the sacrifice of the new law from Christ to the end of the world, established by our Lord himself, where the priests descend from Christ through the Apostles by ordination, and the Victim is himself, first offered at the last supper, his Body and Blood shed on Calvary's cross for our redemption and for that of the whole human race, and the sacrifices of the Patriarchs and of the law of Moses were but figures and shadows ordained by God to prepare the world for the sacrifice of Calvary and of the Mass.

The sacrifices of the old Law were of three kinds, victims, immolations and libations ; the victims or hosts were sacrifices in which animals chosen by God were offered as cows, goats, calves, pigeons, swallows and turtle-doves ; they were sacrificed by being killed and sometimes burned. Immolations were sacrifices of things without life, as first fruits of the earth, bread, salt, and incense ; they were burned, cut to pieces, or changed so as to be useless for man. Libations were sacrifices of liquors, as water, oil, &c., and they were poured out, or destroyed before the Lord. These sacrifices were again of three kinds ; the holocaust, thus called because the whole was consumed with fire ; the sacrifice for sin, thus called because it was offered for sin, being partly burned and the rest eaten by the priests ; the peace offerings, thus called for they were given to thank God for passed benefits and to ask peace in the future, a part was burned in the Tabernacle, a part was eaten by the priests and the third portion fell to the use of the giver.

Such were the sacrifices of the old Law. In the new, there is one sacrifice, foreshown and prefigured by all these sacrifices, rites, ceremonies, libations and offerings of the old Law, and that is the sacrifice of Christ on Calvary and on our Altar. Sacrificed on Calvary, it is called the bloody sacrifice, sacrificed on our altar it is called the unbloody sacrifice ; offered on the cross it is the sacrifice of redemption, for there he redeemed us ; offered on our altars it is the sacrifice of application, for there the merits of Christ are applied to our souls. But there is but one Victim, one sacrifice. There is one and the same Host now offered by the ministry of the

priest, the same as the one then offered on the cross, only there is a different way of sacrifice.¹

Jesus Christ offered a real sacrifice at the last supper, when he instituted the blessed Eucharist and said, "Do this in commemoration of me."² From what we have said, two things are necessary for the Eucharistic sacrifice, the real presence of Christ and the remembrance of his death. The real presence of Christ in the Eucharist was proved in Chapter V. The remembrance of his death is shown in the many rites and ceremonies, and the separation of the Body and Blood; for where the Blood is taken away from the body no one can live, but here there is no real death although the Body is on the altar and the Blood is in the chalice, for Christ is now glorified and can die no more, but his death is figured in a mystic manner by the separation of the Body and the Blood.

Christ instituted the last supper after eating the pascal lamb so that to the eating of the pascal lamb might succeed the eating of his body. And as the pascal lamb was a true sacrifice, so also the last supper, must be a true sacrifice. At that time Christ made a new alliance, a New Testament, like the Old, and like the Old it should be sanctioned by sacrifice and by blood. For Moses sprinkling the blood of the calves on the people, said: "this is the blood of the covenant which the Lord hath made with you."³ In the same way the Lord alludes to the words and uses nearly the same words in establishing the new Covenant his New Testament saying, "this is my blood of the New Testament."⁴ As Moses spoke of blood offered in sacrifice, therefore Christ also speaks of blood offered in sacrifice, of himself at the last supper.

When at Antioch, the Apostles and Disciples gathered; "And as they were ministering to the Lord and fasting"⁵ the Holy Ghost spoke to them. Ministering in Greek signifies offering sacrifice, according to the most learned writers,⁶ telling us that sacrifice was offered by the Apostles.

St. Paul to turn the early christians from Idolatry says "are not they that eat of the sacrifices partakers of the altar? But the things which the heathens sacrifice, they

1. Council of Trent, Ses. XXII. c. 11.

2. Luke XXII. 19.

3. Exod.

4. Math. xxvi. 28.

5. Acts. xiii, 2.

6. Erasmus Edit. Lyons, T. vi, Cor. a Lapid.

sacrifice to devils and not to God. And I would not that you should be made partakers with devils. You cannot drink the chalice of the Lord and the chalice of devils. You cannot be partakers of the table of the Lord and the table of devils.”¹ The Apostle here compares the sacrifices offered to God and those offered to devils, the chalice of the Lord and that of the devils, the altar of God and that of idols. The early christians then had sacrifices. Again he says “We have an altar where of they that have no power to eat who serve the Tabernacle.”² The early christians then had an altar different from that of the temple, but where there is an altar there is sacrifice, for it is an altar because sacrifice is offered on it.

The Old Testament only confirms what we find in the New. It speaks of the sacrifice of bread and wine offered by Melchisadech king of Salem, priest of the Most High, and who all the Fathers agree in saying was a figure of the priests of the New Testament, of our holy church, offering the sacrifice of the Son of God in the species of Bread and wine. We know the celebrated prophesy of Malachy against the Jews: “I have no pleasure in you saith the Lord of Hosts, and I will not receive a gift of your hands. For 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, for my name is great among the gentiles saith the Lord of Hosts.”³ Such are the words of the inspired writer, telling when the sacrifices of the temple would cease and the knowledge of God would spread among the gentiles, and in every place the clean oblation of the Mass would be offered to the Lord. “In that day there shall be an altar of the Lord in the midst of the land of Egypt;”⁴ and speaking of the nations he says “I will take of them to be priests and levites saith the Lord”⁵ This could not be meant of the altar of the temple, for the Jews had no altar till they came into the desert out of the land of Egypt, long before the days of the prophet; this could not relate to the altar or sacrifices of the Jews, for they

1. 1 Cor. x. 18. 21.

2. Heb. xiii, 10.

3. Malach, i. 10. 11.

4. Isias. xix. 19.

5. Isias, lxxvi. 21

were commanded under the severest penalties to sacrifice only in the holy place, in the tabernacle and in the temple appointed by the Lord; this taking of priests could not signify the priests of the Old Law, for they were of the tribe of Levi and of the house of Aaron; it tells of the sacrifice of the priesthood, of the offering of the unbloody sacrifice among the gentile nations converted by the preaching of the gospel. No one will say that it is the sacrifice offered to the false gods of the gentiles, for the Lord calls it "the clean sacrifice," and who would think for a moment that the Lord himself would choose the priests of the idol worshipers. Neither could it be a spiritual sacrifice as prayers and pious aspirations or patient sufferings for these were from the beginning of the world, and God always received them. What then is meant by these prophecies but the sacrifice of the Mass, offered to God on every altar, from the rising to the setting of the sun, from one end to the other of the world? In every city, and hamlet, and village, and valley rise little temples where God loves to dwell, this is the sacrifice, the clean oblation seen by prophetic eye through the mists of ages before the time of Christ.

Such is the voice of all monuments of antiquity, of all rituals of ancient churches, of all books of prayers, of those nations and those people who separated from the church from to-day up to the time of the Apostles, with one voice they cry out of the unbloody sacrifice of the Holy Eucharist. The Fathers of the church, these great minds who gathered up the traditions of early days, all speak of the sacrifice of the Mass: they speak of it as a sacrifice, the Host, the oblation, the Victim; they use the words, to offer, to sacrifice; they speak of priests and of altars; they compare it with that of Melchisedech, of the pascal lamb and say it is the sacrifice spoken of by the prophet Malachy; they prove that the Mass is the fulfilment of all these figures, rites and ceremonies, grand and majestic of the Jewish tabernacle and of Solomon's temple, that all these figures are fulfilled in the Mass.

St. Justin says: "In every place sacrifice is offered; the bread of the Eucharist and the cup of the Eucharist as Malachy foretold."¹

St. Ireneus, writes: "He who among creatures is bread, took

¹ In Dialog. Cum Tryphon. Judeo.

it saying, 'This is my Body' and the chalice in the same way His Blood."¹

St. Augustine speaking of his dead mother says: "She desired to be remembered at the altar, no day passing without it, where the holy Victim is dispensed, because the chirograph which was against us was taken away."²

But why multiply authorities? All writers of every age speaking upon religious subjects, tell of the sacrifice of the Mass, tell us of the Faith that never changed. For if it had changed, would we not know the time and year? Could such a new doctrine begin without a revolution? Could any power on earth force people to believe such a thing if not taught by Christ and the Apostles, considering how people hold to old traditions and customs?

Thus Christ satisfied by the sacrifice of the Cross in paying the price, but that price is applied to our souls by the sacrifice of the Mass. The sacrifice of the Cross was to redeem mankind, the sacrifice of the Mass is to honor God, and to testify his supreme authority over us. The consecration and communion are the essential parts of the sacrifice, that is, without them there could be no sacrifice; the other parts, as prayers, ceremonies, kissings, movements, bows, replies, &c., were added by the Apostles and their successors make it complete, and to add to the beauty and dignity of the service.

Compared to the sacrifice of the Cross, it does not differ, for one and the same Victim was offered in both. In this divine sacrifice of the Mass, the same Christ is offered in an unbloody manner, who offered himself in a bloody manner on the Cross; "One and the same Host now offered by the ministry of the priest, who offered himself on the Cross, only there is a different way of sacrificing."³ For Christ offered himself on the Cross, in the Mass he is offered by the priest; then he was mortal, capable of suffering, a bloody offering, here he is immortal, incapable of suffering, an unbloody offering; the sacrifice of Calvary did not commemorate any other, the Mass is a remembrance of the Cross; on Calvary the sacrifice was to pay the price of salvation, on the altar it is applied to our souls; that was offered once only, the Mass every day, and in

1. Adv., Haer. 14 c. 32.

2. Confes. I. ix., c. 13.

3. Council of Trent, Ses. xxii, c. II.

every place to the end of the world. Thus they differ with regard to place, circumstance and manner.¹

Thus the sacrifice of the Cross and of the Mass are the same in some respects and not the same in others. The Cross was the fulfillment of all these bloody sacrifices of the law of Moses; the Mass is the fulfillment of all these ceremonies of the tabernacle and of the temple. The first Mass said was that offered by our Lord himself at the last supper. He sent his disciples to prepare the place of that, the first of the sacrifices of the New Testament; they prepared that upper chamber, large and beautiful as tradition tells us, where having fulfilled the ceremonies of the law of Moses, for he came to fulfill and to complete these signs and ceremonies of the law given by God on Sinai's top, where, with all the ceremonies of eating the pascal lamb, that figure of himself, he changed the bread and wine into His Body and His Blood. At that moment the Old Testament was of the passed and the New began; the law of the great lawgiver of the Israelites had passed away, and the law of the great lawgiver of the Christians began. The sacrifices of the temple were received no more by God, the sacrifice of the Mass was to take their place. The Old Testament was gone, the New Testament was there. The religion of truth, confined to the Jewish nation was given to the Gentiles, Christ was to die on the morrow and before his death he prepared the Mass as an everlasting remembrance of himself, that all nations and all people might keep him before their eyes till the day of doom, till the Angel's trumpet calls the dead to judgment.

We are to see then the Mass; we are to see the meaning of all these signs and ceremonies; we are to see the truths hidden in these things, added by the Apostles and their successors to add to the dignity of the sacrifice, to excite devotion in the people, to raise their hearts to heavenly things, and to keep before the eyes of all generations, the life, sufferings and death of the Son of God.

When said by a single priest, in a low tone of voice, it is called a Low Mass. When sung by a priest alone, it is called a Sung Mass. When sung by a priest with a deacon and sub-deacon it is called a solemn High Mass. When sung by a bishop assisted by all his ministers, it is called a Pontifical

1. Schoupe, Theo., Dogmat., De Euchar, 302.

High Mass. But these differ one from the other in having more ceremonies and solemnities. At the first Mass, at the last supper, there were few ceremonies, our Lord celebrating in all the simplicity of the other acts of his life; he was God and did not need external ceremonies, and signs, and figures to aid him, or to excite his devotion like us; he said that first Mass with the ceremonies of the paschal lamb as a preparation, while we have many things before we come to the moment of the sacrifice. The consecration and the communion are the necessary parts of the Mass,¹ at any time these will make a Mass, the other things are to beautify that solemn action, and thus we read only of the consecration and of the communion at the last supper.

Christ is gone but before he went he left others, his Apostles and their successors, to continue his work, to celebrate and consecrate by his power and by his authority. By the words: "Do this in commemoration of me," he left that power to his followers, and to all who were to descend from them by the spiritual generation of ordination to the end of time.

Those who have the power of saying Mass are the priests and bishops; those below the priests can only minister to the priests and bishops, or figure or symbolize something relating to the sacrifice. No one can go higher than the bishop, the others, as archbishops, primates cardinals and the Pope himself are dignitaries of the church, and are thus by reason of the rule and authority they have over souls. The one who says Mass is called the celebrant whether he be a bishop or a priest; such he will be called in the following pages. A saint says, that "the priest is another Christ," that is he figures Christ, and by his power performs these wonders and continues the work of Christ and figures him in the Mass. The bishop or priest, having said Matins and Lauds, enters the sacresty to prepare for Mass. The bishop says the five Psalms the priest is advised to say them. Having finished the prayers, the celebrant first washes his hands, signifying the purity of soul which he should have in celebrating the holy mysteries. That custom comes to us from the Old Testament, for the priests before taking part in the sacrifices of the taber-

1. Card. Bellar. De Missa, L. 1, c. 27,
Card. De Euchar. Disp. 19, s. 5.

nacle washed their hands and feet in the laver before the door, with "the mirrors of the women that watched at the door of the tabernacle."¹ Solomon also made a great brazen sea at the entrance of the temple, where the priests and the Levites washed before entering the temple.² That washing of the hands signified the clean hands and the pure heart we should have when offering so holy a Victim.

The celebrant having put on the vestments, as given in the preceding chapter, before taking the chasuble, blesses the holy water, according to orders of Pope Alexander I. He then sprinkles the altar, himself, the servers of Mass, the clergy in the choir and the people, at the same time intoning and the choir continuing the words: "Thou shalt sprinkle me with hyssop, and I shall be cleaned, thou shalt wash me and I will be made whiter than snow³." He then recites the Psalm: "Have mercy on me, O God, according to Thy great mercy," &c. The meaning of the sprinkling of holy water appears from the words of Pope Alexander: "We bless the people with holy water sprinkled with salt, that all sprinkled with that water may be purified and sanctified," for "If the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled to the cleaning of the flesh⁴," that is from venial sin, how much more, holy water, mixed with salt and blessed with the prayers of the church, will clean the people from sin and temptation in the church. And if the bitter waters of Jerico were healed by the salt thrown in them by the Prophet Eliseus, ⁵ how much more should the sprinkling of salt in the water by the priest, with the prayers of the church, chase away all evil spirits, sanctify the people, chase away evil thoughts, destroy the influence of demons, and defend those in the church from sin. Israel's inspired Prophet saw these wonders worked by water when he cried out, "I will pour upon you clean water, and you shall be cleansed from all filthiness⁷." The custom of washing and sprinkling with water was in use at the time of Moses, for the one who touched a dead body: "he shall wash both

1. Exod. XXX, 19, and XXXVIII, 18.

2. III Kings, VII. 23.

3. Psalm L. 7.

4. Psalm I.

5. Heb. IX. 13.

6. IV. Kings, II, 21-22.

7. Ezekel, xxxvi-25,

himself and his garments.”¹ Again, “he that touches the corpse of a man shall be sprinkled with water on the third day.”² Because he was not sprinkled with water of expiation he shall be unclean.”³ Of the Levites the Lord said: “Let them be sprinkled with the water of purification.”⁴ And we read that Christ washed his disciples’ feet at the last supper. From this it appears that sprinkling with water, as a sign of cleaning and purifying from sin, was instituted by God himself in the ceremonies of the tabernacle. This ceremony in the church is to remind the people of the vows they took at their baptism, to renounce the works of darkness and to shun all sin. All things we bless, we sprinkle with holy water, to sanctify and bless them for the service of the Lord. As the unclean were not allowed to enter the tabernacle in the times of the law of Moses until they had washed themselves with water, lest the people should omit that holy duty and not take the water at the door, we sprinkle them in the church, that they receiving it with faith and sorrow for sin, their little faults may be washed away. During the Pascal time, when the Church celebrates the mysteries of the Savior’s resurrection, the celebrant says: “I saw water⁵, &c.; taken from the vision of the Prophet Ezechial, who saw the city of God built upon the mountain, that is the church of God, that city built upon the mountain which cannot be hid⁶. In that city a temple, that is the body of Christ, of that body he says: “Destroy this temple and in three days I will raise it up”⁷ The waters coming from the side of the temple, as seen by the prophet, prefigured the waters of baptism coming forth from the side of the dead Christ, when the soldier opened his side with a spear. When blessing the holy water, the celebrant sprinkles it with salt that comes from the miracle of the Prophet Eliseus, Eliseus who healed the waters of Jericho by sprinkling them with salt⁸. Salt signifies wisdom, and that the people of the church may receive wisdom and knowledge and be: “the salt of the earth”⁹. They are sprinkled with

1. Numb. xix., 19.
2. Numb. xix., 11-12.
3. Numb. xix., 13.
4. Numb. viii., 7.

5. Ezech. xlvii., 1.
6. Math. v.
7. John ii., 19.
8. John, xix., 34.

9. iv. Kings ii., 20-21
10. Math. v., 13.

water in which salt has been mixed. Salt preserves from corruption, and thus it signifies that the people may be kept from the corruption of sin. The celebrant sprinkles salt over the water three times with the sign of the cross, saying: "In the name of the Father and of the Son and of the Holy Ghost. Amen¹." To tell that all graces and blessings come from the cross of Christ, and to teach of the mystery of the Holy Trinity. Then the water is placed at the door of the church, so that the people can take it, and bless themselves on entering.

Then the celebrant putting on the chausable, and all bowing to the image of the Crucified, they enter the sanctuary to begin the Mass. First come the little boys, then the clergy, then the ministers and lastly the celebrant clothed in all the beauties of his sacred vestments. Coming into the sanctuary, the first or inferior clergy recall to our minds the patriarchs and prophets of old, who came into the world to prepare the way for Christ²; then the celebrant, clothed in all the beauties of the sacred vestments, figure Him the Expected of the nations and the desired of the everlasting hills, who in the fulness of time came to offer the sacrifice of himself on Calvary's cross. When the deacon and subdeacon go before the priest, they recall the Law and the Prophecy of the Old Testament going before Christ and preparing for His coming. Standing ministering to the priest, they represent Moses and Elias ministering to Christ on Mount Thabor, in the glories of the transfiguration³. In all the ceremonies of the Mass the celebrant figures and stands in the place of Christ; standing thus between the deacon and subdeacon the celebrant tells us of that great celebrant Christ between the Old and New Testaments, for the deacon typifies the New and the subdeacon the Old⁴ Testaments. All the ministers and servers go before the celebrant, to remind us of the disciples sent by Christ into the cities of Judea to prepare the way "before his face⁵." The assistant priest goes last before the celebrant to bring to our mind John the Baptist who last of all came to prepare the way before the Lord and make straight his paths by

1. Math. xxviii, 19.

2. M. Oiler Les Cer de la Bas. Mes.

3. Math, xvii, 3.

4. Durand, L. iv. c. vi. n. 3,

5. Luke' x, 1.

preaching penance.¹ The subdeacon holds the book of the Gospels closed while the bishop says the "Confetior," because the subdeacon represents the Old Testament in which the mysteries, the wonders and the law of the New Testament was hidden in figures.

You often see a procession in the church, and you wish to know the meaning of that ceremony. When the Pope celebrates, and sometimes when the bishop is to officiate, they all go in a procession to the altar, signifying that in this world we are in procession to our home in heaven, like the Isrealites journeying to the promised land; for as the people of God, by the hand of Moses, was saved from Pharao, thus, the Christians are saved from the devil by the hand of Jesus.² And, as in the journeys of the desert, the tables of the law were carried by the people in the hands of Moses³, thus, in the procession, the Book of the Gospels is carried to the altar in the hands of the subdeacon. As the pillar of fire went before the people of God in the desert⁴, thus, the lighted candles go before the people in the procession. With the Israelites went Aaron the High Priest of the Lord, with us goes the Pope the Vichar of Christ, or the bishop figuring our Lord. With them Moses with his rod, with us the bishop with his pastoral staff, with them the sound of trumpets, with us the ringing of bells. The image of Christ nailed to the cross goes before all between the two candles, for he is our leader, and to tell that we follow him in every thing, that his example is our guide even to the bitterness of the crucifixion; the image of the Crucified goes before all for he is the leader of all. During the procession the clergy go with cinctures around their waists and lighted candles in their hands, according to the words of our Lord: "Let your loins be girt and lamps burning in your hands⁵." In the first ages of the church they had a solemn procession each Sunday in remembrance of the resurection, and on Thursday to recall the assension, but political difficulties coming on, the solemnities of the church being multiplied, that of Thursday ceased; now where all the ceremonies can be carried out, we have a

1. Mark i. 3. 4.

2. S. Chrystom.

3. Exod. XXXII, 15,

4. Exod. XIII, 21,

5. Luke XII, 35.

procession each Sunday in the church to the altar, by order of Pope Agapitus.

THE MASS.

Coming to the foot of the altar all make a genuflection as an act of adoration and of worship given to the Son of God. If it be Low Mass, or said in a simple manner, the celebrant then fixes the chalice which he carries in his hand, and opens the book at the place where the services begin. If a solemn High Mass, all has been prepared, and the book opened, and the chalice prepared on the side table. Having all made a genuflection again at the foot of the altar, in imitation of him "who bowed the the heavens and came down¹," the celebrant begins with the sign of the cross:

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

For we begin all things with the sign of salvation and in the name, that is, by the power of the Holy Trinity.

By order of Pope Celestine he then says the following Psalm, the server of the Mass replying:

I will go to the altar of God.
To God who rejoiceth my youth.

PSALM XLII.

Judge me, O God, and distinguish my cause from the nation that is not holy, deliver me from the unjust and deceitful man.

For thou art God my strength: why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

Send forth thy light and thy truth; they have conducted me, and brought me unto thy holy hill, and into thy holy tabernacles.

And I will go in to the altar of God; to God who giveth joy to my youth.

To thee, O God, my God I will give praise upon the harp; why art thou sad, O my soul? and why dost thou disquiet me?

Hope in the Lord, for I will still give praise to him: the salvation of my countenance and my God.

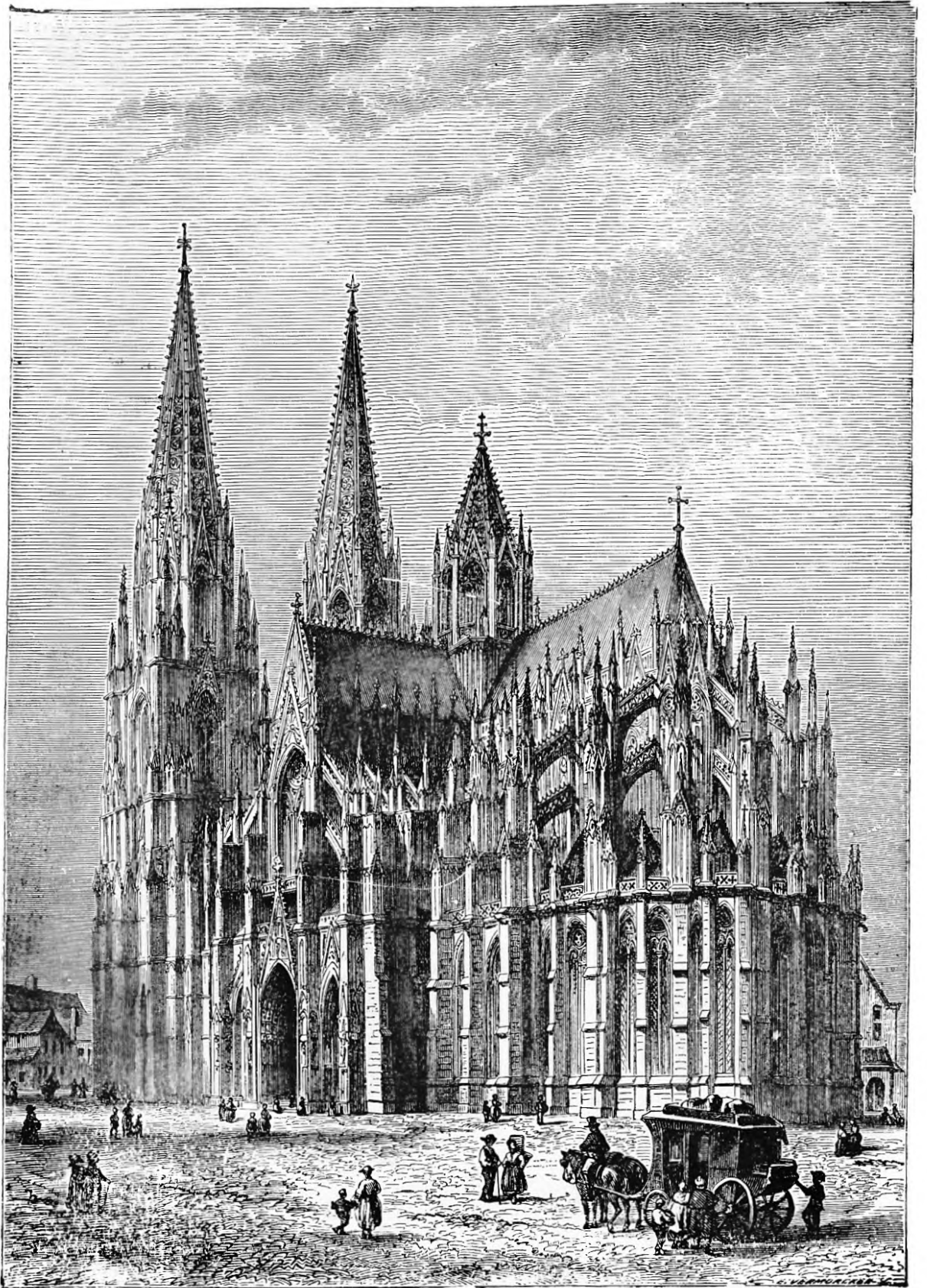
Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning and is now and ever will be.

I will go to the altar of God.

To God who rejoiceth my youth.

The Masses for the dead as it is a time of sorrow, and in times of public penance as from Passion Sunday to the end of Holy Week, this Psalm is not said. After repeating the

1. Psalm XVII, 10.



THE CATHEDRAL, COLOGNE.

last response after the "Glory" the celebrant making the sign of the cross on himself says :

Our aid is in the name of the Lord.

Who made heaven and earth.

Then bowing deeply down he says :

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles St. Peter and St. Paul and to all the saints (and to you brothers¹) because I have sinned most exceedingly in thought, word and deed (striking his breast three times) through my fault, through my fault through my most exceedingly great fault. Therefore I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles St. Peter and St. Paul and all the saints to pray to the Lord our God for me.

The celebrant confessed his sins following the words of the Holy Spirit: "The just is first accuser of himself," He accuses himself of his sins for: "All have sinned and do need the glory of God." He does not accuse himself of any particular sin, lest he might scandalize others and lead them to commit evil, and because this is not a sacramental confession, where the sins must be told according to the kind and the number⁴, but a general admitting of himself to be a sinner. Standing thus at the foot of the altar, striking his breast the celebrant is like the publican, praised by our Lord, who stood in the temple, afar off striking his breast saying: "O God, be merciful to me a sinner."⁵ Striking his breast he says: "because I have sinned most exceedingly in thought, word and deed," for there are three things in that striking of the breast; the stroke, the sound and the touch, for there are three things necessary for the forgiveness of sin, sorrow in the heart's confession by the mouth and reparation for the deed.⁶ The one who serves Mass, or the deacon and subdeacon, who have been answering the celebrant from the beginning turn to him and says :

May the Lord have mercy on you, and forgive you your sins, and bring you into everlasting life.

The celebrant replies: Amen.

1. If with a deacon and subdeacon,

2. Prov, XVIII, 17.

3. Rom III, 23.

4. Concil Trid S. XIV. C, 5.

5. Luke XVIII, 13,

6. Durand Rationale, Div. L. IV. C. VII, n. 3.

The server at a Low, or the deacon and subdeacon at a High Mass, bowing down like the celebrant say the "Confiteor" in the same words except that in place of "and to your Brothers," they say, "and to you Father." At the end the celebrant says:

May the Lord have mercy on you, and forgive you your sins, and bring you into everlasting life.

They reply Amen.

All this is in imitation of the Savior, who coming into this world and beginning his life to end it by being sacrificed says: "I confess to thee, O Father, Lord of heaven and earth¹," following him who took our sins and carried them even to the great sacrifice of the cross; who bowed himself in the garden when beginning that sacrifice of Calvary.

When a bishop celebrates, the subdeacon puts the maniple on his arm at the moment, when the bishop says: "May the Lord have mercy," &c., signifying, that when he is to ascend the altar of God, his hands are tied from earthly things. At all times when not using them the celebrant's hands are joined together, to tell of the devotion of soul in his heart, or telling us of the two natures of Christ joined together in one Person. Going up to the altar as Isaac went up the mountain², going up the steps as Christ went up Calvary, the celebrant says:

Take away from us, we beseech thee, O Lord, our sins, that with pure minds we may be worthy to enter the Holy of Holies. Through Christ, our Lord. Amen.

This is the true Holy of Holies figured by that of the tabernacle and of the temple of old³. Here is offered the true sacrifice figured by the law of Moses⁴. Here the true Victim is sacrificed, shadowed and typified by the victims of the religion of the ancient Israelites. Here are carried out the grand, striking and magnificent ceremonies foretold by the ceremonies laid down by God in the desert. Here is immolated "the lamb which was slain from the beginning of the world."⁵ Thus the celebrant prays that his sins may be taken away, and that he may be worthy of entering the true Holy

1. Math. XI, 26.
 2. Gen. XXII, 6.
 3. Exod. XXVI.
 4. Levitt. XXII.
 5. Apoc. XIII, 8.

of Holies, more worthy than the high priest of the old law, who once each year went into the Holy of Holies of the tabernacle of Moses and of the temple of Solomon.¹

Laying his closed fingers on the altar, so that the ends of his smallest fingers touch the altar on the edge the celebrant says :

We pray thee, O Lord, by the merits of thy saints, whose relics are here present, and of all thy saints, that thou wouldst be indulgent to all my sins.

This is in reference to the relics of the saints placed in the little tomb of the altar stone. As the altar signifies Christ the celebrant kisses it signifying the love he bears for our Savior, according to the words of the Holy Ghost: "Let him kiss me with the kiss of his mouth²." Again the altar typifies the Church of Christ made up of all the faithful as the Lord says: "If thou make an altar of stone unto me thou shalt not build it of hewn stone,"³ but of the hearts of the people, and the celebrant kissing the altar signifies by that the love burning in his heart for the people making up the church of Christ. These are the meanings of kissing the altar during the ceremonies of the church.

INCENSE.

The celebrant now puts incense into the thurible and blesses it. He then incenses the cross three times, making a genuflection before and after. Then the relics of the saints on each side of the tabernacle, the altar three times on the epistle side, twice at the end, three times coming back, a genuflection in the middle, and three times over the altar table, twice at the end and three times coming back the same as on the other side. All this is to make our church like that sanctuary seen by the beloved Apostle St. John, when "another Angel came and stood before the altar having a golden censor, and there was given him much incense, that he should offer of the prayers of all the saints upon the golden altar which is before the throne of God. And the smoke of the incense of the prayers, of all the saints ascended up before God from the hand of the Angel."⁴ "Thus incense typifies the prayers of the Christians ascending before God, that Angel is Christ our Lord, the mediator between us and his Father who offers our prayer before the

1. Levit XVI, 12.

2. Cant of Cant, I, I.

3. Exod. XX, 25.

4. Apoc. VIII, 3, 4.

almighty's throne, the censor is the heart of man upright before God, that altar his church, that fire charity, that incense the prayers of the people ascending up to heaven according to the Royal Prophet.

Let my prayer be directed O Lord, as 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.

Incline not my heart to evil words; to make excuses in sins.

Handing the thurible to the deacon, the celebrant says:

May the Lord light in us the fire of his love, and the flame of his everlasting charity.

These are the words recited by the celebrant whilst incensing the altar. Incense was one of the gifts offered to the new born Savior by the wise men of the East¹; it is then an offering given only to the Divinity. The altar is incensed because it represents Christ. The relics of the saints are incensed because they once received the Body and Blood of Christ while living. The celebrant is incensed for he takes the place of our Lord, and offers the holy sacrifice in his name and by his power. The ministers are incensed because they recall Him who came in the form of a slave and was found as a man. The people are incensed to tell that they are the temples of the Holy Ghost. Things are incensed to tell that they have some relation to God or to Christ.

THE INTROIT.

The celebrant then turns to the book and reads the first part of the Mass called the Introit, from the Latin word enter, because of the custom of the choir singing it while the celebrant is entering the sanctuary. It is taken from the Old Testament with the exception of Christmas, Pentecost, the Feast of St. Peter and a few others. It recalls the desires and prayers of the holy ones of the Old Testament looking for the coming of the Saviour. Sung by the choir, in cathedrals and large churches, it reminds us of the saints of the old Law singing the praises of God, and crying out: "Send forth, O Lord, the Lamb the ruler of the earth²." The Introit is taken nearly always from the Old Testament

THE VERSE.

Following the Introit are a few lines called the Verse, taken generally from the Psalms. At the end the celebrant says:

1. Math. II, 11. 2. Isais XVI, 1

“Glory be to the Father,” etc., and then repeats the Introit as far as the Verse.

As the Introit signifies the desires of the great ones of old for the coming of the Lord, and as He came to glorify the Godhead by the mystery of the Incarnation, so the beginning of Mass ends with the glory of the Trinity. The Introit is repeated to show that as the patriarchs and prophets and the Great ones of olden times desired His coming in the mystery of the Incarnation, so we desire his coming in the mystery of the Mass.

How beautiful sounds the Introit in the Great Cathedrals and Churches, where our holy religion is carried out in all its forms and ceremonies. From the moment the celebrant enters the sanctuary, the choir begins the chanting of the Introit, singing those words sounding so sweet in the ears of those who understand the Latin tongue. In the Plain or Gregorian chant, the music of our Church, the words of the Introit appear to take a hold so strong, appear to pierce so deep as to move our inmost nature and write there meaning in our heart, preparing us for the great mystery of the coming of our Lord. Then follows the verse, generally taken from the Psalms. Then the “Glory be to the Father,” etc., because all the services are for the glory of the Trinity. The celebrant then repeats the Introit to signify the two comings of our Lord. At the beginning of the Introit the celebrant makes the sign of the cross on himself, for he is going to renew in the Mass, in a mystic manner, the sacrifice of the cross; thus, as all our religion centers around the mystery of the Redemption, the celebrant begins the Mass by the sign of our salvation—the sign of the cross, to tell by this that the Mass is a renewal of the mystery of the death of Our Lord upon the cross.

This part of the Mass contains three things, the Introit, the Verse, and the Glory, for there are three kinds of persons of the Jewish people who prefigured and personified Christ; the patriarchs, and to them relates the Introit; the prophets, and to them relates the Verse; the Apostles, and to them relates the Glory. To the patriarchs belongs the Introit, for as it begins the Mass, so they began to receive the reve-

lation relating to our holy mysteries. To the prophets belongs the Verse, for they saw in a clearer manner the times when the Lord would fulfill the things revealed to them. To the apostles belongs the Glory,¹ for to them was revealed the mystery of the Trinity, by the "Going forth therefore, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."²

We will give the Mass of Easter as specimen of the services of the Mass

Making the sign of the cross on himself, for we begin everything with the sign of salvation, the celebrant at the epistle side of the altar begins.

INTROIT. I rose up and am still with thee. Alleluia; thou hast placed upon me thy hand, alleluia; thy wisdom has become wonderful, alleluia.

VERSE. O Lord thou hast proved me and hast known me, thou hast known my sitting down and my rising up.

GLORY. Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning and is now and will be forever.

The celebrant then goes to the middle of the altar, and standing with his back to the people says, the server answering :

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

The first three relates to the Father, the second three to Christ the Son, and the last three to the Holy Ghost. It is said in a different way to the Son, using His name as man Christ, for he is different from the other Persons of the Holy Trinity, in having a human nature and being man, and therefore we call on him for mercy by the name by which he is known as man.

The celebrant calls nine times for mercy, for himself and for the people, that their sins may be wiped out, and that

¹ Durand, L. IV., c. V., n. 1.

² Matt. XXVIII. 19.

they may during the Mass praise the Lord, like the nine choirs of angels. He calls nine times for mercy, for there are nine kinds of sins committed by us which he asks God to forgive, original, venial and mortal; sins of thought, word and deed; sins of malice, weakness and of ignorance; these are the nine kinds of sin committed by men. But there are no sins without knowledge of the mind, and the exercise of free will, and therefore where there is no knowledge or free will there is no sin.

THE ANGELS' SONG OF GLORY.

Glory be to God in the highest, 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. Lord God, Heavenly King, God Almighty Father. Lord, only begotten Son, Jesus Christ. Lord God, Lamb of God. Son of the Father, Thou who takest away the sins of the world have mercy on us. Thou who taketh away the sins of the world, receive our prayer. Thou who sitteth at the right hand of the Father, have mercy on us. Because thou alone art holy. Thou alone art Lord. Thou alone art Jesus Christ, the most high. With the Holy Ghost in the glory of the Father. Amen.

The first part of that beautiful hymn was sung by Angels, first heard among the hills and valleys of Judea, when the Angelic choir came to tell the shepherds of the birth of the Saviour God in Bethlehem; the rest was added by St. Tel-esphore, or by one of the greatest saints of old whose name is lost.¹ It was first sung at the Christmas Mass, then at Easter,² till at length it became customary at all the Masses, except those of penance and for the dead.³ Now at a Low Mass the celebrant recites all, and at a High he sings the first four words, the choir continuing, while the celebrant sits down after reciting it entirely and blessing himself at the end. The celebrant says that Angelic Hymn, for he stands in the place of him who is the Angel of the great counsel, for he announces to the people the tidings of great joy, that is the Gospel, as the Angel said: "For behold I bring you tidings of great joy,"⁴ the celebrant tells of sin wiped out, heaven opened, the serpent conquered, and man restored to his first inheritance beyond the skies. Standing before the altar in silence, he intones or recites that hymn as

¹ Its authorship is disputed.

² Pope Benedict, XIV. De Sacrif. Mis. LICIV. 13, 14.

³ Pope Symmachus.

⁴ Luke, II., 10.

a preparation for the coming of our Lord in the Mass: "For while all things were in quiet silence, and the night was in the midst of her course, thy almighty word leaped down from heaven, from thy royal throne."¹ That is the night of sin was upon the world, when the Son of God came from his heavenly throne to redeem the world and save mankind. The celebrant stands in the middle of the altar, for as the right signifies the Old Testament and the left the New, and the celebrant tells us of Jesus Christ, between the two Testaments, he stands in the middle, for Christ is: "the mediator between God and man." The choir sing the Hymn at a High or at a Solemn High Mass.²

At the end of the hymn the celebrant kisses the altar, and turning toward the people says, the server or choir answering:

The Lord be with you,
And with thy spirit.

Such was the salute of the angel to Gideon the Judge of Israel,³ of the prophet to the king,⁴ of Asa and of Booz to their reapers; for Booz espousing Ruth was a figure of Christ espousing the church. This salute is used in all the Masses, except before the prayers of Masses during Lent, when we say, "Let us bend our knees," or "Humble your heads before the Lord," to tell of humiliation and penance for our sins. These services recall the humiliation of Christ in his passion, when he told his disciples: "Watch and pray, that you enter not into temptation."⁵ The bishop celebrating says, "Peace be with you," for he signifies more perfectly Christ our Lord, who after his resurrection said to his disciples, "Peace be to you."⁶ The server of Mass replies in the name of the people to the, "Lord be with you," and "with thy spirit."

Seven times the celebrant salutes the people with the words, "The Lord be with you;" that is, seven times he sends the Lord among the people; and what Lord but the Holy Ghost? and why seven times but with his sevenfold gifts? First he sends him at the beginning of Mass, secondly before the prayer, thirdly before the Gospel,

¹ Wisdom, XVIII., 14, 15. ² Concil. Toletan. ³ Judges VI., 12. ⁴ Paral.
⁵ Ruth II., 6. ⁶ Luke XL.

fourthly before the Offertory, fifthly before the Preface, sixthly before the last Prayer, and seventhly before the last Gospel. The first time he sends the Spirit of wisdom, that the people may understand the mystery of the sacrifice; the second the Spirit of knowledge, that they may know God; the third the Spirit of counsel, that they may be able to tell the mysteries of religion; the fourth the Spirit of fortitude, that they may resist with force all temptations; the fifth the Spirit of science that they may know the truths of religion; the sixth the spirit of piety, that they may faithfully fulfill their duties of religion; the seventh the Spirit of fear, that they may always fear God, and commit no sin. These are the gifts of the Holy Spirit, seen by the eye of Israel's greatest inspired prophet descending on the Son of God; "And the Spirit of God shall rest on him; the spirit of wisdom and of understanding, the spirit of counsel and fortitude, the spirit of knowledge and of godliness."¹ Thus as every Christian is to be like Christ, the celebrant prays that all these gifts of the Holy Spirit may descend on the people, as they did on our Saviour and that they be like Christ. When saying the "Lord be with you," at the beginning, or before the prayer, the celebrant turns towards the people; he does the same before the last prayer, because then he is free; at all other times he does not turn, for he is then taken up with the rites of the services.

Thus speaking to the people, the celebrant always turns to the right and returns the same way, as: "The angel sat at the right hand side of the sepulchre of the risen Lord,² as Christ was then in the other world beyond this world of suffering, beyond the dark valley of death, what does the right hand signify but that other world of glory?³ and by that the celebrant tells the people to pray for the things of the other world.

When the celebrant says: "Pray brethren," he turns entirely around, as the psalmist says: "I have gone round, and I have offered up in his tabernacle a sacrifice of jubilation."⁴

The celebrant then goes to the epistle side of the altar, and, turning to the book, says at a low or sings at a high Mass, the words:

1. Isaias, XI., 2.

2 S. Gregory.

4 Psalms.

Let us Pray.

O God who to-day, death having been conquered by thy Son, hast opened to us the gates of eternity ; wilt thou receive our desires which go before us, and help them with thine aid. Through the same Jesus Christ, who liveth and reigneth with thee, in the unity of the Holy Ghost forever and ever. Amen.

At the words: "Let us pray" he turns to the tabernacle to bow to Christ; and to tell that he always desires that we pray through Him, the prayer ends with: "through the same Jesus Christ" &c. and that is the ending of all the prayers of the church, for he is the Mediator between God and man and there is no other. He is the Angel seen by St. John, standing before the throne of God, offering the prayers of the saints.¹ This prayer said at the beginning of the Mass is the same as the one said at all the offices of the Breviary on the same day. This prayer with the secret before the Preface and the last prayer change each Mass. They are always about the same length. The first and last are said in a low tone at a Low or sung at a High Mass. They are always the same in number, that is when there is one prayer at the beginning, there is one secret and one prayer at the end. When there are three prayers there are three secrets and three prayers at the end. Sometimes the first prayer, of which we gave a specimen from the Mass of Easter, is called the Collect. That is the name by which it is known in the services of the Episcopal church, for their services are only a translation of ours made by a commission in the reign of Henry VIII. The prayers are said at the corner of the altar like the prayers of the Old Law: "for Aaron shall pray upon the horns thereof," saith the Lord. The prayers are always of an uneven number. One tells us of one God, one church and one baptism; three teaches us the holy Trinity, and the three prayers offered by Christ in the garden, five recalls the five wounds in the body of our Lord, seven the seven gifts of the Holy Ghost, or the seven sacraments which sanctify us. As neither God nor the church can be divided so an uneven number cannot be divided.

The prayers are directed to God the Father, or to God the Son, but not to God the Holy Ghost, for he is in the world as the Paraclete our Comforter, who is to remain with us forever.² The prayers nearly always end with: "Through Christ our Lord. Amen." Who is the "mediator of God

1. Apoc. viii. 3. 4. 2. Exod. XXX, 13. 3. John XIV. 16.

and man Jesus Christ," for: "we glory in God through our Lord Jesus Christ." We pray through him to the Father for he says "No man cometh to the Father but through me," who said: "Whatsoever you shall ask the Father in my name that will I do." When the prayer is directed to God the Son, the ending is: "Who liveth and reigneth God forever and ever. Amen;" or: "Who with thee liveth and reigneth forever and ever. Amen." These prayers are beautiful, but we cannot give them as there is one for every day in the year. They were composed by the saints and approved by the church in either of the african counsels; some were approved by Popes Galesius and Gregory, the one used in the Masses for the dead was composed by St. Augustin the ones said at the quarter tenses of September by Pope Innocent I. while the one beginning with "A cunctis" by Pope Innocent III.

Standing at the altar in prayer, the celebrant holds his hands up, according to the words of the Apostle; "Lift up the hands which hang down." That custom comes from the tabernacle and the temple, for when Israel fought against Amalec, Moses went up into the mountain: "And when Moses lifted up his hands Israel overcame; but if he let them down a little Amalec overcame. And Aaron and Hur stayed up his hands on both sides." Again when Solomen built his temple, and when he was dedicating it, he "stood before the altar of the Lord in the sight of the assembly of Israel, and spread forth his hands toward heaven." All this prefigured Christ's hands spread out upon the cross, when he prayed for the sins of the whole world, when he offered up the sacrifice of himself on Calvary's cross, and the priest offering up the same sacrifice holds his hands as it were extended in the form of a cross, but near to his body, as he could not hold them spread out all the time.

THE EPISTLE.

The prayer having been ended by the server or the choir answering "Amen," the celebrant or the subdeacon reads or sings the epistle. It is taken generally from the epistles of the writers of the New Testament; in times of penance from the Old Testament. It tells of the preparation for the coming of Christ into our hearts, as the Old Testament pre-

1. I Tim. II. 5.
2. Rom. V. 11.
3. John XIX. 6.

4. John XIV. 13.
5. Heb. XII. 12.
6. Exod. XVII. 11. 12.

7. III Kings. VIII. 22.

pared for his coming into the world. It is said on the left side of the altar, for that is the side signifying the Jews, for to them Christ first came. The Epistle is always sung by the subdeacon at a solemn High Mass, for the subdeacon signifies the Old Testament which prepared the world for the coming of Christ. The subdeacon's face is turned toward the altar, for as the altar signifies Christ, thus the Old Testament, figured by the subdeacon, looked for the coming of the Savior. The celebrant reads the Epistle, while the subdeacon is singing it, for the celebrant must say all the Mass. The celebrant's hands are placed on the book, the remains of an old custom in the first ages, when the celebrant held the book and read aloud the Epistle to the people, so that, the people knowing Latin in those days could profit by it. No one but a subdeacon, or one above him can read the Epistle in a solemn manner in the church. All sit while it is being read, as they sat in the olden times while the celebrant read and explained it to them. That sitting recalls to us how the people of old sat and waited for the coming of Christ. The following is the Epistle for Easter :

Reading of the Epistle of Blessed Paul to the Corinthians.

Brethren, Purge out the old leaven, that you may be new paste as you are unleavened. For Christ our pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleaven bread of sincerity and truth.

Thanks be to God.

At the fourth or fifth last syllable, the subdeacon raises his voice as a sign that he has finished; then he goes to the middle of the altar and makes a genuflection, as he did in the beginning before coming to sing the Epistle. Then carrying the book, he goes to the corner of the altar, where the celebrant has been standing since he ended the Epistle, with the book closed in his hands; the subdeacon kneels on the highest step to get the celebrant's blessing, for he represents the Old Testament which was blessed by Christ represented by the celebrant. He kisses the hand of the celebrant, as a sign of love and reverence toward Christ, whom the celebrant personifies. Thus the subdeacon receives the celebrant's blessing at the end, for the Old Testament, which he figures, was blessed at its end by Christ; while the deacon gets the celebrant's blessing at the beginning, for the New Testament, which he typifies, was blessed by Christ at its beginning.

THE GRADUAL.

The celebrant then reads the Gradual, from the Latin word meaning steps, for it tells of the grades or steps of virtue we must acquire in our journey through this life. It comes from the gradual Psalms, which were sung on the steps of the temple in the times of the Kings of Israel.

This is the day which the Lord hath made, let us be glad and rejoice therein.¹

Give praise to the Lord, for he is good, for his mercy endureth forever.²

THE ALLELUIA.

The Alleluia signifies the unutterable joys of heaven, which the "eye hath not seen, nor ear heard, nor hath it entered into the heart of man, what things God hath prepared for them that love him."³ According to Pope Innocent III alleluia means: "Ye children praise the Lord."⁴ St. Augustine says it signifies: "O Lord save me." St. Jerome thinks that it is "Sing the praises of the Lord." St. Gregory, "The Father, Son and Holy Ghost" or "Light, life and salvation." The reason of these three different meanings is, that the word is made up of Hebrew abbreviation, or pieces of words, and therefore it is hard to find out their true form. Other writers give many explanations of the word but we will not stop to tell them.⁵

In times of penance a piece called the

TRACT.

follows the Gradual. It signifies and calls to our minds the times, when for seventy years the people of Israel dwelt in captivity on the rivers of Assyria and wept for the deliverance of Israel.⁶ At some feasts there are hymns so beautiful that they cannot be translated into English, being far above those of Homer and Virgil; like all poetry their sweetness and their splendors are lost in any but the Latin.

THE EASTER HYMN.

Of the pascal Victim christians sing the praise,
The Lamb redeemed the sheep;
Christ the innocent to his father all doth save,
Life met death in wondrous strife,
The leader overcame and rose to life.

1. Psalm, cxvii. 24.

2. Psalm, cxvii. 1.

3. I Cor. ii. 9.

4. In Psalm cxli Exposit.

5. Durand Rationale, Div. L. iv. c. xx. n. 4.

6. Ezech. i. 3.

Tell us Mary what thou saw on the way
 To the grave of the living Christ ;
 I saw the glory of the Risen as they say,
 Angelic forms I saw around,
 His clothes and fillet on the ground.

Christ then my hope has risen from the dead
 As the Angels told before ;
 To Galilee he'll go before you as he said,
 Christ has risen from the grave,
 Victorious King have mercy, save.

The celebrant then passes to the middle of the altar, looks up to the image of the Crucified and bowing deeply says.¹

Purify my heart and lips Almighty God who with a fiery coal didst cleanse the lips of Isaias the prophet ; thus wilt thou in thy sweet mercy deign to purify me, that I may worthily announce thy holy Gospel, through Christ our Lord, Amen.

As soon as the celebrant has left the book, after finishing the Gradual, the Alleluia, and what follows the subdeacon who has been standing on the steps, takes the book, and descending to the floor of the sanctuary makes a genuflection on the first step, and carries it to the right handside of the altar. He there waits for the celebrant. The subdeacon typifying the Jews, carries the book, for the Jews carried the book, that is the Holy Bible, to the Gentiles figured by the right hand side of the altar. The book is changed for the law of God, contained in the inspired book, the Bible, was taken from the Jews and given to the Gentiles, because the Jews rejected the lowly Savior and would not receive him as their Messiah. Therefore they are rejected by the Lord, his Holy law and inspired word taken from them and given to the Gentile nations. All this is typified by the changing of the book from the left of the altar figuring the Old Testament to the right figuring the New Testament ; carried by the subdeacon recalling the Jewish people rejected for having crucified the Lord as they chose ; His blood is on them and on their children.

1. Benedict xiv de Sacrif. Mis. cvii De Evang.



GOING TO PREACH

CHAPTER X.

THE MASS EXPLAINED.

REASONS OF THE CEREMONIES FROM THE GOSPEL TO THE
CANON.

THE GOSPEL.

At a Low Mass the priest recites the Gospel. At a solemn High Mass, or when the bishop celebrates, the deacon takes the book from the server and bowing to the clergy on either side lays it on the altar, and kneeling on the highest step says the prayer "Purify my lips," etc., as given in the preceding chapter. During this time the celebrant has been reading the Gospel at the corner of the altar. When the celebrant has finished, the deacon taking the book kneels to receive the celebrant's blessing, kissing his hand before going to sing the Gospel, like the Apostles receiving the Saviour's blessing before going to preach the Gospel to every creature. Gospel comes from a Saxon word, which means "Good tidings," for it is the good news of sin blotted out, heaven opened, the devil conquered, and the human race restored to its original inheritance, everlasting beyond the skies.¹

The celebrant says, over the kneeling deacon,

"May the Lord be in thy heart and in thy lips: that thou may worthily and ably announce his Gospel: In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen."

The deacon kisses the celebrant's right hand, for he is going to preach the "good tidings." The celebrant represents Jesus our Lord, whom the deacon reverences in the person of his celebrant. He kisses his right hand, for that signifies the other world of glory and of happiness, whence the Angel sat at the right hand side of the tomb, when the Lord had risen and passed into that other world of happiness and of glory.²

¹ S. Chrystome.

² Mark, XVI. 5.

The deacon takes the book of the Gospels from the altar, for the altar tells us of that Christ from whom came the Gospels. In the old law it was figured by Moses taking the tables of stone from the hands of the Lord on Mount Sinai. The Gospel is taken from the altar, figuring the Christian religion coming from the Jewish temple, for "the law shall go forth from Sion, and the word of the Lord from Jerusalem." The deacon kneels to receive the celebrant's blessing before going to sing the Gospel, for how can he go to announce the "good tidings" unless he be sent by Christ, figured by the celebrant? "How shall they preach unless they be sent?"¹ The blessing of the deacon, who goes up the altar to receive it, was prefigured by Moses, who went up the mountain to receive the tables of the Commandments, and the law of the Lord, and sent to tell them to the people of Israel.² Thus, as Christ sent his Apostles into the whole world, thus the celebrant sends the deacon to tell the good news of the Gospel to the people. The celebrant, therefore, blesses the deacon at the beginning of the Gospel, but he does not bless the subdeacon at the beginning of the Epistle, but at the end, for the deacon figures the New Testament, which Christ blessed at its beginning, while the subdeacon figures the Old Testament, which he blessed at its end. The celebrant then sends the deacon as Christ sent the Apostles and disciples, saying, "Go and preach, saying the kingdom of heaven is at hand."³ The deacon then comes down from the altar, having the book of the Gospels in his hands, like Moses coming down from the mountain, having the tables of the law in his hands.⁴

They all go in procession to the place where the Gospel is to be sung; going two by two they remind us of that little band of disciples sent by our Lord around Judea, as Jesus sent them, two by two, into every city and place into which he was to come, to prepare the way before him;⁵ the two candles in the hands of the acolyte tell us of the truths revealed in the Old and New Testaments, enlightening the souls of men. On each side of the subdeacon they recall the law and the prophecy of the Old Testament, prefiguring the

¹ Rom., X. 15.

² Exod., XII. 15.

³ Math., X. 7.

⁴ Exod., XXII. 15.

⁵ Luke, X.

great Mysteries of the Mass. Starting, the subdeacon goes first, for the Old Testament went before the New ; the subdeacon holds and carries the book of the Gospel, for the Jews held the revelation of God for the gentile nations.

At the moment the deacon begins to sing the Gospel all rise and stand till it is ended, to show respect and reverence to the words of our Lord. The deacon, singing "The Lord be with you," asks that the Lord, that is, that the Holy Ghost may come down into the hearts of the people, and that the people may open their minds to receive the truths of the Gospel. The altar being in the east, the deacon or priest in reading the Gospel faces the north at a High, or partly that way at a Low Mass, for the Gospel, being the words of our Lord, is read against the devil, that Lucifer who said, "I will establish my seat in the north, and I will be like the Most High." Thus it is read or sung to destroy the influence of that impious and proud spirit, in his attempt to dry up and freeze the godly qualities of the soul by the coldness of infidelity, figured by the coldness of the north. The choir or server in their replies ask that the Lord, the Holy Ghost, may come into the heart of the deacon that he may sing with dignity and worthy reverence the words of our Lord. The people rise at the Gospel, says an ancient writer, to show that the people are ready to fight for Christ.¹ At the words, "continuation" etc., the deacon makes with his thumb a cross on his forehead, that he may carry the cross of Christ on his forehead, for, "God forbid that I should glory save in the cross of Jesus Christ;"² then on his lips that he may always confess Christ, for, "with the mouth confession is made unto salvation;"³ then on his heart to show and to tell of the faith in his heart; for, "with the heart we believe unto justice."⁴ While the celebrant was reading the Gospel, after the deacon finished his prayer at the altar, he waited till the celebrant came to the middle where he offered the little spoon, when the latter put the incense into the incenser and blessed it. That incense is now used to incense the book of the Gospels. Taking the censer the deacon swings it three

¹ Pope Anastasius, De Consec. Dist. 1, Apostolicæ.

² Gal., V. 14.

³ Rom., X. 10.

⁴ Rom., X. 10.

times to show reverence to the words of Christ. The following is the Gospel with the responses for Easter.

The Lord be with you.
And with thy spirit.

Continuation of the Holy Gospel according to (name of the Evangelist).

Glory be to thee, O Lord.

At that time, Mary Magdalen, and Mary the mother of James, and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day in the week, they came to the sepulcher, the sun being now risen. And they said one to another: Who shall roll us back the stone from the sepulcher? And looking they saw the stone rolled back. For it was very great. And entering into the sepulcher they saw a young man sitting on the right side clothed with a white robe, and they were astonished. And he said to them: Be not affrighted, you seek Jesus of Nazareth who was crucified; he is not here; behold the place where they laid him. But go and tell his disciples and Peter, that he goeth before you into Galilee, there you shall see him, as he told you.¹

Praise be to thee, O Christ.

During the singing, at the end of each sentence, the deacon lets his voice fall on the fourth syllable and raises it again as a sign of a period. At the fourth syllable from the last of the Gospel, he lets his voice fall as before, but raises it up with certain modulations, to tell that he is at the end of the Gospel.

At a Low Mass there are not so many solemnities, the priest taking the place of the deacon and subdeacon, while the server takes the place of the choir, and all is said in a low voice. At a High Mass the priest sings the parts sung by the deacon and subdeacon as well as those parts sung by the celebrant. At a Pontifical High Mass the bishop sits on the throne till the Offertory and all the ceremonies are carried out with great solemnity.

The deacon having finished, the subdeacon carries the Gospel to the celebrant to be kissed; thus the book comes from the celebrant to show that all doctrine comes from Christ and goes back to him again, that is to Christ, represented by the celebrant, for he is the beginning and the end of all things, from him came all things at their

¹ Mark, XVI.

creation, and all go back to him by giving him all glory and praise and honor; to show that from him come our souls and they go back to him at our death; the celebrant kisses the book at the beginning of the part read, to show how he loves the words of Christ; he kisses the words of the Gospel, which contain the highest knowledge of the science and the wisdom of heavenly things, for, "the lips of the priest shall keep knowledge and they shall seek the law at his mouth;"¹ the deacon then incenses the celebrant, to show that whatever good he did in singing the Gospel came not from himself, but from Christ, represented by the celebrant; he bows down before the celebrant, for he reveres Christ in his minister the celebrant, and to kill any pride in his heart at singing the Gospel; at the end the people make a genuflection to honor the words of our Lord in the Gospel; all prefigured in the old law. When the people of Israel returned from their captivity in Babylon, Esdras read the law in a high place with ministers and ceremonies from morning till noon, and when he had made an ending, "all the people bowed down with their faces to the ground!"²

THE SERMON.

From the most ancient times, after the Gospel, a sermon is preached to the people, for we read that after Esdras had read the Law of Moses to the Jews after their return from captivity, he preached and explained it to them.³ In the same way, as so many of our customs and ceremonies come from the Jewish tabernacle and temple, after we read the law of Christ in the church we explain it to the people in a sermon. From this comes a habit of preaching after the Gospel, that is, to explain and to teach the truths contained in the Gospel of our Lord, to tell them the way of salvation and of eternal life. But to preach and to teach the road to heaven, to point out the way of salvation to the people is such a difficult thing and so full of dangers, and so many are led astray, that no one can do so unless he be highly educated, sent by the bishop and that bishop sent by the supreme Pastor of all souls the Pope, the successor of Peter the fisherman, for

¹ Malach II., 7.

² II Esdras, VIII, 6.

³ II Esdras, VIII. 9.

“how shall they preach unless they be sent.”¹ No one, therefore, but a priest or a deacon can enter the pulpit to preach. It is sinful, therefore, for the people to listen to any one not of our faith, lest in the simplicity of their hearts and for want of a knowledge of these things, they might be led away and fall into error. The preacher must be in a high place, the pulpit, as becomes the dignity and the sublimity of the things he announces, like the Saviour in his sermon on the mount, for, “seeing the multitudes he went up into a mountain . . . and opening his mouth he taught them ;”² like Esdras when he taught the Israelites he made a wooden pulpit.³ Thus, the preacher enters the pulpit to tell the people of those grand and sublime truths of salvation but suited to their intelligence and relating to faith and morals.⁴ The truths of the Christian religion require not the proofs of human wisdom.⁵ Alas ! many not knowing this preach to the ruin of their hearers,⁶ and the loss of their own souls.

The preacher reads that part of the Gospel said during the Mass or the Epistle of the day, or takes any text he wishes from any part of the Bible and preaches on that. The custom of taking a part of the Bible and preaching from it comes from the most ancient times, for in the early ages the Reader used to read apart of the holy Scriptures and the preacher or bishop to explain it to the congregation.⁷ That explanation was not called a sermon but a Homily when it was an explanation of a part of the Holy Bible. The custom of taking a text began, some say, about the twelfth century.

THE CREED.

After the Gospel and the sermon, the Creed is recited at a Low or sung at a High Mass. At every Mass the celebrant recites the Creed when it is to be said, for he has to say all the Mass. At a High Mass he intones the first four words and the choir continues the singing. At the end the celebrant makes a sign of the cross on himself, and at a Sung or High Mass, he, after making a genuflection in the middle, sits till the choir finishes the Creed.

The celebrant sings : “I believe in one God,” telling of

¹ Rom. X., 15

² Math. VIII., 12.

³ II Esdras, VIII., 4.

⁴ S. Gregory, 46 Dist. *Habet* in fine.

⁵ S. Ambro. 3.

⁶ V. Bede, 27 *Sequitur* Sunt.

⁷ S. Justin Martyr Apolog. 1.67 in the year 167.

his faith in the unity of the Godhead, for "with the heart we believe unto justice, but with the mouth confession is made unto salvation."¹ Whence, that the members of the church may receive the faith preached to them in the Gospel and in the sermon, they now recite the Creed, signifying their belief and their protestation that they believe in all the things heard in the Gospel and preached in the sermon, for the Apostle says: "How shall they believe in him whom they have not heard; and how shall they hear without a preacher?"² The Creed then is the protesting of our faith and belief in the things heard in the Gospel and the sermon, for "faith thus cometh by hearing and the hearing by the word of Christ."³ It is sung at a High Mass, that all may publicly profess the Catholic faith. In doing this the priest stands in the middle of the altar, having his hands extended towards Heaven, figuring Christ blessing his disciples when ascending into Heaven;⁴ he then joins them, signifying piety, for without piety and devotion our belief is useless. The Creed is sometimes called the Symbol, from two Greek words meaning an abstract or summary of our faith and doctrine.

There are three Creeds or Symbols—the 'Apostles', the Athanasian and the Nicene Creeds. The Apostles' Creed was composed, tradition tells us, by the Apostles at Jerusalem,⁵ after the coming of the Holy Ghost, before they separated to preach the Gospel in different parts of the world, that they might teach and preach the same faith and doctrine. Tradition tells us that each one of the twelve Apostles composed one of the sentences. The Apostles' Creed is known to every one. We will give it with the portions said to have been composed by each of the Apostles.

THE APOSTLES' CREED.

I believe in God, the Father Almighty, Creator of heaven and earth.⁶ And in Jesus Christ, his only Son, our Lord⁷; who was conceived by the Holy Ghost, born of the Virgin Mary,⁸ suffered under

¹ Rom., X., 16.

² Rom., X., 14.

³ Rom., I., 17.

⁴ Luke, XXIX., 80.

⁵ Natalis Alexander Dissert. XII.

⁶ Composed by S. Peter.

⁷ Composed by S. John.

⁸ Composed by S. Andrew.

Pontius Pilate, was crucified dead and buried,¹ he descended into hell, the third day he rose again from the dead,² he ascended into heaven and sitteth at the right hand of God the Father Almighty,³ from thence he shall come to judge both the living and the dead⁴; I believe in the Holy Ghost,⁵ the holy Catholic Church,⁶ the communion of saints, the forgiveness of sins,⁷ the resurrection of the body,⁸ and life everlasting.⁹ Amen.

The Athanasian Creed was composed by St. Athanasius, archbishop of Alexandria, who defended the faith against Arius and his followers, who denied that Christ was the Son of God, but the most perfect creature God could make.¹⁰ That heresy spread through the north of Africa, Western Asia and Southern Europe, till millions of people, thousands of the clergy and hundreds of bishop fell into it. At one time it threatened to destroy the Church, becoming a far greater and more dangerous error than any other.¹¹ It died out in the eighth century,¹² and now lives only in history. It shows that God kept his promise as he said: "Behold I am with you all days till the consummation of the world"¹³ has been kept, for only the power of Christ could sustain his Church and keep her in these days. The Creed of St. Athanasius is so beautiful and so profound that we will give it here. As the Trinity and the Incarnation only were attacked, the Creed chiefly explains these.

THE ATHANASIAN CREED.

Who wishes to be saved, before all it is necessary that he hold the catholic faith.

Which unless each one holds whole and inviolate, without doubt he will perish in eternity.

But this is the Catholic faith: that we venerate one God in the Trinity, and the Trinity in unity.

¹ Composed by S. James the Greater.

² Composed by S. Philip.

³ Composed by S. Bartholomew.

⁴ Composed by S. Thomas.

⁵ Composed by S. Mathew.

⁶ Composed by S. James the Lesser.

⁷ Composed by S. Simon.

⁸ Composed by S. Thaddeus.

⁹ Composed by S. Mathias.

¹⁰ Darras Hist. of the Church.

¹¹ Card. Newman on Arianism.

¹² Under Lenitprand in 744. It has been revived since the Reformation and is believed by many outside the Church to be the true doctrine, its chief defenders being Prof. Wheston and Dr. Clark.

¹³ Math., XXVIII. 20

Neither confounding the persons, nor separating the substance:
For there is one person of the Father, another of the Son, and another of the Holy Ghost.

But of the Father, and of the Son, and of the Holy Ghost, there one divinity, equal glory, coeternal majesty.

As the Father, so the Son, so the Holy Ghost.

The Father not created, the Son not created, the Holy Ghost not created.

The Father immense, the Son immense, the Holy Ghost immense.

The Father eternal, the Son eternal, the Holy Ghost eternal.

And nevertheless there are not three eternal, but one eternal.

As there are not three increated, nor three immense, but one increated, and one immense.

In the same way omnipotent the Father, omnipotent the Son, omnipotent the Holy Ghost.

And nevertheless there are not three omnipotents, but one omnipotent.

Thus God the Father, God the Son, God the Holy Ghost.

And nevertheless there are not three Gods; but one God.

Thus the Father is Lord, the Son is Lord, the Holy Ghost is Lord.

And nevertheless there are not three Lords: but there is one Lord.

For as by Catholic truth we are obliged to confess each person separately God and Lord: thus by the Catholic religion we are forbidden to say that there are three Lords or three Gods.

The Father is of none, neither created, nor generated.

The Son is alone of the Father, not made, not created, but generated.

The Holy Ghost is of the Father and the Son not made, nor created, nor generated, but proceeding.

There is therefore one Father, not three Fathers; one Son not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing first or last, nothing greater or less: but the whole three persons are coeternal and coequal one to the other.

Thus through all, as was already said above, there is to be venerated unity in the Trinity, and the Trinity in unity.

Who wishes therefore to be saved, thus must he believe with regard to the Trinity.

But for everlasting salvation it is necessary that we also faithfully believe in the incarnation of our Lord Jesus Christ.

This is therefore the right faith, that we believe and that we confess, that our Lord Jesus Christ, the Son of God, is God and man.

He is God generated from the substance of his Father before all ages and man born in the world from the substance of his mother.

Perfect God and perfect man being of a reasonable soul and human flesh.

Equal to the Father according to his divinity: less than the Father according to his humanity,

Who, although he is God and man, nevertheless there are not two, but one Christ.

One not by the conversion of the divinity into flesh, but by the raising up of the humanity unto God.

Entirely one not by the confusion of substance, but by the unity of person.

For as of a reasonable soul and flesh there is one man: thus of God and man there is one Christ.

Who suffered for our salvation, descended into hell, the third day he arose from the dead.

He ascended into heaven, sits at the right hand of God the Father almighty: from thence he shall come to judge the living and the dead.

At whose coming all men must rise with their bodies, and give an account of their own actions.

And those who did good will go into everlasting life, but those who did bad into everlasting fire.

This is the Catholic faith, which unless each one faithfully and firmly believes he cannot be saved.

We have nothing to add to the beauty, to the grandeur and to the depths of these words, re-echoing from the early ages, and from the banks of the Nile in the days of the great saints, in the times when this our holy religion flourished in Egypt, when the deserts bloomed and blossomed like the rose, and sanctity and holiness dwelled in the monasteries and convents of the Levant. The Athanasian Creed was composed in the ancient language, so difficult to render in English, composed in the fourth century, to tell all ages of the true Catholic faith, to tell of the belief in the Trinity, to tell of the doctrine of the Incarnation of the Son of God, and to tell of the Apostolic traditions coming down from the times of Christ. If the words seem hard to understand it is because the reader has not a good clear knowledge of the mysteries of which it speaks, and because the English will not bear a perfect translation.

THE NICENE CREED.

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. Generated, not made, consubstantial to the Father; by him all things were made. Who for us men, and for our salvation came down from heaven. (Here all kneel.) He was conceived by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. He was crucified also for us: suffered

under Pontius Pilate, and was buried. The third day he rose from the dead, according to the Scriptures. He ascended into heaven; he sits at the right hand of the Father. 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, Lord and life-giver: who proceeds from the Father and the Son. Who with the Father and the Son, at the same time is adored, and equally glorified: who spoke by the prophets. And in one holy Catholic and Apostolic Church. I confess one baptism in the remission of sins. And I expect the resurrection of the dead and life everlasting. Amen.

The Nicene Creed was composed by the bishops of the Catholic Church united at the Council of Nice, in the year 325. When the Creed was read all the bishops cried out: "This is the faith of Catholics; in this were we baptized."¹ This is the Creed recited at nearly all the Masses and sung by the choir. At the words "He was conceived," the people and clergy kneel, while the celebrant and his ministers take off their berrettas and hold them till the choir finishes these words. This is to adore the tremendous humiliations of the Son of God coming down from heaven, and becoming man in the mystery of the Incarnation.

After intoning the Creed, the celebrant, still standing at the altar, recites it, bowing at the words, "one God," "Jesus Christ," "adored," while at the words, "and became man," he with all the people make a genuflection to adore the mystery of the Incarnation. Then at a Sung, a High or a Solemn High Mass the celebrant sits, as it would be too long to stand, while the choir is singing the Creed.

You will notice that the Athanasian and the Nicene Creeds are but better and fuller explanations of the Apostles' Creed, and that therefore there is but one Creed and one belief.

During the singing of the Creed, when the choir has finished the words, "And became man," the deacon rises, bows to the celebrant as his superior, goes to the side table, takes the burse with the corporal and spreads it on the altar. He then returns to his place with the usual bows and genuflections. While he has been doing this the subdeacon stands to honor his superior, the deacon. At a Low Mass the celebrant spreads the corporal at the beginning of the service.

Towards the end of the Creed, the celebrant and ministers

¹ Acta Concil. Nicæna.

rise and go to the middle of the sanctuary, make a genuflection and the celebrant ascends to the altar, the deacon standing on the steps and the subdeacon on the floor as usual. The celebrant kisses the altar, for that represents Christ, turns to the people and says at a Low or sings at a High Mass, the server or choir replying :

The Lord be with you,
And with thy spirit.
Let us pray.

Kissing the altar which tells of Christ, the celebrant sends the Lord, that is the Holy Ghost, among the people ; he first kisses the altar representing Christ the Son of God, to tell that the Lord whom he sends, the Holy Spirit, comes from the Son as well as from the Father ; such is the meaning of kissing the altar each time the celebrant turns and says "The Lord be with you."

While the choir is singing, or the server is answering, "And with thy spirit," the celebrant turning to the altar, bowing to Jesus in the tabernacle, and opening his hands, says, "Let us pray." At all times, except when doing something or at certain prayers, the celebrant keeps his hands joined, as that is the most convenient way and it signifies devotion. Having his hands joined he turns to the book and reads in a low tone the part called

THE OFFERTORY.

The Earth trembled and was still, when God rose in judgement.¹

When the celebrant is praying at any part of the Mass, the deacon and subdeacon stand behind the celebrant in a line, so that the subdeacon is on the floor, the deacon on the steps half way between him and the celebrant, who is on the platform at the altar. The subdeacon tells us of the Old Testament and the Jews, who by the Law and the Prophecy came only near to the great Sacrifice ; the deacon is the New Testament, the Gospel and the Apostles, who came higher and nearer to the perfect man Jesus Christ, figured by the celebrant, higher up at the altar.

When the celebrant says "Let us pray," the deacon makes a genuflection and goes to the side of the celebrant,

¹ Psalm LXXV., 9-10.

the subdeacon does the same and goes to the little table, takes the chalice, covers it with a veil put on his shoulders and brings all to the altar. The subdeacon and the chalice covered with a veil recall to us the mysteries and the ceremonies of the Mass, veiled and foretold in the sacrifices and the ceremonies of the Old Testament represented by the subdeacon. He brings the bread to the altar on the paten, for the Jews prefigured that in the ceremonies of the loaves of the proposition bread. The deacon takes the paten, with the bread, and gives it to the celebrant¹ and pours the wine into the chalice, for the Apostles, whom he represents, prepared the hall and the bread and wine for the last supper. The celebrant puts the bread and wine on the linen cloth called the Corporal,² for: "The opinion of all having been obtained, no one will presume to celebrate the sacrifice of the altar on a cotton or colored cloth, but on pure linen blessed by the bishop, that grew from the earth and wove like the Body of our Lord Jesus Christ, which, when buried was wrapped in linen cloths"³ Such was given in olden times. When giving anything to the celebrant the deacon always kisses the thing, then the celebrant's hand; when taking anything from him he first kisses the hand, then the thing; this is to show love and reverence to Christ represented by the celebrant. Taking the bread on the little golden plate, called the paten, the celebrant first lifts his eyes to the image of the Crucified, then lowers them to the bread, and keeping them thus fixed, he recites the following prayer:

Receive, O Holy Father, omnipotent, eternal God, this unspotted Host, which I, thy unworthy servant, offer thee, my living and true God, for my numberless sins, offenses and negligences, and for all present, and for all the faithful Christians, living and dead, that to me and to them it may be salutary unto everlasting life. Amen.

At the words, "unto everlasting life," he makes a cross with the paten and bread over the altar, and lays the bread on the corporal. If there be any for Communion the breads are offered for them on the paten, or if a great number they are put in the ciborium, and those left are placed in the tabernacle.

All this was prefigured in the Old Testament, for we read

¹ Pope Sother XX. Dist. *Sacerdote.*

² De Consecr. Deit I. *Its Consulta*

³ Council of Anthesit. Dist. Presbyt.

that the Lord commanded Moses that he should make twelve loaves of bread, and put them on a most clean table: "And each Sabbath they should be before the Lord. And they shall be Aaron's and his Sons, that they may eat them in the holy places."¹ This was called the priests' bread, for they alone could eat it; or, according to another writer,² because the priests only could prepare it; it was called the proposition bread, for it was placed on the table of proposition, twelve in number, to signify the twelve tribes of Israel. We make the breads round, for that is the easiest way, or because a circle, without beginning or end, recalls the eternity of God, without beginning or end.

While the celebrant is doing this, the deacon takes the chalice from the subdeacon, and wiping it with the purificator, pours the wine into it, letting the purificator hang down so as to receive any drop of wine or water which might fall. The subdeacon then offers the water to the celebrant to be blessed, and pours a drop or two into the chalice. The deacon wipes it on the inside, and, with the accustomed kisses, hands it to the celebrant. While this is going on the celebrant remains at the middle of the altar.

At a Low Mass the celebrant takes the chalice to the corner of the altar, and puts the wine and water, saying the following words:

O Lord, who didst wonderfully create the dignity of human nature, and more wonderfully redeem it: grant us by the mystery of this water to become the partakers of his Divinity, who deigned to become the partaker of our humanity, Jesus Christ thy son, our Lord: Who with thee liveth and reigneth, in the unity of the Holy Ghost, for ever and ever. Amen.

All these are to teach the people truths by signs and ceremonies. The subdeacon, offering the bread and wine at the corner of the altar, tells us of the bread and wine offered by that great and mysterious high priest of the Old Testament, Melchisedech King of Salem,³ a figure of that later, and greater, and perfecter, and higher priest Jesus Christ, who is a "priest forever according to the order of Melchisedec;"⁴ water is mixed with wine to signify our union with Christ; to tell of the water which flowed from

¹ Levit. XXIV., 8, 9.

² Josephus.

³ Gen. XIV. 18.

⁴ Psalm CIX. 4.

his side when dead on the cross;¹ foreshown of old when Moses struck the rock and the water came forth as the Apostle says: "and they all drank of the spiritual rock that followed them, and the rock was Christ;"² that water mixed with wine tells us of our human nature united to the Divinity in the Incarnation.

The little golden plate, the paten, is then hidden under the corporal, at a Low or held in the hands of the subdeacon at a High Mass; he covers it with the humeral veil on his shoulders till towards the end of the "Our Father." That hiding of the paten recalls to us the hiding of the Apostles during the Saviour's passion, as he foretold: "All you shall be scandalized in me this night, for it is written: I will strike the shepherd and the sheep of the flock shall be dispersed;"³ it tells again of the Divinity of Christ as it were hidden in his passion, when his human nature only suffered; it tells again of the blindness of the Jews, who would not receive him as the Messiah; and at a High Mass, covered with a veil and held before the subdeacon's eyes, who figures the Jews, it is a striking picture of the blindness of that people, who saw not their Saviour in the lowly Jesus of Nazareth. Toward the end of the Mass at the words: "Forgive us our trespasses," the subdeacon uncovers it, and takes it from before his eyes so that he can see the altar, a figure of the time to come, foretold by the prophets, toward the end of the world, when the Jews will see the truth and be converted to the church.

The celebrant then raises the chalice, and his eyes fixed on the crucifix, says the following, the deacon repeating with him :

We offer thee, O Lord, the chalice of salvation beseeching thy clemency: that in the sight of thy divine majesty it may ascend as an odor of sweetness for our salvation and that of the whole world. Amen.

This prayer relates not so much to the present time as to the moment of the sacrifice; for that reason it is called "the chalice of salvation." The deacon holds one hand under the chalice with the celebrant, for he takes part in offering the great Sacrifice; his other hand holds up the vestment,

¹ John XIX. 34.

² 1 Cor. X. 4.

³ Math. XXVI. 31.

the remains of the old customs of bygone ages, when the chasuble was made large, and when the deacon used to raise it up, so that the celebrant could get out his hands and take the chalice. Both holding the chalice they make with it the sign of the cross and lay it on the altar, the celebrant at a Low or the deacon at a High Mass covering it with a pall.

Putting his hands together, and laying them on the edge of the altar, so that the points of his little fingers touch the altar, and bowing deeply down, the celebrant continues :

In the spirit of humility, and with a contrite heart, may we be received by thee, O Lord, and this our sacrifice in thy sight to-day, that it may be pleasing to thee, O Lord God.

Then raising his eyes toward heaven, and elevating his hands, he continues :

Come, sanctifier, almighty, eternal God : and bless ✠ this sacrifice prepared in thy name.

At "bless," he makes the sign of the cross over the chalice and bread. The deacon then gives the little spoon to the celebrant, who puts incense three times in the form of a cross, saying :

By the intercession of blessed Michael, the Archangel, standing at the right hand of the altar of incense, and of all his elect, may the Lord deign to bless ✠ this incense, and receive it as an odor of sweetness. Through Christ our Lord. Amen.

At "bless," after having put three spoonfuls on the burning coals in the form of a cross, he blesses the censer with his right hand, resting his left on the altar. Then taking the censer from the deacon with the usual kisses, he makes three crosses over the bread and wine, and three circles around them with the incense, saying :

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

While the celebrant is incensing the bread and wine, the deacon puts his hand on the chalice to prevent it from turning over, in case of accident. All make a genuflection, when the celebrant incenses the crucifix and altar, saying : "Let my prayer be directed as incense in thy sight,"¹ &c.,

¹ Psalm CXXX.. 2 to 4.

as given before on page 162. When he has incensed the cross, he makes a genuflection, and then continues the incensing of the altar. All this time he is waited on by the deacon, while the subdeacon is on the floor below holding the paten covered before his eyes. The incensing of the altar here is the same as at the beginning of the Mass. When he has finished, the deacon takes the incenser from him with the usual kisses, and descending to the floor, while the celebrant stands on the platform, the deacon incenses him with three swings, making a bow before and after. He then incenses the subdeacon, the bishops in the sanctuary, if present, the clergy, hands the incenser to the thurifer, and returns to his place, and is incensed himself with two swings. The people are then incensed in the usual way.

The meaning of this incensing of the altar appears from the words of an ancient council: "At the time when the Gospel is finished, the Offering is incensed as a remembrance of the death of the Saviour."¹ That is, when the body of the dead Lord was placed in the tomb, before it was laid away, Joseph, Nicodemus and the holy women wrapped incense around it in the folds of the linens, after the manner of the Jews when burying their dead; ² thus the incensing of the bread and wine, soon to be changed into the Body and Blood of Christ, and the incensing of the altar, which represents Christ, is to honor him whom these typify and recall to our mind; the ministers and the people are incensed because they tell us of that great and perfect man, Jesus Christ, who took our form and flesh and became a man like us.

THE CELEBRANT WASHING HIS HANDS.

As soon as the deacon goes to incense the others, the celebrant washes his hands, saying:

I will wash my hands among the innocent: and will compass thy altar, O Lord.

That I may hear the voice of thy praise: and tell of all thy wondrous works.

I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth.

¹ Concil Rhodena.

² Luke, XXIII. 56.

Take not away my soul, O God, with the wicked : nor my life with bloody men : in whose hands are iniquities : their right hand is filled with gifts.

But as for me, I have walked in my innocence : redeem me and have mercy on me.

My foot hath stood in the direct way : in the churches I will bless thee, O Lord.¹

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning and is now and will be forever. Amen.

The celebrant washes his hands twice ; first at the beginning of Mass, then after the incensing of the Offering and the altar, that he may be more and more holy to offer the Eternal Sacrifice of the Body and Blood of Christ. Thus, as the waters of Baptism wash the soul from sin, as the waters placed at the door of the church wipe out our little sins, thus the washing of the celebrant's hands is typical of the washing of his soul from every stain of evil, that he may be wholly white and sinless before the Lord. At the "Glory," etc., the celebrant bows to the tabernacle to adore the second Person of the Trinity residing there. While saying "As it was in the beginning," etc., he returns to the middle of the altar, and bowing down says :

Wilt thou receive, O holy Trinity, this oblation, which we offer thee in remembrance of the passion, resurrection and ascension of our Lord Jesus Christ ; and in honor of the blessed Mary ever Virgin, and blessed John the Baptist, and of the holy Apostles, St. Peter and St. Paul, of these, and of all the saints, that it may be to them an honor, and to us salvation ; and that in Heaven they may deign to pray for us, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

The bowing down of the celebrant recalls to us him who "humbled himself, becoming obedient unto death, even to the death of the cross ;"² the celebrant after washing his fingers bows down and prays to tell us of the Saviour, who, after having bowed down in washing his disciples feet at the Last Supper, prayed to his eternal Father. Becoming erect he kisses the altar with the kiss of peace, to bring to our minds again him who came to give peace to the world, and that he "might reconcile both to God in one body by the cross, killing the enmities in himself."³ Then turning to the people he says to them :

"Pray brethren ;"

¹ Psalm XXV., 6 to end.

² Phillip II., 8.

³ Ephes. II., 16.

and making a complete circle he returns with his face to the altar continuing the prayer :

That my sacrifice and yours may be acceptable to God, the Father Almighty.

The deacon at a High or the server at a Low Mass replies:

May the Lord receive the sacrifice from thy hands for the praise and glory of his name, for our benefit, and that also of his entire holy church.

The celebrant answers :

Amen.

The celebrant, asking the people to pray that this tremendous sacrifice of Christ himself may be acceptable to God the Father, reminds us of the time before his passion when he said to his disciples : "Pray that you enter not into temptation,"¹ and of the prayer of Jesus for his followers.²

The celebrant prays in silence, that he may pray with more devotion and piety, typical of the silence of our Lord during his passion.

THE SECRET.

After he has said "Amen," he reads the secret, one or more according to the number of prayers in the beginning of the Mass, and like the latter changing each day.

Accept, we beseech thee, O Lord, the prayers of thy people with these offered hosts ; that initiated in thy Paschal mysteries, thou helping they may gain for us the reward of eternity. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost for ever and ever. Amen.

The words of this prayer are always said in silence, telling of the silence of our Lord when accused of every sin and crime in the houses of the high priest, of Pilate and of Herod ; telling, in typical meanings, of the mysteries of the Saviour's sufferings, and of the sacrifice of the cross hidden in the sacrifices of Abel, of Isaac, of Melchisedech, of the pascal lamb, of the red cow, of the scape goat, and of all these grand and mysterious ceremonies and sacrifices of the ancient temple and tabernacle, ordained by God to foretell

¹ Luke XXII., 40.

² John XXII.

and to prepare the world for the sacrifice of the Cross and of the Mass.

As at all the prayers, the celebrant's hands are extended like the sacred hands of the Crucified upon the cross; he joins them at the words, "Through Christ," etc., to give force to the words, "In the unity of the Holy Ghost," thus by the joined hands to teach the unity of one God in three Persons; he then drops them on the altar to show that he now comes down from heavenly thoughts and the holy communion of silence and secret by saying aloud at a Low, or singing at a High Mass :

THE PREFACE.

For ever and ever.

Amen.

The Lord be with you.

And with thy spirit.

Raise up your hearts.

We have them up to God.

Let us give thanks to the Lord our God.

It is worthy and just.

It is truly worthy and just, right, and unto salvation; to praise Thee at all times, but more gloriously on this day, when Christ our Pasch is immolated. For He is the true Lamb, who took away the sins of the world. Who dying destroyed our death, and rising renewed our life. And therefore, with the Angels and the Archangels, with the Thrones, and the Dominations, with all the army of the heavenly host, we sing a hymn of thy glory, without end, saying :

Holy, Holy, Holy is the Lord God of Sabaoth.

The heavens and earth are filled with thy glory.

Hosanna in the highest.

Blessed is he who cometh in the name of the Lord,

Hosanna in the highest.

There are eleven Prefaces said on the following feasts, and within the eight days following them: Christmas, Epiphany, during Lent, on the feasts of the Holy Cross, of the sacred Blood of our Lord, of his Passion, Easter, Ascension, Pentecost, Trinity, Feasts of the Virgin, of the Apostles, and one common to ordinary days of the year.

The Preface is said in a low tone at a Low, and sung at a High Mass; never by any one but the celebrant. It is the sublime Canticle of the Angels in heaven and of the men of earth, singing the praises of the Lord, and of the Lamb; telling us of the hymn heard by the loved Apostle in the

isle of Patmos ; “and they sung, as it were, a new canticle before the throne and no man could say the canticle but these for they are virgins.”¹ It is called the Preface because it is the introduction to the chief part of the Mass, the Canon. In the beginning, the celebrant and the choir, or server, reply to one another, like the people of God in the times of the Old Testament, when the Jews were keeping the feasts of the purifying of the Temple, when : “All the priests made prayer, while the sacrifice was consuming, Jonathan beginning and the rest answering.”² The celebrant says ; “Forever and ever,” that is, let all creatures praise the Trinity “forever and ever ;” “the Lord be with you,” that is, may the Holy Spirit be in your souls and minds to know and to love the Lord ; “Raise up your hearts,” that is, may our hearts be raised up from earthly to heavenly things ; “Let us give thanks to the Lord our God,” that is, foreseeing the great gift of the Son of God coming to be sacrificed for our salvation, and looking back on that sacrifice of Calvary let us give thanks to our Lord and Saviour God. And what is more worthy of thanks and of praises and of all that we can give, than that Lord coming to be immolated for us in the Mass. While reciting or singing the Preface, the celebrant holds his hands out, as at all the most solemn parts of the service. When saying the Holy, Holy, Holy, &c., he joins them and bows deeply down to adore the three times Holy God ; to join his humble voice to that of the numberless Hosts of heaven in the praises of the Eternal and Omnipotent God-Head. Thus the church, wishing to unite with the Angels, Archangels and the celestial spirits mentioned, cries out by her servant, the celebrant, in the words of the Seraphim seen by Israel’s greatest inspired prophet,³ and in the words of the captive children in the fiery furnace : “Holy, Holy, Holy is the Lord God of Sabaoth.” The three times “Holy” is the Hebrew way of saying the Most Holy, it comes then, from the Old Testament. The “Hosanna,” &c., was the cry of the multitudes, who went before and who followed our Lord, during his triumphal entry into Jerusalem, spreading their garments and branches of palm under his feet and crying, “Hosanna to the Son of

¹ Apoc. XIV., 34.

² II Mach. I., 23.

³ Isaias VI., 3.

David ; Blessed is He who cometh in the name of the Lord. Hosanna in the Highest." "Hosanna to the Son of David" signifies his human nature ; "Hosanna in the Highest" signifies his Divine nature, thus, as by inspiration, the multitude proclaimed him God and man.

The three times "Holy" tells us of the three most holy Persons of the Trinity, the "Lord God of Sabaoth" teaches us the unity of one nature in God ; thus the "Sanctus" of the Mass teaches us the two greatest mysteries of our holy religion, the two natures of Christ united in one Person, and the three Persons of the Trinity united in one God-Head. The "Holy" is the singular to teach that each one of the Persons is holy ; that their nature is single and but one holy God. Such is the sublime canticle of the celebrant, ascending up before the throne of God, revealed from heaven in the cry of the angelic spirits. "Holy, Holy, Holy is the Lord God Almighty, who was, and who is, and who is to come."¹

"Lord God of Sabaoth," that is, Lord God of hosts, of Angels and of men. "Hosanna," that is, I beseech thee save, or, I pray thee save the people. These are the meanings of the words in the original Hebrew.

That Preface said by the celebrant, recalls and brings to our minds the shout of the crowd of Jews, who, when they heard of the coming of our Lord into Jerusalem, took branches of palm and following him and surrounding him, and going before him, spread their palms and clothes under his feet, crying out "Hosanna to the Son of David ; blessed is he who cometh in the name of the Lord," O King of Israel. Branches of palm in the figurative ways of the Eastern nations signify peace and tell of victory, and thus having been instructed by the Saviour, and having heard of his death, they received him thus coming into the city to die, to conquer death upon the cross and overcome the devil, the father and the cause of death.

The word Hosanna, as these who understand the Hebrew say, in the words of S. Augustine,² means an exclamation rather than a thing, and by that they expressed their joy in following their Saviour to victory with the crowd of his fol-

¹ Apoc., IV., 5.

² S. Aug. Tract., 51 in Joan.

lowers. But how foolish it is to depend on the opinion of the crowd ! What an example of the changing opinions of men, the same crowd which cried so loudly on that day, "Hosanna to the Son of David" on Sunday, cried "crucify him, crucify him," on Friday. How foolish then is it to look to men for our reward, for the same tongues which praise us the beginning of the week may, without reason, condemn us before the end.

The celebrant, standing at the altar, with his face turned from the people and toward God, tells us by that way that he stands between God and man ; that he offers a sacrifice received by the Deity if there be no one but himself to see it ; that the assistance of the people is not necessary for the sacrifice ; that he stands there as the chosen of the Lord, raised up from among men to plead their cause before the throne of grace, and offer as a sacrifice to the Lord the "Lamb of God" upon the altar. Nothing in the rites and services of the Church so strongly tells us of the priest and of his position between God and man, as the celebrant at the time of the Preface, standing alone at the altar reciting at a low or singing at a high Mass that grand and magnificent piece, the Preface. No one can take part in it but himself ; it cannot be said or sung except by the celebrant. The silence of the Church is a preparation for the Canon when the celebrant leaves as it were the people and enters in silence into the most solemn and secret part of the sacrifice where alone he penetrates like the high priest of old behind the veil and communes with the Lord of Hosts, in the silence and secrets of the Canon, where alone and with God, and to the Lord he offers a Victim worthy of the Deity. For what can we offer as a sacrifice worthy of the Lord ? What creature can be found in all the universe, which reason tells us is great and precious enough to be offered before the sight of his divine majesty ? The sacrifices of the Old Law were figures of another which was to come, the "Lamb of God, Christ our Lord, who is God and man, the Second Person of the Trinity, the Son of God, and the only thing worthy of being offered to his Father. Thus in the Mass God is honored by the sacrifice of his Son, not in a bloody and

violent manner as on Calvary, but in a mystic and in a typical manner in the Mass.

Thus far the services of the Mass have been like a preparation for the solemn and awful mysteries of the Canon. But of the Canon, we will treat in the following chapter.

CHAPTER XI.

THE MASS EXPLAINED.

REASONS OF THE CEREMONIES OF THE CANON.

THE word Canon comes from the Greek and signifies a rule, for it is the rule by which this part of the Mass is always said. It must be said in a low tone, the lips moving like Anna praying in the tabernacle,¹ lest by being heard often it might be learned by bad men who would make a mockery of its holy words, as happened in ancient times.² It signifies the silence of heaven, for "there was silence in heaven, as it were for half an hour."³ The celebrant saying the canon was typified of old by the High Priest in silence entering the Holy of Holies, and the Mass itself by the sacrifices of the law of Moses; they all related to and prefigured the sacrifice of the cross, of which the Mass is the continuation, for it tells of the suffering, death, burial, and resurrection of our Lord.

We know not the author of the canon. Some say that Pope Galasius⁴ arranged it as it now stands; others, Musæus;⁵ some again say it was Voconius;⁶ but the Council of Trent settled the matter by saying: "The Catholic Church, that the sacrifice might be worthily and reverently offered and received, instituted the canon in past ages. . . . It is made up of the words of the Lord, the traditions of the Apostles, and the pious institutions of the Popes."⁷ We find, by deep research, that it goes back till it is lost in the ages near to the Apostles, when they hid the holy books of the sacrifice, lest they might be profaned by the pagans in the times of the Roman emperors. No tongue can tell or words proclaim the depth of the meaning of those holy words, of that unchanging prayer

¹ I. Kings i. 1. ² O'Brien, History of the Mass, p. 298. ³ Apoc. viii. 1. ⁴ Durand, Rationale Divin. L. IV. c. xxxv. 12. ⁵ Benedict XIV., De S. Sacrif. Mis. c. xii. 2. ⁶ Idem. ⁷ Concil. Trident. ses. xxii. c. 4, De Sacrif. Mis.

used in the celebration of the holy mysteries. We will try and give a few ideas, reader, on these beautiful prayers, knowing that no man can do them justice. They must be seen in the original Latin to see their beauties; but we will try to give a faithful translation.

FIRST PART.

Thee, therefore, most merciful Father, we humbly pray and beseech, through Christ our Lord, thy Son, that thou wouldst receive and bless these ✠ gifts, these ✠ offerings, these ✠ holy sacrifices unspotted, that we offer thee, chiefly for thy Catholic Church; that thou wouldst deign to pacify, guard, unite, and rule her throughout the world: one with thy servant our Pope N., and our Bishop N., and all true believers and worshippers of the Catholic faith.

The canon begins with the letter T, and by the finger of God¹ that most holy prayer commences with that letter like a cross—in Hebrew, Thau; like the sign of salvation that each one should carry on his forehead, by command of God to the inspired prophet of old: “Go through the midst of the city, through the midst of Jerusalem, and mark Thau upon the foreheads of the men that sigh and moan for all the abominations that are committed in the midst thereof”²—that is, the sign of the cross that appeared to Constantine;³ the sign that the Angel will place upon the foreheads of those who will be saved on the last day.⁴

The canon begins with: “Thee, therefore, most merciful Father”—following our Lord, who while on earth ceased not to pray to his Father,⁵ “Most merciful Father;” that is, most kind, most benign, for all these are contained in the Latin word used. Speaking thus, the celebrant, at the word “bless,” kisses the altar—that is, Christ represented by the altar. During all this time the celebrant is bowed down like Christ in the garden, about to enter his passion;⁶ bowed down like Peter looking into the sepulchre of the risen God.⁷ Thus the celebrant, approaching the great mystery of the altar, bows down with humility.

Thus the celebrant, beginning the canon, is like Christ beginning his passion. And he began by being three times delivered: first, he was delivered up by his Father in heaven—

¹ Innocent III. ² Ezech. ix. 4. ³ Darras, Hist. of the Church. ⁴ Apoc. ix. 4. ⁵ Math. xxvi. 39. ⁶ Idem. ⁷ John xx. 5.

“He that spared not even his own Son, but delivered him up for us all;”¹ secondly, he was delivered up to the Jews by Judas, who “from thenceforth sought opportunity to betray him;”² thirdly, he was delivered up by the Jews to Pilate—“Thine own nation and thy chief priests have delivered thee up to me.”³ First, he was delivered up through love for us—“who hath loved me, and hath delivered himself up for me;”⁴ secondly, he was delivered up through avarice—“they appointed him thirty pieces of silver;”⁵ thirdly, he was delivered up through envy—“for he knew that through envy they had delivered him.”⁶ His Father therefore gave him as a gift, Judas as an offering, the Jews as a most pure sacrifice. And to recall these three things happening in the passion of our Lord, the priest makes these three crosses over the bread and wine, saying, “These gifts ✠ these ✠ offerings, these holy ✠ sacrifices unspotted,” as though he were to say, we offer thee, most benign Father, these gifts, this oblation, this holy sacrifice in remembrance of that delivering up of Jesus thy Son by thee his Father as a gift, by Judas as an offering, by the Jews as an immaculate sacrifice. These offerings, prefigured by the sacrifices of Abel in a lamb,⁷ of Melchisedech in bread and wine,⁸ and of Abraham in his son,⁹ are continued in a mystic manner in the Mass—“That we offer thee.” As Moses prayed for the Israelites¹⁰, that the Lord would not destroy them; as Aaron prayed for the people of God, that their sins might not stand against them; as Christ prayed for his disciples¹¹, that they might be one as he and his Father are one,¹² and as now, sitting at the right hand of his Father, he always intercedes for us,¹³ thus the celebrant, taking upon himself the person of that Christ foreshadowed by these great men of old, prays for the whole Church¹⁴ that God “may pacify, guard, unite, and rule that holy Church throughout the whole world, one with our head” the Pope, and our Bishop—giving their names; for “prayers and supplications are to be offered up for all in high stations.”¹⁵ The celebrant says “we pray,” for the people pray with him to God—that is, to the whole Trinity; we pray in the unity of faith, in the communion of saints on

¹ Rom. viii. 32. ² Math. xxvi. 16. ³ John xviii. 35. ⁴ Gal. ii. 20. ⁵ Math. xxvi. 15. ⁶ Math. xxvii. 18. ⁷ O'Brien, Hist. of the Mass, p. 301. ⁸ Gen. iv. 4. ⁹ Gen. xiv. 18. ¹⁰ Gen. xxii. ¹¹ Exod. xxxii. ¹² John xvii. ¹³ John. xvii. 21. ¹⁴ Rom. viii. 24. ¹⁵ Benedict XIV., L. II. c. xiii. 8. ¹⁶ I. Tim. ii. 1.

earth with the saints of heaven, for corporal, spiritual, and eternal gifts, for all things necessary for our salvation.

SECOND PART.

Remember, O Lord, thy servants and handmaids, N. and N., and all present, whose faith and devotion are known to thee, for whom we offer thee this sacrifice of praise, for themselves and all these, for their hope of salvation and their safety, and render their vows to thee, the living, true, and eternal God.

Here at the letter N the remembrance of the living is made—the names of those for whom the Mass is said, if they be living: for, like the good thief hanging on the cross, who while living asked his Lord to “remember him when he came into his paradise;” like Jesus dying on the cross, who during the sacrifice of himself prayed for the whole world,—thus the celebrant remembers the living, those present, their friends and relatives, whose faith and devotion are known.¹ If the celebrant be a bishop or a priest having the care of souls given him, according to the canons of the Church he is obliged to say Mass for those under his care. If he have not the care of souls, he can say it for whom he wishes, or for the one who gives him the stipend. Here we pray for corporal, spiritual, and eternal gifts; and these are hidden in the words of the prayer: corporal by the words “their safety;” spiritual by the words “for the redemption of their souls;” eternal by the words “for their hope of salvation.” For our Lord Jesus tells us to pray for corporal by “give us this day our daily bread;” for spiritual by “thy will be done on earth, as it is in heaven;” for eternal by “thy kingdom come.”² Thus we offer this most holy sacrifice for temporal things to aid us in this life, for spiritual things to help us to gain heaven, for eternal things to be our reward in our home beyond the skies. The word “vows” here signifies only remotely vows in an improper sense, but rather pious desires, aspirations, and prayers which the faithful render to God.³

THIRD PART.

Communicating and venerating the memory, in the first place of the ever glorious Virgin Mary, Mother of God our Lord Jesus Christ, as also of thy blessed Apostles and Martyrs Peter and Paul, Andrew,

¹ Benedict XIV., *Cum Semper*. ² Durand, *Rationale Div. L. IV. c. xxxvii. &*
³ O'Brien, *Hist. of the Mass*, p. 207

James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints, by whose merits and prayers grant that we may be aided in everything and fortified by their help. Through the same Christ our Lord. Amen.

In the words of S. Syricius, "Communicating and venerating the memory"—that is, partaking in the sufferings, afflictions, and trials of these saints, that we may rejoice with them in heaven; venerating the memory of these great saints mentioned, in the first place of the ever glorious Virgin Mary, Mother of our Lord Jesus Christ, whose glories as Mother of God are proclaimed by the most ancient works of the ages near to the times of the Apostles. In the Liturgy of S. James she is called "the most holy, immaculate, exceedingly glorious, blessed Lady, Mother of God;" in that of S. Basil the Great, "the all-holy, immaculate, supereminently blessed, glorious Lady, Mother of God;" in that of the Coptics, "above all, the most holy, the most glorious, immaculate, blessed Lady of ours;" among the Nestorians, "The prayers of the Virgin Mother of Jesus our Saviour be to thee at all times a wall of defence by day and by night!" and in another place, "Rejoice and exult, O thou who art full of grace, holy and chaste Virgin Mary, Mother of Christ!" Such are some of the titles of that wonderful woman taken from the Liturgies and the Mass-books of those who separated from the mother of all churches, the Catholic Church.¹

We invoke the name of Mary, of her who brought into the world him who is now offered on our altar as a sacrifice; we invoke the name of the twelve Apostles who saw him, and because they were witnesses of the sacrifice of Calvary, of which this is a continuation and a lasting memorial till the end of time; we invoke the names of the twelve first martyrs who followed him and gave their blood like him, the first great martyr of Calvary's cross; we invoke these like Moses calling on the Lord to "remember Abraham, Isaac and Jacob, thy servants;" like Azarias in the fiery furnace crying to the Lord, "Take not away thy mercy from us for the sake of Abraham, thy beloved, and Isaac, thy servant, and Israel, thy holy one." Thus the celebrant prays

¹ O'Brien, *Hist. of the Mass*, p. 311. ² Exod. xxxii. 13. ³ Dan. iii. 35.

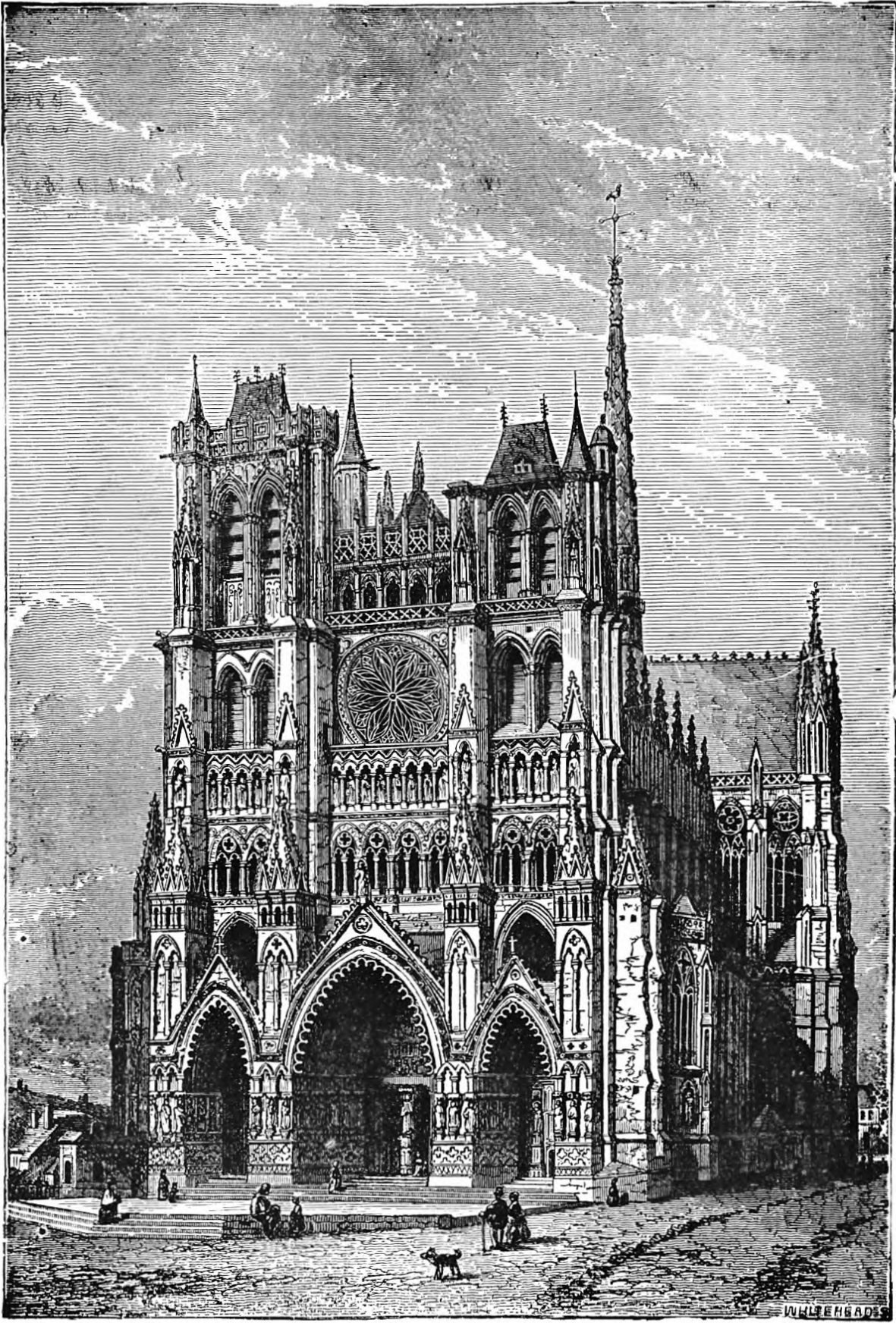
to the Lord invoking those dearest to the heart of Jesus, that by their prayers and merits we may be aided in everything and fortified by their help, through Christ our Lord. Thus as in the old law the names of the twelve tribes of Israel were engraved on onyx stones,¹ and on the rational were twelve stones, and on each stone the name of each of the twelve fathers of Israel,² thus what happened in the old in figures takes place in reality in the new, we have the names of the twelve Apostles and the names of the twelve first martyrs in the Canon of the Mass. And as the Mass is a memorial and a mystic representation of the death of the first and greatest martyr of the Christian religion, Christ, and the spilling of his blood, thus we mention the early martyrs who spilled their blood like him, his Mother also, for her great title of Mother of God, and Queen of Heaven.

FOURTH PART.

Therefore we beseech thee, O Lord, that pleased thou wilt receive this offering of our services, and of all thy family; wilt thou direct our days in peace, and rescue us from eternal damnation, also command that we may be numbered in the flock of thy elect. Through Christ our Lord. Amen.

While reading this prayer the celebrant keeps his hands held over the bread and wine to be consecrated into the Body and Blood of the divine Victim, like the priests of the old law who, before sacrificing their victims, held their hands over them.³ In order to warn the people of the approach of the consecration the server rings a little bell at the moment the celebrant holds his hands over the bread and wine.⁴ In this prayer four things are asked: that God would receive this offering, that our days may be directed in peace, that we may be delivered from eternal damnation, and that we may be numbered in the flock of the elect of the Lord.⁵ The offering here mentioned does not signify the offering of the bread and wine made at the offertory, just after the Creed, but the offering of the sacrifice of the Body and Blood, that the celebrant has in his mind after the consecration of the Elements.⁶ We ask to be numbered in the flock of the elect, following the advice of the Apostle, that "you may make sure

¹ Exod. xxviii. 10. ² Exod. xxviii. 21. ³ Levit. i.; Levit. iv.; Exod. xxix. 10. ⁴ Pouget, *Inst. Cath.* t. ii. p. 858. ⁵ Benedict XIV., *De Sacrif. Miss.* c. xiv. 1. ⁶ *Suar* *reg.* III. P. 4. 4. 2 L. xxxiii. A. 4 *Desp.* 82, sec. 2.



your calling and election.”¹ The celebrant keeps his hands extended to the end, when closing them in front of him he continues the

FIFTH PART.

Which oblation, we beseech thee, O Lord, that thou wouldst vouchsafe in all respects to bless, ✠ approve, ✠ ratify, ✠ make rational and acceptable, that it may become the ✠ Body and ✠ Blood of our Lord Jesus Christ.

To tell of the price at which our divine Victim was sold, the celebrant makes three crosses over the bread and wine, for thirty would be too many, and ten multiplied by three make thirty;² then to remember both the buying and the selling the celebrant makes two crosses, one over the bread and the other over the wine, saying “that it may become the Body and the Blood of our Lord Jesus Christ.” That selling of our Lord was, the celebrant appears to say, accursed, forbidden, invalid, wicked, and detestable, but thou, Lord, deign to bless, approve, ratify, make reasonable and acceptable the holy Victim we are about to sacrifice. For Judas “loved cursing and it shall come unto him,”³ “he would not have blessing and it shall be far from him,”⁴ but thou, Lord, holy Father, deign to bless this oblation, which we will immolate to thee. Judas’ posterity is cut off, “in one generation may his name be blotted out,”⁵ but thou, O Lord, approve this sacrifice, by which we may be numbered with the elect; Judas “hanged himself with a halter,”⁶ and “his bishopric let another take,”⁷ but thou, O Lord, ratify this offering of thy holy Son, the price of our redemption. Judas is damned; “may he go out condemned and may his prayer be turned to sin,”⁸ but thou, O Lord, make this mystic death reasonable, and acceptable in thy sight, that it may become the Body and Blood of our Lord Jesus Christ. Such are some of the reasons of these beautiful words explained by the great writers.

Again the three crosses are made over the offering, because at the Last Supper Jesus did three things with regard to the bread: he received it, he blessed it, he gave it; and the two crosses, one over the bread, the other over the wine, reminds us of his words giving the bread: “Take ye and eat,

¹ II. Peter 1. 10. ² Durand, Ration. Divin. L. IV. c. xl. 3. ³ Psalm cviii. 13
⁴ Ibidem. ⁵ Psalm cviii. 13. ⁶ Math. xxvii. 5. ⁷ Psalm cviii. 8. ⁸ Psalm cviii. 7.

This is my Body;”¹ and his words giving the wine: “Drink, This is my Blood.” Again these crosses are to recall the three kinds of persons to whom Judas sold his Master, the scribes, Pharisees and priests, saying, “Bless, approve, and ratify.” And to recall the buyer and the seller a cross is made over the bread and another over the wine.

“Blessed,” that is, a holy victim, free from every stain of sin, either original or actual, mortal or venial; “approved,” that is, figured in the victims of the Old Testament, in the paschal lamb, in² Isaac on the mountain,³ in the lambs of the flocks of Abel,⁴ for Christ is “the Lamb as it were slain,” from the beginning of the world;⁵ “ratified,” that is, not a sacrifice to pass away like these of the Old Testament, which ceased when the New began, but a sacrifice of bread and wine “according to the order of Melchisedech.”⁶ “Reasonable,” that is, not a sacrifice of beasts and victims without reason, as in the old law, but of a reasonable Being, the body and Blood, soul and Divinity of Jesus Christ, a sacrifice that will cleanse our conscience from dead works.⁷ “Acceptable,” that is, not like the sacrifice of the temple, for “sacrifice and oblation thou didst not desire,”⁸ nor wouldst thou receive calves or goats from the flocks of Israel,⁹ but God always receives the sacrifice of the Body and Blood of his Son, for can it be anything but acceptable in his sight?

Again these five crosses, three over the whole offering and one over the bread, the other over the wine, according to some writers, signify the sufferings of our Lord in his five senses during his passion: in seeing, when the Jews veiled his eyes; in hearing, when they mocked him; in tasting, when they gave him vinegar and gall; in smelling, when they brought him to Calvary, a place offensive from the bodies of victims crucified by the Romans, whence Calvary in Hebrew signifies a place of skulls;¹⁰ in his sense of touch, when they nailed his hands and feet to the cross.¹¹ Taking up the bread the celebrant continues the

SIXTH PART.

Who, the day before he suffered took bread into his holy and venerable hands, and with eyes uplifted to thee, O God, his father, giving

¹ Math. xxvi. 26. ² Exod. xii. ³ Gen. xxii. ⁴ Gen. iv. ⁵ Apoc. v. 6. ⁶ Psalm cix. 4. ⁷ Hebrews ix. 14. ⁸ Psalm xxxix. 7. ⁹ Psalm xlix. 9. ¹⁰ History of the Mass, O'Brien, p. 323. ¹¹ Benedict XIV., Ench. de sacrif. Miss. 71.

thanks to thee, he ✠ blessed, broke and gave to his disciples, saying, "Take and eat ye all of this, FOR THIS IS MY BODY."¹

At blessed he makes a cross over the bread.

Then taking the chalice the celebrant continues the

SEVENTH PART.

In like manner, after he had supped, taking this goodly chalice into his holy and venerable hands, also giving thanks to thee, he ✠ blessed and gave to his disciples saying: Take and drink ye all of this:

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.²

At the moment the words "This is my Body" are pronounced the consecration takes place. During the time the celebrant is saying them he leans his arms on the altar to steady himself, and bowing down pronounces them in a low tone. Immediately he rises, still holding the consecrated Host in his hands, he makes a genuflection with one knee down to the floor to adore Christ present. He then raises the Host above his head for the adoration of the people following it with his eyes, then laying it on the altar he adores our Lord again with another genuflection.

Taking the cover, called the Pall, from the chalice, he takes the latter into his hands at the word of the prayer "takes," he makes the sign of the cross over the chalice at the word "blessed," then taking the chalice he pronounces the words of consecration over the wine. At the end of the words of consecration, he places the chalice on the altar and makes a genuflection himself, as an act of adoration, he raises it up for the worship of the people, then placing it again on the altar and covering it with the pall he genuflects again. At the raising of the Host and Chalice and at the four genuflections of the celebrant, the bell is rung to call the people from distractions, and to tell them of the time of the adoration of our Lord present in the consecrated Elements. At the raising of the Host and Chalice the server lifts up the celebrant's chasuble, a custom that comes down from the most ancient times, when the chasuble was not open up the sides as now, but covered the celebrant entirely like a sack with a hole for the head, and the server was obliged to raise

¹ Math. xxvi. 26; Mark xiv. 22; Luke xxii. 19. ² Math. xxvi. 28; Mark xiv. 24; Luke xxii. 20.

up the sides of the garment, so that the celebrant could get his hands out and take the Host.

The words of the consecration of the wine are: "This is the Chalice of my Blood." Then follows "of the New and Eternal Testament." The New Testament that was to begin on the morrow when he was to be crucified, for then the New Testament began and the Old Testament ceased. The Old Testament was to be for a time the New forever; the Old was dedicated at its beginning by the blood of victims sacrificed by Moses, the New by the blood of Jesus sacrificed on the cross. For that reason the words "the new and eternal Testament" are used, for this sacrifice, not like that of the Old is to cease, but to continue to the end of time. The Old Testament was begun with the blood of victims of goats and of calves, sprinkled by Moses on the book and upon the people, saying: "This is the blood of the covenant which the Lord hath made with you concerning all these words." And to this the celebrant alludes in the words of the consecration of the wine into the Blood. The words "the mystery of faith" means that we see him at present only by faith, and that those who have not faith cannot see him present in the Sacrament.

Christ suffered Friday, the fifteenth of the first month according to the manner of counting among the Jews. And the night before his death, being the fourteenth moon of the first month, he celebrated the Pasch by eating the paschal lamb, the type of him the Lamb of God whose Body we eat and whose Blood we drink. As the Lord said to Moses: "On the tenth day of this month, let every man take a lamb by their families and houses and you shall keep it till the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take the blood thereof, and put it on both of the side posts and on the upper door posts of the houses. . . . And they shall eat the flesh thereof that night roasted at the fire, and unleavened bread." Such was the figure of the Eucharist in the law of Moses. And our Lord sent two of his disciples to prepare the place where he might eat the Pasch with his Apostles,³ that after fulfilling the law of Moses by eating

¹ Exod. xxiv. 8.

² Exod. xii. 3, 6, 7, 8.

³ Luke xxii. 8.

the paschal lamb he might institute the eating of himself, represented by the paschal lamb among the Jews, for he is the true lamb of God, represented by that of old. The word Pasch is from the Hebrew, signifying the passing of the Lord.¹ Eucharist is good grace,² or thanks be to God. Viaticum, the Lord is with us on the way. Such are some of its names.

This Body and Blood of Christ was prefigured of old by the sacrifice of the bread and wine of Melchisedech,³ by the bread of the first fruits in the tabernacle,⁴ by the loaves of proposition,⁵ its change from bread into Flesh and from wine into Blood by the changing of water into wine at the marriage feast,⁶ and the multiplication of the loaves and fishes among the mountains of Israel.⁷

Again it was typified by the tree of life,⁸ by the sacrifice of Abraham,⁹ by the sacrifice of expiation among the Jews,¹⁰ and the sprinkling of the blood of the Testament.¹¹ The strength given by it was prefigured by the bread eaten by Elias, bread shown him by Angels, "and he arose and eat, and drank, and walked in the strength of that food forty days and forty nights unto the mount of God, Horeb;"¹² foretold again by the vessel of flour that diminished not, but fed the widow,¹³ but especially by the bread with which twice the Lord fed the people in the desert. Of this food Wisdom speaks where he says: "Thou didst feed thy people with the food of Angels and gavest them bread from heaven having all that is delicious and sweetness of every taste."¹⁴ Let the reader remember what has been said with regard to the Real Presence and relating to the Redemption.

Before consecration the celebrant, taking the Host, and after having blessed it, at the words "with eyes uplifted" he raises his eyes up to heaven, imitating Christ, who when he prayed lifted up his eyes, telling that everything we have comes from God, who is the principle and source of all things. The words of consecration come from the Gospels, except these parts: "With eyes uplifted to heaven to thee, O God, his Father Almighty, giving thanks to thee he broke and gave," "Eternal Testament," and "the mystery of faith." These are

¹ Durand, L. VI. c. lxxxvi. 4. ² Schouppé, Theo. Dogmat. VII. p. 203. ³ Gen. xiv. 18. ⁴ Levit. xxiii. 17. ⁵ Levit. xiv. ⁶ John ii. ⁷ John vi.; Mark vi. viii. ⁸ Gen. ii. 17. ⁹ Gen. xxii. ¹⁰ Levit. xvi. ¹¹ Exod. xxiv. 8. ¹² III. Kings xix. 8. ¹³ IV. Kings iv. ¹⁴ Psalm lxxvii. 24, 25.

not given by any of the Evangelists, but we are certain they were used by our Lord, for all that he did are not given in the Gospels, and the form of consecration was never changed since the time of the first Mass,¹ for the Apostles received this form of consecration from our Lord. "Giving thanks," for that is the Eucharist, a Greek word signifying thanks. He "blessed," that is, with heavenly power, by which the bread and wine are changed into his Body and Blood. At that word a cross is made over the chalice to signify that this is the continuation in a mystic manner of the sacrifice of Christ on the cross. As Christ took the bread and wine into his most holy and venerable hands, the celebrant, following his example, takes them in his hands, and at the moment of the words "This is my Body," the whole substance of the bread is changed into the whole substance of the Body of Christ; at the words "This is the chalice of my Blood," the whole substance of the wine is changed into the whole substance of the Blood of Christ, the appearances or species of the bread and wine remaining whole and entire as they were before the consecration.²

The celebrant does not say "this is the Body of Christ," or "this is his Blood," but "this is my body," "this is the chalice of my blood," for the great Consecrator and the supreme Priest is Christ himself, and the celebrant is not a priest separate from the great High Priest Christ, but acts and works by the power given him by our Lord, God co-operating through him. They are then the words of Christ, and how powerful are the words of the Son of God. "By the word of the Lord the heavens were established, and all the power of them by the spirit of his mouth."³ "For he spoke and they were made, he commanded and they were created."⁴ By his word a woman was changed into a pillar of salt, a rod into a serpent, fountains of water into blood, and water into wine. And if the words of Elias could bring down fire from heaven cannot the words of Christ bring down his Body and Blood? Is it not much less to change one substance into another than to create from nothing? Is it not more wonderful for God to become man while remaining God than to change bread and wine into his Body and Blood? Does not that change take place every

¹ Extra. De Celebrat. Missæ cum Marthæ. ² Council of Trent, Sess. XIII. Can. 4
³ Psalm xxxii. 6. ⁴ Ibidem 9.

day with the food and nourishment we take? Such then are the rites and ceremonies, grand and venerable, by which we come to the moment when Christ is present and sacrificed on our altars.

After the consecration the celebrant rises from making the genuflection, and extending his hands continues the

EIGHTH PART.

Wherefore, O Lord, we, thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son, our Lord, his resurrection from the grave and glorious ascension into heaven, we offer unto thy most excellent Majesty, of thy gifts and donations, a pure ✠ Host, a holy ✠ Host, an immaculate ✠ Host, the holy ✠ Bread of everlasting life, and the ✠ Chalice of eternal salvation.

After making the sign of the cross five times at the crosses given above, the celebrant extends his hands and continues:

Upon which vouchsafe to look down with a favorable and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which high priest Melchisedech offered thee, a holy sacrifice, an immaculate Host.

After the consecration, having placed the Chalice on the altar and covered it with the pall, if a Low, or the deacon if a High Mass, the celebrant holds his hands outstretched, with his index fingers and thumbs joined together, because they touched the Body of our Lord and out of reverence they must touch nothing else till the communion. They are joined to prevent any dust falling on the place which held the Host; they are joined to signify how our hearts should be joined to him who is on our altar so as never to be separated from it. Thus standing, with hands outstretched, the celebrant continues the Canon.

In this part of the Mass three things are recalled to our minds: his blessed passion, which excites our charity, his resurrection, which establishes our faith, his ascension, which rejoices our hope. For what excites our charity like that death ordained by his Father: "who spared not even his own Son, but delivered him up for us all?"¹ What strengthens our faith like the resurrection of our Lord from the dead,² and that we too will rise: "as in Adam all die, so also in

¹ Rom. viii. 32. ² Bourdaloue Ser. Pour le Demanch des Paque.

Christ all shall be made alive?"¹ What increases our hope more than the ascension of him who "ascending on high he led captivity captive, he gave gifts to men,"² and where he is there also his minister shall be.³ "Whence and we thy servants," that is thy priests who minister at thy altar, in thy name, and "thy holy people," that is, remember, O Lord, that thy Son suffered not only for thy priests and thy clergy, but also for thy people, whom thou hast regenerated by thy holy sacraments.

The church by this holy sacrifice, and by these rites and ceremonies, remembers and commemorates the passion of our Lord, and as the chief suffering of that holy Victim was in the five wounds of his hands and feet and side, thus the priest makes five crosses, saying, "A pure ✙ Host, a holy ✙ Host, an immaculate ✙ Host, the holy ✙ Bread of life eternal, and the ✙ Chalice of perpetual salvation." The three first crosses are made over both Host and Chalice together, for now the Body and Blood are united in Christ, who can die no more; the two last crosses are made over the Host and Chalice separately, because the Host and Chalice are mentioned separately, signifying the separation of his Body and Blood at his death on Calvary.

Again the five crosses have other meanings. The first at "a pure Host" tells that there lies the pure Victim once nailed to the cross; the second at "holy Host" that there lies the holy Victim once offered on the cross; the third at "immaculate Host," there lies the Victim without blemish, once immolated on the cross; the fourth at "holy" Bread, that is, he is the holy bread of life who said, "I am the bread of life,"⁴ who descended from heaven and died on the cross to give you life; and the fifth at "Chalice of salvation" signifies that the Chalice holds the same Blood that was shed for our salvation on the cross.⁵

The crosses then all relate to Calvary and remind us of the great mystery of the cross, of which the Mass is a lasting remembrance.⁶ As it is not possible to do all at once the celebrant spreads out these ceremonies and words, while at the same time he has before his eyes the moment of the sacrifice, and all relate to that moment when again, in a mystic man-

¹ I. Cor. xv. 22. ² Ephes. iv. 8. ³ John xii. 26. ⁴ John vi. 48. ⁵ Le Brun *Explic. des Priens et des Cerem. de la Messe*, T. ii. p. 282. ⁶ O'Brien, *Hist. of the Mass*, p. 339.

ner, Christ is sacrificed to his Father. "We offer to thy glorious Majesty," that is, to the Father on his eternal throne we offer Christ our Victim, so glorious and transcendent in beauty and splendor. "From thy gifts," that is, of the bread and wine, the fruits of the earth changed into the Body and Blood of Jesus, the fruit of the womb. Of these we offer "a pure Host, a holy Host, an immaculate Host," that is, free from every sin, original, venial or mortal, for "who will convince him of sin?"¹

It is called a "pure Host, a holy Host, an immaculate Host," for Christ was born without sin; it is called the "Bread of life eternal," for by eating that Bread we are strengthened and nourished in this world till we gain everlasting life; it is called the Chalice of salvation, because it contains the Blood of Christ shed for our salvation. "From thy gifts and from thy donations." Gifts are things given us relating to eternal happiness, donations are things relating to temporal happiness; for God is the Author of our everlasting as well as of our temporal happiness, and this sacrifice is offered in adoration of him and to testify that all things come from him.

As he prayed before, that by the power of God the bread and wine might be changed into the Body and Blood of our Lord, he now prays that while he is offering it to God the Father, he might "deign to look down with a favorable and kind countenance, and accept this." Not that God has a countenance, or that he changes, but as in the times of the giving of the Law of Moses God was said to be angry, and to change his countenance toward his people, thus, after our way of speaking, we pray to him that he might deign to look down with a pleasing face; as the psalmist says, may he cause the "light of his countenance to shine upon us, and may he have mercy on us,"² and receive this "as thou deigned to receive" the gifts of thy just servant Abel,³ and the sacrifice of our patriarch Abraham,⁴ and the bread and wine offered by thy high priest Melchisedech;⁵ that as he received of old these sacrifices which were only figures of which the Mass is the reality, that he may receive this "holy sacrifice, this immaculate Host." Among all the figures of the old law these three more clearly and forcibly recall the mystery of the Mass. For

¹ John viii. 46. ² Ps. lxxvi. 2. ³ Gen. iv. 4. ⁴ Gen. xxii. 13. ⁵ Gen. xiv. 16.

Abel, the just man, put to death by his brother,¹ tells of Jesus put to death by his brethren; that Abel who offered to God the firstlings of his flock² figures Jesus "first-born amongst many brethren;"³ Abraham leading up his son upon the mount to sacrifice him at command of God, typifies God the Eternal Father delivering up his only begotten Son to be sacrificed on Calvary; Isaac carrying the wood for the sacrifice on his back up the mountain, a type of our Lord carrying the wood of the cross on his back up the mount of Calvary; Melchisedech, priest of the most High without father, mother, or race, without beginning or end of days,⁴ a striking figure of our Lord, of whom the prophet cries out, "Who shall declare his generation?" Thus Melchisedech, King of Salem, foretold of that future greater priest and king, Jesus Christ, the "priest forever according to the order of Melchisedech" and "King of kings," who in the Mass is daily offered "a holy sacrifice, an immaculate Host." In Hebrew, Abel signifies passing away,⁵ for as by inspiration his parents called him thus, for he was to offer the first of these sacrifices of the old law, which were to pass away and give place to the sacrifices of the new law lasting forever; Melchisedech signifies the just king,⁶ for he was a figure of the juster "King of kings," our Lord; Abram, that is, the father of height, was changed to Abraham, the father of a multitude, because he was not only the father of the Israelites, those who worshipped the true God, but of a multitude of nations,⁷ that is, of all those who received the true faith of Christ. Melchisedech is said to have had neither father, nor mother, nor posterity, that is, these are not mentioned in the Holy Scriptures, so that he may more truly figure our Lord and Saviour. The words of the prayer "a holy sacrifice, an immaculate Host," added by Pope Leo I., relate not to the sacrifices of the old law mentioned above but to the sacrifice of the Mass prefigured by the sacrifices of these holy men.

NINTH PART.

We humbly beseech thee, O Almighty God, that thou wouldst command these gifts to be carried by the hands of thy holy Angel to thy altar on high before the sight of thy divine majesty, that all of us who, by the partaking of this altar, shall receive the most holy \times Body and

¹ Gen. iv. 8. ² Gen. iv. 4. ³ Rom. viii. 29. ⁴ Heb. vii. 3. ⁵ Smith's An. Concord. of the Bible. ⁶ Smith's An. Concord. of the Bible. ⁷ S. Chryst

✠ Blood of thy Son, may be enriched by every heavenly blessing and grace. Through the same Christ our Lord. Amen.

At the moment of beginning this prayer, the celebrant joins his hands before his breast and laying the points of his fingers on the altar bows down profoundly. At the words "the partaking of this altar," he kisses the altar, near the Host. Then joining his hands at the word "Body," he makes the sign of the cross over the Host, at "Blood" over the Chalice, and while saying "enriched with every heavenly blessing and grace," he makes the sign of the cross on himself, and joins his hands again at "through Christ our Lord. Amen."

Let us understand a little the meaning of this prayer. Man alone can scarcely penetrate its depths.¹ "A hymn being said they went out unto mount Olivet into a country place, which is called Gethsemane and taking with him Peter and the two sons of Zebedee, he began to be sorrowful and to be sad. And going a little farther he fell upon his face praying. Again the second time he went and prayed, and leaving them the third time he prayed, saying the self-same words. . . . Then he came to his disciples and said rise, let us go, behold he is at hand who will betray me. And as he spoke behold Judas, one of the twelve, came and forthwith coming to Jesus he said, Hail, Rabbi, and he kissed him."²

To recall the prostration of our Lord in the garden, the priest bows down; to tell of the hands of our Lord spread out on the ground, the celebrant spreads his hands on the altar; to bring into our minds the three times our Lord prostrated himself, the celebrant makes three crosses, one over the Host, the other over the Chalice and the third over himself. He places his hands on the altar as though he would embrace it, telling of the embrace of Judas, who betrayed the Saviour; the celebrant kisses the altar for the altar signifies Christ, and the kiss recalls the betraying of our Lord with a kiss.

"Command these gifts to be carried by the hands of thy holy Angel to thy holy altar on high, before the sight of thy divine Majesty." Who shall penetrate the depths of these words? "Who among the people doubts, that at that moment of sacrifice heaven is opened at the voice of the priest,

¹ Innocent III., *Myster Missæ*, cvi. ² Math. xxvi.; Mark xiv.; Luke xxii.; John xxviii.

and at that mystery of Jesus Christ choirs of Angels are present, heaven is joined to earth, and the visible and invisible worlds are united.”¹ “At one and the same moment the heavenly nature by the ministry of Angels is rapt into heaven, united to the mystic body of Christ, and on the altar is seen by the eyes of the priest”² hidden under the species.

This prayer is explained in different ways. Some say the Angel here mentioned is the Angel appointed by God to watch over the Mass, as blessed spirits were ordered by God to watch over the sacrifices of the old law,³ as a writer in our day remarks.⁴ Some say the gifts are the vows of the faithful, that is, their prayers, supplications, desires and pious works carried by the hands of the holy Angel, that is, by the ministry of the holy Angels, for they are “ministering spirits,”⁵ that they may offer these in the sight of God like the Angel Raphael offering the good works of Tobias: “when thou didst pray with tears I offered thy prayer to the Lord.”⁶ Such are some of the reasons given by one of the Popes.⁷

The Church, then has two altars, one here visible here in our church, the other invisible in heaven before God’s throne. From our visible altar on earth, we take the Body and Blood of our Lord; from our invisible altar in heaven, we take the benediction and grace of God.⁸

The Angels then assist at the sacrifice, not to consecrate like the celebrant, but to carry our prayers before the throne of God,⁹ like Raphael carrying those of Tobias, or like the Angel seen by St. John: “And another Angel came and stood before the altar, having a golden censer, and there was given him much incense that he should offer the prayers of all the saints upon the golden altar, which is before the throne of God.”¹⁰

These are the mystic explanations given by the great writers of past ages. The Angel here means our Lord Jesus Christ, who is the “Angel of the Great Counsel,” the “high priest forever,” who offers himself as a sacrifice by the ministry of his priest on our altar, on earth, and the celebrant prays that the Lord may command that Angel, that is, that the Father

¹ Greg. De Consec. Dis. 11, *Quod sit Sanguis*. ² Greg. Dialog. in fine. ³ Gen. xxii.; II. Judg. vi. and xiii.; Luke i. ⁴ Hist. of the Mass, O’Brien, p. 341. ⁵ Hebrews i. 14. ⁶ Tobias xii. 12. ⁷ Innocent III. ⁸ Ordo Can. in Exposit. S. Can. Dest. IV. ⁹ Durand, Rationale, Div. L. iv. c. 44, n. 8. ¹⁰ Apoc. viii. 3.

may order his Son our Lord to take that sacrifice from our altar on earth and offer it on that altar seen by St. John before the throne of Almighty God in heaven.¹

TENTH PART.

Remember also, O Lord, thy servants and handmaids N. and N. who have gone before us with the sign of faith, and sleep in the sleep of peace (he joins his hands and prays a little for those whom he intends to pray for, then extending them he continues the prayer). To them, O Lord, and to all who rest in Christ, we beseech thee to grant a place of refreshment, light and peace (he joins his hands and bows his head). Through the same Christ our Lord. Amen.

In ancient times the names of those for whom the celebrant intended to pray were mentioned at the letters N. N. Now the celebrant does not stop at these letters, but pauses at the "sleep of peace" and makes a remembrance of those for whom he wishes to pray. The remembrance of the living is made before the consecration; here we pray for those whom we believe to be in purgatory. The blessed in heaven do not need any prayers, the damned in hell cannot be aided by any prayers.² Should the soul then for whom the celebrant prays be in any of these places the prayers offered for it would fall into the general treasury of the church; that is, they would be added to the merits of Christ, of the Blessed Virgin, and of the saints, and are afterwards dispensed to the people under the name of indulgences.³

How beautiful sound those words, "the sleep of peace." Death was never mentioned among the early Christians, they called it "sleep," for the dead are only resting till the sound of the Archangel's trump calls them from the grave. So their burial places were called cemeteries—from the Greek, signifying a dormitory—or sleeping-places; they called it sleeping, not burying, for depositing, the word they used, means to put away a precious treasure, and the ancient Teutonic word the graveyard is Gottes-acker—that is, God's field—for the dead are like the seed sown, from which will spring the great harvest on the day of judgment⁴ and the gravestone at the resting place of the departed is like the label placed by the gardener

¹ St. Thomas, 3 q. lxxxiii. a. 4 ad 9; Innocent III. Belar. t. ii. Con. lvi. de Mis. C. 24; Suarez III. t. iii. 9, 83, a. 4; Le Brun, t. i. p. 581; De Mis. Faro. p. 111, C. 10, etc.

² Benedict XIV., De Sacrif. Mis. L. II. cxvii. a. 5. ³ Suarez, Disp. xxxviii. S. 8.

⁴ O'Brien, Hist. of the Mass, pp. 244, 245.

to tell of the seed planted there. This likening of death to sleep runs through the whole of Holy Scriptures, for we read, "He slept with his fathers." "He was gathered to his fathers."

As the celebrant begins to recite this prayer he moves his hands before his face, so that they will join at the words "the sleep of peace." This movement is to tell of the slow, weak acts of the soul about to leave the body, and the hands resting joined together of the motionless body after death.¹

Our holy mother the church prays for her children, both living and dead. She prayed for her children living before the consecration, during the second part of the canon; here she prays for her dead, believing that the Blood so copiously shed "for many unto the remission of sins," will fall on these suffering souls, now being purged in the fires of purgatory.² For that reason in ancient times it was ordered that each Sunday and feast prayers might be offered for the dead, according to the example given by the early Christians.³ And again it was directed that remembrance of the dead would not be made before the consecration, to break up a bad practice, and to bring back to Apostolic times those who were changing.⁴ "Who are gone before with the sign of faith," that is, "signed on their foreheads with the sign of the living God."⁵ And what is that but the sign of the cross, placed on the foreheads of those whom God calls by his grace, signed with chrism at their baptism; then they get faith, hope and charity, the three great heavenly gifts given by God; then they receive a sign by which they are distinguished from those who belong not to her sheepfold. Of these St. John heard the number where he says, "I heard the number of them that were signed, a hundred and forty-four thousand of every tribe of the children of Israel."⁶ "And sleep the sleep of peace," that is, in the Lord Jesus, for those whose sins are washed in the Blood of the Lamb sleep in the Lord, as Israel's inspired prophet says, "In peace and in self-same I will sleep and I will rest."⁷ Of them the Apostle says: "And we will not have you ignorant brethren, concerning them that are asleep, that you be not sorrowful even as those who have no hope."⁸ "To them

¹ O'Brien, *Hist. of the Mass*, p. 343. ² Pope Innocent III., L. v. c. 7. ³ Council Gabelon. de Consecrat. Dist. I. *Visum*. ⁴ Pope Innocent III. *Eadem*, Dist. *De Nomina*. S. Chryst. Hom. 69. ⁵ Apoc. vii. 3. ⁶ Apoc. vii. 4. ⁷ Psalm iv. 9. ⁸ I. Thes. iv. 12.

O Lord, grant a place of refreshment, light and peace," that is, may they come from that place of torments and of pain into heaven, which is a place of "refreshment and of peace," a place of light and of happiness, where "God shall wipe away all tears from their eyes and death shall be no more for former things are passed away."¹ Here in the prayer paradise is called a place of coolness as compared to the fire of purgatory, though which they have to pass as the Royal Prophet says: "We have passed through fire and water."² It is called "a place of light," for the fires of purgatory give no light—it is a place of darkness. It is called a place of peace compared to the sufferings and afflictions of those souls in purgatory.

They are then in fire, in darkness, and in mental anxiety; these are the three kinds of pains which afflict them.³ Reader, pray for the souls of your dead friends, for in the words of St. Augustin, "Nor can it be denied that the souls of the dead are helped by the piety of the living, when for them the sacrifice of the Mediator is offered, or offerings are made in the church. But these help them who while they lived they would be able to merit them after their death."⁴

ELEVENTH PART.

To us also sinners, thy servants, hoping in the multitude of thy mercies, wilt thou deign to give us some part and society among the Apostles and Martyrs, with John, Stephen, Mathias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy saints; not considering our good works, but as a free gift of thy bounty admit us into the company of all these saints (joining his hands), through Christ our Lord. Amen.

At the words "to us also sinners" the celebrant strikes his breast and speaks in a loud voice, recalling the confession of the good thief on the cross, when he said, "We indeed justly, for we received the reward of our deeds;" and he said to Jesus, "Lord, remember me when thou wilt come into thy kingdom."⁵ And Jesus said to him, "Amen I say to thee, this day thou shalt be with me in paradise."⁶ Again it tells of those who returned from the crucifixion, "lamenting and striking their breasts."⁷ The celebrant strikes his breast once to signify that Christ died once for us sinners.⁸ "To us also

¹ Apoc. xxi. 4. ² Benedict XIV., De Sacrif. Mis. L. ii. c. xvii. 8. ³ Benedict XIV., De Sacrif. Mis. L. ii. c. xvii. 8. ⁴ St. Aug. Enchirid. de M. Suffragiis, c. 109. ⁵ Luke xxiii. 42. ⁶ Luke xxiii. 43. ⁷ Luke xxiii. 48. ⁸ I. Peter iii. 18.

sinner," for "if we say we have no sin we deceive ourselves and the truth is not in us,"¹ "for we have all sinned," and the merits of Christ must be applied to our souls by the Mass and the sacraments. "Hoping in the multitude of thy mercies," that is, according to the Psalmist, "according to the multitude of thy tender mercies blot out my iniquities."² "Wilt thou deign to give some part and society among thy Apostles and Martyrs?" that is, with God, for he is the reward, glory and happiness of all creatures. Here the celebrant prays for the possession of God in heaven. And how is heaven attained but by the knowledge of God? for "this is eternal life: that they may know thee the only true God, and Jesus Christ, whom thou hast sent."³ But the reward that God will give us up there beyond the skies will differ one from another, for as "star differeth from star in glory,"⁴ thus will our rewards and glories be according to our merits and to our works here below. There, where "in his house are many mansions," we will have each one a place and a mansion given by God, and as the sun illuminates the planets thus will the Son of God illuminate us with his glory. For this reward the celebrant prays in the Eleventh Part of the Canon.

"Among thy holy Apostles and Martyrs, John," that is, the Blessed John the Baptist,⁵ who was beheaded by Herod at the request of Herodias;⁶ with St. Stephen, the first martyr of the New Testament;⁷ St. Mathias, the Apostle elected in place of the traitor Judas;⁸ St. Barnabas, friend and companion of St. Paul;⁹ St. Ignatius, first bishop of Antioch after St. Peter;¹⁰ St. Marcellinus, priest of Rome; St. Peter, the Exorcist, who never advanced farther than Minor Orders; St. Perpetua, the holy Virgin of Carthage; St. Felicity, her companion; St. Agatha, the Sicilian, martyred under the Emperor Decius; St. Agnes, the young Roman lady put to death for her faith; St. Anastasia, burned at the stake during the persecution of Dioclesian;¹¹ St. Cecilia, patron of church music; such are the holy persons mentioned during the Mass, for they represent the different classes of persons in the Church. Mathias was

¹ I. John i. 8. ² Psalm L. 3. ³ John xvii. 3. ⁴ I. Cor. xv. 41. ⁵ Decree of Cong. of Rites, March, 1894. ⁶ Math. xiv. 8. ⁷ Acts vii. ⁸ Acts i. ⁹ Acts iv. 36. ¹⁰ Eusebius says he was appointed Bishop of Antioch in the year 69. ¹¹ She was a pupil of St. Peter and St. Paul.

an Apostle, Barnabas one of the Disciples, Alexander a Pope, Ignatius a bishop, Marcellinus a priest, Stephen a deacon, Peter in minor orders, Felicity and Perpetua married, Agatha, Lucy, Cecilia and Anastasia virgins¹—eight men and seven women whose names are mentioned after the consecration, for as virtues are typified by the images of the graces, thus the eight beatitudes are typified by these eight men, and the seven gifts of the Holy Ghost by these seven holy women; or to tell that the eight beatitudes and the seven gifts of the Holy Ghost are all united in the Man-God Jesus Christ, present on the altar after the consecration.

“Not considering our merits,” that is, not treating us according to what we deserve, but rewarding us from the “bowels of his mercy.” Thus God treats us, for “He hath not dealt with us according to our sins, nor rewarded us according to our iniquities,”² for he shall give us a “good measure, and pressed down, and shaken together, and running over,”³ into our bosom up there in heaven; celestial gifts and rewards awaiting us if we serve him faithfully on this earth.” “Through Christ our Lord. Amen.” For not on Apostles, or on the Virgin, or on the Saints, or on any creature do we depend for our salvation, but on Christ alone, our God. Through him alone salvation comes, “nor is there any other name under heaven given to men whereby we must be saved.”⁴ At the words “Through Christ our Lord” the celebrant joins his hands to prepare for the following prayer, called the

TWELFTH PART.

Through whom, O Lord, good things thou dost always create, ✠ sanctify, ✠ vivify, ✠ bless, and give unto us, by him, and with ✠ him, and in ✠ him: let there be to thee, omnipotent ✠ Father, in the unity of the ✠ Ghost, all honor and glory, forever and ever. Amen.

When the celebrant is about to begin this prayer, he takes the Host from the altar and makes the sign of the cross with it three times over the mouth of the Chalice at the word “him;” then drawing it from the middle of the Chalice towards himself, he makes two crosses at the words “Omnipotent Father” and “Holy Ghost.”

“Through whom, O Lord, thou dost always create;” that is,

¹ Card. Bona Res Liturgic L, ii. c. 14, n. 5. ² Psalm cii. 10. ³ Luke vi. 38. ⁴ Acts iv. 12.

the Father created and always creates through the Son,¹ for "all things were made by him, and without him was nothing made that was made;"² "good things," that is, all things created by God are good. "And God saw all things that he had made, and they were very good;"³ "thou dost always create," that is, making creatures from nothing but by his word; "thou dost sanctify," that is, dedicating and consecrating all things at their creation to thy honor and glory; "thou dost vivify," that is, infusing life into beings having life, as vegetables, animals, men and angels, so that they figure in an imperfect manner the life infinite in thyself; "thou dost bless," that is, showering graces on angels and on men, so that they are capable of knowing, loving and serving thee.

Again, when "sanctify" is said it means that they may be filled with the life of him who is "the way, the truth and the life;" "sanctify," that is, made holy by the sacraments infusing grace into us according to the prayer of our Lord for his followers, "Holy Father, keep them in thy name."⁴ Again, "vivify," that is, let them be filled with life—that is, the life of him who is "the way, the life and the truth;" "blessed," that is, filled with heavenly blessings, the blessings of him who at the creation blessed his creatures.⁵ At these words the celebrant makes three crosses over the Host and Chalice, to tell that all things are "sanctified, vivified and blessed" by the Holy Trinity, and to tell of the Three in One these three crosses are made.

Thus that we may better penetrate the meaning of this prayer let us say that the words "thou dost create" signify that this mystery of the Body and Blood of Christ comes from bread and wine daily created by the power of God; "sanctify," that is, daily the bread and wine are brought to the altar to be sanctified by being changed into the Body and Blood of Christ, "vivify," that is, God vivifies that offering of the bread and wine by changing it into the Body and Blood of Christ; "Thou dost bless and give to us," for through our Lord, God gives us that celestial food and drink to nourish our souls.⁷

"By him and with him and in him." Each time the celebrant says "him" he makes a cross over the Chalice to recall

¹ Benedict XIV., De Sacrif. Mis. L. ii. c. xviii. n. 13. ² John i. 3. ³ Gen. i. 31. ⁴ John xiv. 6. ⁵ John xvii. 11. ⁶ Gen. i. 22; ii. 3. ⁷ Benedict XIV., De Mis. Sacrif. l. ii. c. xviii. n. 13.

the times when at the third hour of the sixth day of the week the Jews cried out, "crucify him;" when at the sixth hour the Romans nailed him to the cross, and when again at the ninth hour he cried out with a loud voice and died. Thus to recall these three times when our Lord was crucified by the voice of the people, by the nails of the soldiers, and by his own free will¹ in separating his soul from his body, the celebrant makes these crosses through "Him" who was crucified for us, saying, "sanctify, vivify and bless them" through "him." Then to signify the separation of his soul from his body² he makes two other crosses, saying, "To thee, omnipotent Father, in the unity of the Holy Ghost," for although there are three united in Christ, body, soul and Divinity, he makes but two crosses, for, at his death, the soul was separated from the body, while the Divinity of the Son of God remained ever with that body and that soul, even in death; and while making all these crosses the celebrant extends his hands over the altar like the Saviour, who, by the mouth of his prophet, says, "I have spread forth my hands to an unbelieving people."³

Again the three crosses signify and recall to our minds the three kinds of sufferings gone through by our Lord in his passion: the sufferings of body, mind, and the compassion of soul. Of the first the prophet says: "O all ye that pass by the way attend and see if there be any sorrow like to my sorrow;"⁴ of the second the Lord says: "My soul is sorrowful even unto death;"⁵ of the third he says: "Father, forgive them, for they know not what they do."⁶ To remind us of these three states of our Lord during the sacrifice of the cross, the celebrant makes these three crosses over the Chalice, for the Chalice signifies his passion, for it contains his Blood; and he himself calls his sufferings a chalice: "Father, if it be possible let this chalice pass from me."⁷

Then again the crosses tell of his sufferings in his body by wounds, crucifixion and scourging; of his sufferings in his mind by sorrow, despondency and fear; of his sufferings in his honor by mockery, derision and insults. Such, says a great writer,⁸ is the signification of the three crosses made at the words "sanctify, vivify and bless."

¹ Durand, *Rationale*, Div. L. ² St. Thomas, 2 quæst. lxxxiii. a. v. ad. 3. ³ *Isaias* lxxv. 2. ⁴ *Lament* I., 12. ⁵ *Mark* xiv. 34. ⁶ *Luke* xxiii. 34. ⁷ *Math.* xxvi. 39. ⁸ St. Thomas.

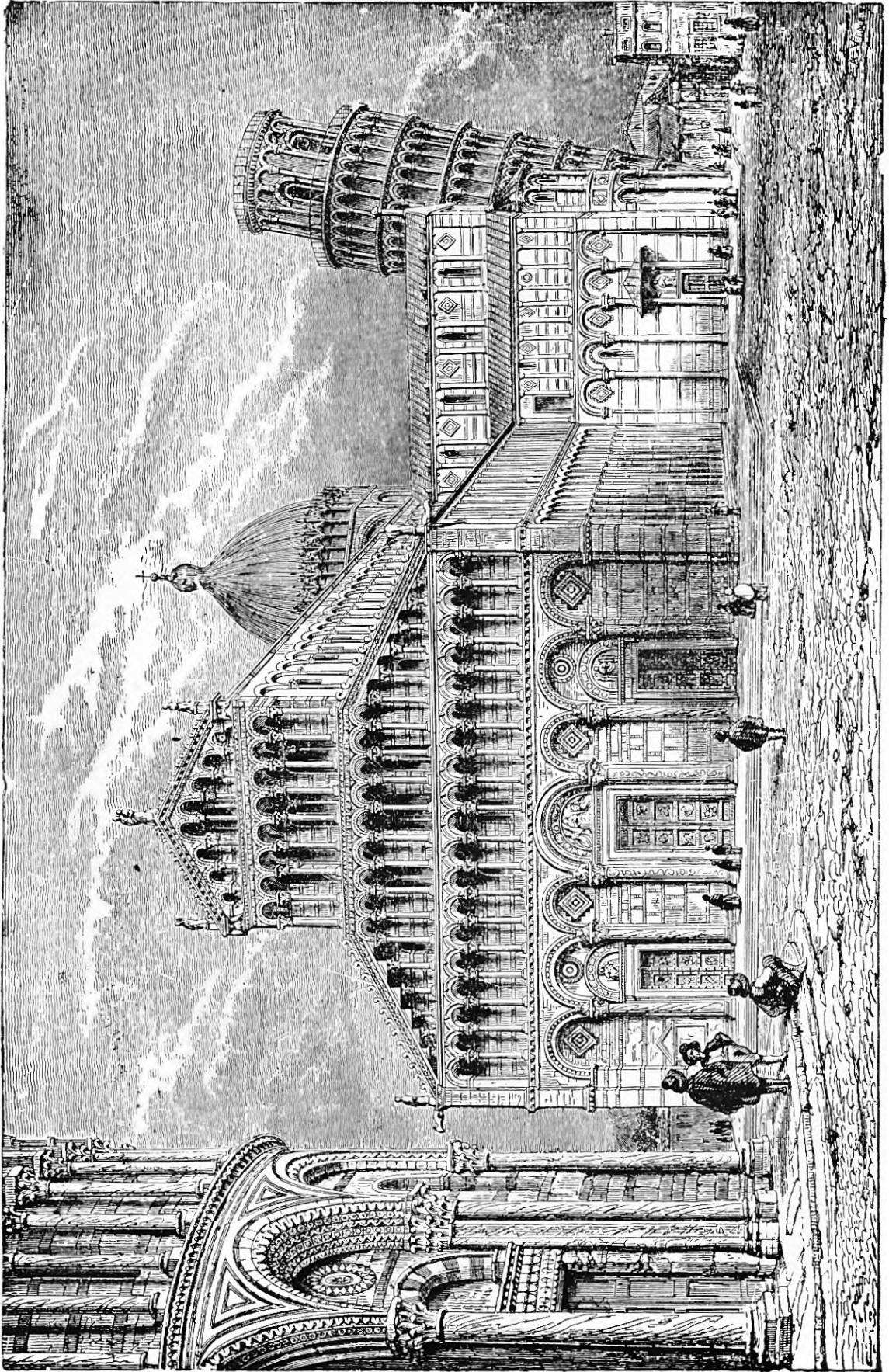
But because only the human nature of Christ suffered—for God being by nature infinitely happy cannot suffer—for that reason the celebrant makes two crosses outside of the Chalice, saying: “To thee, omnipotent Father, in the unity of the Holy Ghost, all honor and glory.” Christ then suffered, but not the Father or the Holy Ghost; to them be all honor and glory. At the words “all honor and glory,” the celebrant, holding the Host in his right hand over the Chalice, and taking the latter in his left hand, raises them both up a few inches, that with the sacrifice of the Son of God he may honor and glorify God the Father and God the Holy Ghost. “Forever and ever.” At these words the Canon ends. Since the beginning of the Canon all has been in silence. He now for the first time breaks the silence since the words “to us also sinners.” It recalls the silence and the darkness over the earth at the time of the crucifixion. Suddenly the silence is broken by the celebrant raising his voice and saying, “Forever and ever,” recalling the time when that great sacrifice was finished, when the dying Son of God cried out with a loud voice, saying, “It is consummated,”² “Father, into thy hands I commend my spirit, and saying this he gave up the ghost.”³ Thus the crucifixion was ended, and by these words, spoken in a loud tone, the Canon is finished. The celebrant then continues the prayer in a tone heard by all the people, the deacon and subdeacon come up to the altar, for that voice of the celebrant tells us of the voice of the centurion when our Lord died, and of the cries and lamentations of the holy women and of his followers as they went down from the scene of the crucifixion. The deacon and subdeacon coming up to the side of the celebrant tell us of Joseph of Arimathea, and of Nicodemus, who went up the Mount of Calvary to take the Body of Christ down from the cross.

And here you will remember that the sacred Body and Blood of Christ are raised twice from the altar and placed again upon it, for at his passion he was taken twice; the first time he was taken by the soldiers and thrown upon the cross to be crucified, signified and recalled by the first elevation, a moment after the consecration, when the sacred Elements are raised up for the adoration of the people; the second time

¹ Benedict XIV., *De S. Mis. Sacrif. L. ii. c. xviii. n. 15.* ² John xix, 30. ³ Luke xxiii, 46.

when that Body was taken by Nicodemus and placed in the sepulchre, recalled and brought into our minds by the second elevation, when the celebrant raises the whole Elements at the words "all honor and glory." And as when Joseph and the holy women laid that Body in the tomb they rolled a great stone to the door of the sepulchre,¹ thus the deacon covers the mouth of the Chalice with the pall. The deacon and subdeacon then stand one after the other, as at the prayers and parts recited by the celebrant aloud, showing how they are below the celebrant, who in a loud tone at a Low, or sings at a High Mass the Lord's Prayer.

¹ Matth. xxvii. 60.



THE CATHEDRAL, PISA,

CHAPTER XII

THE MASS EXPLAINED.

REASONS OF THE CEREMONIES FROM THE LORD'S PRAYER TO THE
END OF THE MASS.

THE LORD'S PRAYER.

Let us pray. Being taught by salutary precepts and formed by divine teaching we dare to say:

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 those who trespass against us. And lead us not into temptation.

But deliver us from evil. Amen.

THE words "Let us pray. Being taught by salutary precepts," etc., are of the highest antiquity, but we know not the author. Like the other parts of the Mass, they are lost in the silence of Apostolic times. They go before the prayer taught by our Lord, called the Lord's Prayer. It is found in all Masses. It is found among the Liturgies of the Greeks and the Maronites; in the Mozarabic, the Ambrosian Rites, and all Liturgies of the Church, and of those who separated from us in the remote ages.

The Lord's Prayer then follows because it was taught by our Lord himself. This custom of saying the Lord's Prayer between the consecration and the communion is of the most ancient times, and was practised by the Apostles, and they received it from our Lord. The Lord Jesus instituted the Mass when he changed bread into his Body and wine into his Blood, and commanded it to be celebrated in his memory. The Apostles made the ceremonies of the Mass when they pronounced the words said by our Lord over the bread and wine and said the Lord's Prayer. Such is the teaching of St. Gregory and of St. Cyril of Jerusalem, and of many of the early saints and writers.

Thus, reciting the Lord's Prayer in a tone to be heard by

all the people reminds us of the noise of the earthquake, and of the dead rising from the grave, coming to life and appearing to many. Again, it is said not in a low, but in a loud tone, because it is a part of the Gospel, and the Gospel is to be "preached to every creature." As Christ after his passion returned to his people to console them in their affliction, thus the celebrant, after leaving the people and continuing the Canon in silence, towards the end of the Mass breaks the silence to tell the people, by hearing his words, that he returns to them again. Although now they no more understand the Latin language, still that was the meaning in the beginning, in the time of the Apostles, when all spoke Latin and understood the words of the Mass.

The celebrant standing between God and man, the minister ordained and chosen to offer the holy sacrifice and plead the people's cause before the throne of grace says to the people: "Let us pray;" and hopefully and with confidence can we pray, when, "Being taught by salutary precepts, and formed by divine teaching, we dare to say" that prayer taught by our Lord himself; and not our own prayer do we offer unto God, but the most excellent of all prayers, the one taught by Jesus himself, taught to the Apostles when they asked him how to pray.

These three paragraphs, you will notice, or these three prayers, are said aloud by the celebrant; these three, "Being taught by salutary precepts," "Our Father," and "But deliver us from evil"—these, says an excellent writer, signify and recall the three days and nights when our Lord's Body was in the grave.

The Lord's Prayer is the most excellent of all prayers for four reasons: the authority of its Author, the shortness of its length, the completeness of its requests, and the depth of its mysteries. The Author of this prayer is our Lord Jesus Christ himself, who taught it first to his Apostles and disciples, saying: "Thus therefore shall you pray;" the shortness of its length, as he says: "Praying, speak not much;" the sufficiency of its requests, for it contains all that is necessary for our lives here below; the depths of its mysteries, for the profundity of its secrets are hidden. For we ask here for good things we are to attain, for evils we are to shun; for temporal, spiritual and eternal happiness; for the avoiding of passed, present and

future evils. Of eternal happiness we say, "Thy kingdom come;" of spiritual happiness we say, "Thy will be done on earth as it is in heaven;" of temporal happiness we say, "Give us this day our daily bread." Eternal happiness is asked as our reward, spiritual as our aid, and temporal as our help. Of the passed evils we say, "Forgive us our trespasses as we forgive them who trespass against us;" of the present we say, "But deliver us from evil;" of the future we say, "And lead us not into temptation." Thus the past is to be wiped out, the present overcome, the future shunned.

These seven requests of the Lord's Prayer recall the seven words of Jesus on the cross: "Father, forgive them, for they know not what they do;" "Woman, behold thy Son;" "Behold thy mother;" "To-day thou shalt be with me in Paradise;" "My God, my God, why hast thou forsaken me?" "Father, into thy hands I commend my spirit;" "It is consummated." The petitions of the Lord's Prayer are: "Hallowed be thy name;" "Thy kingdom come;" "Thy will be done;" "Give us this day our daily bread;" "Forgive us our trespasses;" "And lead us not into temptations;" "But deliver us from evil." And these seven things prayed for according to the Apostle are of two kinds; the first relate to eternal life, the last to the present life. There are seven beatitudes in heaven; our Lord taught his Apostles to ask for these in the seven petitions of the Lord's Prayer. There are seven deadly sins in us; these are to be destroyed by the seven graces given in the Lord's Prayer. Thus, mankind is sick, God is the physician, man is troubled by these seven deadly sins like so many fatal diseases, and the grace of the crucified is to be applied to our souls in the Mass; and the Lord's Prayer is said in a loud voice so that all may recite it and partake in the grace of the Mass—all flowing from the fountains of the crucified Saviour.

Deliver us, we beseech thee, O Lord, from all evils, past, present and future, and by the intercession of the blessed and ever glorious Virgin Mary, Mother of God, with the blessed Apostles Peter and Paul, also Andrew, and all thy saints ✠ benignly grant peace in our days, that we may be helped with the aid of thy mercy, always free from sin, and secure from all disturbance.

Through the same Jesus Christ thy Son.

Who with thee reigns in the unity of the Holy Ghost.

For ever and ever. Amen.

At the words of the Lord's Prayer, "And forgive us our trespasses," at a High Mass the deacon and subdeacon make a genuflection and go to the altar, where the subdeacon gives the paten, the little golden plate which he held in his hand since the offertory, or the offering of the bread and wine. That paten is always hidden at a Low Mass under the corporal on the altar, at a High Mass by the veil on the shoulders of the subdeacon, covering it in his hands. That hiding of the paten during Mass signifies the hiding of the Divinity of Christ during the passion of our Lord; or, held before the eyes of the subdeacon, it signifies the blindness of the Jews, who would not see in him the Messiah; or, again, it tells us of the mysteries of the crucifixion hidden in the sacrifices of the Old Law; still again it teaches us of the spiritual blindness of those who see not the continuation of the sacrifice of the cross in the Mass. At a Low Mass the celebrant takes the paten, hidden under the corporal, and the purificator, lying on the altar, about the end of the Lord's Prayer, and, after wiping the paten with the purificator, he holds the former upright in his right hand, and at the words "benignly grant peace in our days," he crosses himself with the paten; then putting it under the Host at, "helped with the aid of thy mercy," he takes the pall from the top of the Chalice, continuing till he comes to the words, "Through the same Christ our Lord thy Son," when he breaks the Host from top to bottom, and laying the half in his right on the altar he breaks off a little piece from that in his left and lays the piece in his left hand near the other on the altar, holding the little particle in his right thumb and finger. At the words "in the unity of the Holy Ghost" he unites them, still holding the little piece in his right hand, between his thumb and finger.

Let us, reader, see the meaning of these ceremonies. The celebrant at a Low Mass, or the deacon at a High, wipes the paten, because it is about to receive the Host before it is broken. This prayer is called the Embolism, because it is a request for the same things as the Lord's Prayer. It is said in silence, because it was customary to recite the names of many saints here which could not be sung, and ancient writers tell us that the silence in which the prayer is said tells us of

the silence and quietness of our Lord in the tomb, for during these three days no preaching was heard in Jerusalem.¹

We ask to be delivered from all evils "past, present and future." That grace we ask by the intercession of the Mother of our Lord, of Peter, Paul and Andrew, the great Apostles. We name here three Apostles only, that we may be reminded of the three days and nights during which the Saviour's Body laid in the tomb. Still there are other reasons for naming these three. Peter, on account of his dignity as Prince of the Apostles, Paul, on account of the nations he converted, Andrew, on account of his vehement desire of being crucified. Again, these three are mentioned in order to commemorate the three states of the faithful: Peter when called was married, Andrew was a widower,² and Paul a virgin.³ But first of them Mary is mentioned in a special manner, because she alone was above them, for she was God's Mother. The deacon and subdeacon coming up to the altar at the Lord's Prayer tell us of the holy women who, buying spices and sweet-smelling incense, came to the grave that they might anoint the Body of our Lord.⁴ The celebrant, making the sign of the cross upon himself, signifies the chief priests and the Pharisees sealing up the door of the sepulchre after the burial, "sealing the stone and setting guards,"⁵ and the subdeacon putting away the veil with which he covered the paten tells us of the linen seen by the Apostles, folded and laid away after the resurrection.⁶

The celebrant at a Low, or the deacon at a High Mass, uncovers the Chalice by taking the pall from its top, before the breaking of the Host. Here the mouth of the Chalice recalls the door of the tomb, the pall the stone rolled to the door, the celebrant or deacon taking the pall from the mouth of the Chalice the Angel rolling the stone from the door of the tomb at the resurrection of Christ.⁷ The Host laid on the paten recalls the Body of Christ laid on the stone slab in the grave after the custom of the Jews. The celebrant breaks the Host over the mouth of the Chalice, so that if some of the particles fall they will be received in the Chalice. The Host is taken from the altar and broken, for in the taber-

¹ Durand, *Rationale Div. L.* iv. c. xlv. 3. ² St. Chrystom. ³ Mark. xvi. 1. ⁴ Math. xxvii. 66. ⁵ John xx. 5. ⁶ Math. xxviii. 2. ⁷ Math. xxviii. 2.

nacle the loaves of proposition bread were taken from the altar and broken before being eaten; it is broken, for thus did our Lord at the last supper, when he took bread and broke and gave to his disciples, saying, "Take ye and eat This my Body," thus, following the divine example, the celebrant breaks the Host; it is broken into three parts to remind us of the Holy Three in One, the Trinity; to tell us again of the three states of the sacred Body of Christ, first living among men, then laid dead in the tomb, now reigning in glory in heaven; again the Host is broken in three parts in remembrance of the three places where it was wounded on the Cross, in his hands, feet and side; or to remind us of the three states of the people of Christ's church, his mystic body, his people on the earth, in purgatory and in heaven. There the whole Christ is in four parts, the Host in three pieces, and the blood in the Chalice, because at his death he was divided into four, his soul, Body, Blood and the water from his side.

Holding thus the little particle between his thumb and forefinger, the celebrant interrupts the silence by saying in a loud voice,

Forever and ever.

The server replies,

Amen.

This breaking of the silence recalls to our minds the noise of the trembling of the earth, when our Lord rose from the dead. Holding the particle over the mouth of the Chalice, the celebrant, making three crosses, as marked below, saying:

The ✠ peace of the Lord ✠ be ever with ✠ you.

He drops the particle at the last word, "you," saying:

May this union and consecration of the Body and the Blood of our Lord Jesus Christ be to us who receive it life everlasting. Amen.

The little piece, dropped into the Chalice so as to be united with the Blood, tells us of the Body and Blood of Christ, united at the moment of the resurrection. The words, "The peace of the Lord be always with you," tell us of the words of our Lord when he appeared to his disciples after his resurrection from the dead and saluted them with the words, "Peace be with you."¹ Peace is the obedience and submis-

¹ John xx. 19.

sion of the lower to the higher in all the ranks of creatures. There is peace in us when the lower powers are subject to our higher power reason. There is peace in the family when all are obedient to the head. There is peace in the nation when all are subject to the government. There is peace in the world when all nations are subject to their agreements. There is peace in the universe when all creatures are subject to God their Creator. Thus peace is the obedience of the lower to the higher. Such is the meaning of the word "peace." To give peace to the world he died; to show us how to be subject he came; to give peace to these spirits in prison he descended into hell; to give peace to his Apostles he appeared to them twelve times after his resurrection; to give peace to his people he is sacrificed every day in the Mass upon the altar; and rightly, then the celebrant says, "Peace be with you." When a bishop celebrates, he says "Peace be with you" thus then at the offertory, for he figures in a more perfect manner than other more perfect Bishop, our Lord Jesus Christ.

Saying these words he makes three crosses over the mouth of the Chalice with the Host, by this telling the people to remember the three days and nights during which the Saviour's Body rested in the grave. To these words the choir or the server replies, "And with thy spirit;" that is said in the name of the people who pray that the Holy Ghost may come down and dwell with peace in the heart and soul of the celebrant.

The little particle is then dropped into the Blood, to show that the soul and Body of Christ united at the resurrection; to show that although the Body and Blood are separated, still there are not two Sacraments or two Sacrifices, but one; or, that the Body in the grave was not without some Blood in its veins. It tells above all of that stupendous work of a dead man raising himself from the grave. Others have risen from the dead, but they have risen by the power of another.¹ It was reserved for our Lord, "free among the dead,"² to raise himself from the dead by his own power before his Body saw corruption. Of that the prophet foresaw, when he cried out, "'Thou wilt not leave my soul in hell, nor wilt thou give thy holy one to see corruption."³

The prayer, "May this union," etc., is said for the cele-

¹ Bourdaloue. ² Psal. lxx. 10. ³ John i. 29.

brant, and for all those who receive Holy Communion. For communion is the partaking of, and the participating in, the Body and Blood of Christ, and the celebrant prays that he may be united to him in the Sacrament, and that he may receive him unto eternal life.

The moment John the Baptist saw our Lord, he cried out, "Behold the Lamb of God; behold him who taketh away the sins of the world."¹ When the risen Saviour appeared to his apostles after his resurrection, he said, "Whose sins you shall forgive they are forgiven them."² Who, then, is this Lamb of God but Christ who forgives sins? the Lamb prefigured in the sacrifices of the lambs of the old law told of "Christ our Pasch who was immolated"³ for us; that is, who was prefigured by the eating of the paschal lamb. With truth, then, does the celebrant say:

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

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

Lamb of God, who taketh away the sins of the world, grant us peace.

The word for Lamb in the ancient Greek signifies pure, so aptly telling us of the most pure Victim offered on the cross for us sinners and for our salvation. Lamb, that is pure, for the sacrament of the Body of Christ and of his Blood makes us pure, for it is "the wine germinating virgins."⁴

The "Agnus Dei" or "Lamb of God" is said three times, for Christ came for three reasons. First, that he might deliver us from the guilt of sin; secondly, that he might teach us how to live; thirdly, that he might open to us heaven. For this the prophets cried out for the coming of the desired of the nations: "Send forth, O Lord, the Lamb;"⁵ of him it was said in heaven, "This is the Lamb that was slain" from the beginning of the world;⁶ of him the Baptist cried out "Behold the Lamb of God;"⁷ and to signify these three revelations of the Lamb slain on the cross the celebrant says twice, "Lamb of God, who taketh away the sins of the world, have mercy on us;" and to tell of the times when our Lord after his death, when by that death he gave peace to the world, of how he appeared to his disciples saying, "Peace be with you,"

¹ John xx. 23. ² I. Cor. v. 7. ³ Isaias xvi. 1. ⁴ Apoc. v. 12. ⁵ John i. 29. ⁶ Joel ii. 17. ⁷ Luke xviii. 13.

the celebrant says the third time, "Lamb of God, who taketh away the sins of the world, grant us peace."

Have mercy on us does not differ from the prayers of the Jewish temple in the times of the prophets, when the priests and the Lord's ministers stood weeping between the porch and the altar crying out,

"Spare, O Lord,

Spare thy people,

And give not thy inheritance to reproach."¹

Twice the celebrant says, "Have mercy on us," and the last time he says "Grant us peace." The two "Have mercy on us," relate to our souls, for sin is on the soul. The last "Grant us peace," relates to bodily affairs, for discords, and contentions, and wars relate to bodily afflictions. At the words "Have mercy on us," the celebrant strikes his breast, for that is the ancient custom of showing repentance for sin. Thus we read that the publican stood afar off, striking his breast, saying, "O God, be merciful to me, a sinner;"² and that when our Lord died the holy people went down the mount of Calvary, "lamenting and striking their breasts;"³ thus it comes from the customs of the Old Testament, and the church never changed it, but uses that as a sign of internal sorrow and repentance for sin.

The Chalice is covered, because from the moment the wine is poured into it till the consecrated Blood is taken it must be covered to exclude dust, or anything falling into it. Being covered at this time, says an ancient writer recalls the risen Christ passing through the walls of the house and appearing to his Apostles.

At a Mass for the dead the celebrant says:

Lamb of God, who taketh away the sins of the world, grant them rest.

Lamb of God, who taketh away the sins of the world, grant them rest.

Lamb of God, who taketh away the sins of the world, grant them everlasting rest.

The prayer is thus changed, because the sacrifice is offered for those who are suffering in the fires of purgatory. The celebrant does not strike his breast, because he is not asking forgiveness for sin. He calls three times on the Lamb of God, for he prays for three things: that these good souls may

¹ Luke xxiii. 33.

² Luke xviii. 13.

³ Joel ii. 17.

be delivered from where there is labor but no rest; that they may possess glory, for then they will have what they desire—the sight of God; and that they may possess their glorified bodies, when they will again be complete according to their nature. The first request is that they may be delivered from their pains, the second the glory of heaven, the third is these everlasting, of that rest and glory with their clarified bodies in heaven. Thus the celebrant asks for them rest from suffering, rest in heaven, rest in eternity, saying, “Give them rest,” “Give them rest,” “Give them everlasting rest.”

When our Lord appeared to his disciples he said each time, “Peace be to you;” then breathing on them he said, “Receive ye the Holy Ghost: whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained.” Thus he gave his Apostles the power of binding or of loosing, of forgiving or of retaining sins. Some writers say this is figured by the kiss of peace given after the Lamb of God. But in former ages of the church, all the people received the Body and Blood of Christ during Mass, and in order to show that the difficulties among each other were forgotten, they embraced each other and saluted one another with a holy kiss.¹ That is, they placed their hands on each others shoulders, and putting their cheeks together, the one who received the peace and was giving it to the other said, “Peace be with you,” the other replying, “And with thy spirit.” But these were days of faith and piety. In the lapse of time the fervor of the people diminished, the sexes were no more separate as before, they did not receive Holy Communion daily as in olden times, and the custom of giving the “Pax” to the people on account of the dangers of temptation went out of use, while we see its vestiges to-day in the seminaries and among the clergy—when they assist at High Mass in large numbers they give the kiss of peace.

At the preaching of the Apostles the faithful met daily “in breaking bread.”² That is, they daily received the Holy Eucharist, then only on Sunday,³ in after ages once each month, till in after centuries they could be got to go with difficulty during the year, or postponed it to an indefinite time; thus they grew cold, till at length the Church made a law obliging all to

¹ Cardinal Bona. ² Acts ii. 46. ³ De Consecrat. Dist. ii. *Quotidie*.

receive at least once each year. That is the law in force at the present time.

Innocent I. gave directions that the kiss of peace should be given only in the church, and at that time it was not dangerous, for the early Christians, following the customs of the Jews, were divided, the men on one side of the church, the women on the other. Pope Leo II. gave certain instructions relating to the reasons why it is given.¹

The kiss of peace is never given at a funeral to signify that the souls of the dead are no longer subject to the conditions and changes and miseries of this life. The kiss signifies union, charity, peace, repentance and reverence. For that reason the Holy Spirit says, "Let him kiss me with the kiss of his mouth;"² that was the kiss of love. The dying Isaac said, "Come near me and give me a kiss, my son;"³ that was the kiss of charity. The Apostle, writing to the Christians of Corinth, says: "Salute one another in a holy kiss;"⁴ that was the kiss of peace, a ceremony of the Mass, as among us. Our Lord said to Simon Peter: "Thou gavest me no kiss, but she, since she came in, hath not ceased to kiss my feet;"⁵ that was Mary Magdalen's kiss of repentance. Esther kissed the top of the king's sceptre;⁶ that was the kiss of reverence. Such are some of the meanings of the ceremonies of the kiss of peace.

The ceremony of the kiss of peace takes place after the first of the following prayers, said in silence by the celebrant bowed down before taking the Communion.

After saying the "Lamb of God" the celebrant, bowing down, and putting the points of his fingers on the edge of the altar, recites the three following prayers. The first relates to the peace left to the Apostles by our Lord. The second to the death of Christ vivifying all men. The third to the communion of the celebrant. In Masses for the dead the first is omitted, for that relates to this world and the peace we have here, while the person being dead is beyond the peace of this world.

Lord Jesus Christ, who saidst to Thy apostles, I leave you peace, I give you my peace; regard not my sins, but the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will: who livest, etc. Amen.

¹ De Consecrat. Dist. ii. *Pacem.* ² Cant. of Cant. i. 1. ³ Gen. xxvii. 26. ⁴ I. Cor. xvi. 20. ⁵ Luke vii. 45. ⁶ Esther v. 2.

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 most sacred body and blood, from all my iniquities, and from all evils: make me always adhere to Thy commandments, and never suffer me to be separated from Thee: who livest and reignest with God the Father in the unity of, etc. Amen.

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

While saying these prayers the celebrant, holding the tops of his fingers on the edge of the altar, bows down profoundly till the end, then rising he genuflects with his right knee, and taking the Host in his right hand he puts the paten under it, keeping it there with his fingers, and striking his breast says, at the moment he takes the Host,

I will take the celestial Bread and "I will call on the name of the Lord."¹

Then holding the Host and paten under it, with both over the altar, he strikes his breast with his right hand three times, saying each time,

Lord, I am not worthy that thou shouldst enter under my roof, but only say the word and my soul shall be healed.²

Lord, I am not worthy that thou shouldst enter under my roof, but only say the word and my soul shall be healed.

Lord, I am not worthy that thou shouldst enter under my roof, but only say the word and my soul shall be healed.

Then taking the both parts of the Host between the thumb and index of his right hand, he makes a cross over himself, saying,³

May the Body of our Lord Jesus Christ guard my soul into eternal life. Amen.

Pausing a little till the Host is dissolved and swallowed, he moves the Chalice a little toward the tabernacle and gathers with the paten the little particles or crumbs of the Host which may have fallen on the corporal; he rubs them off the paten into the Chalice. Then holding the paten with his left he takes the Chalice in his right, saying,

¹ Psalm cxv. 13. ² Math. viii. 8. ³ Benedict XIV. De Sacrif. Missae. L.ii. c. xxi. n. 2.

What shall I render to the Lord for all things that he has rendered to me?¹ I will take the Chalice of Salvation, and I will call upon the name of the Lord.² Praising, I will invoke the Lord, and I will be saved from my enemies.

Making the sign of the cross on himself as with the Host, he says,

May the Blood of the Lord Jesus Christ guard my soul into eternal life. Amen.

He now drinks the consecrated Blood from the Chalice.

Let us see the meaning of these ceremonies coming from the Apostles.³ The celebrant takes the Host from the paten and consumes it. That is one of the old rules of the Church;⁴ the celebrant must consume the Elements used in the holy sacrifice. If there be people to receive communion, they receive from a holy vessel called the Ciborium, from particles consecrated at this or at any other Mass. The celebrant or a priest only can give Communion; a deacon has the power, but it cannot be exercised except by the permission of the authorities of the Church. The celebrant takes and consumes from the Elements used in the sacrifice, for in the ceremonies of the old law, which prefigured our Mass, the priests, who were types of our priests, took and eat of the sacrifices of the tabernacle and of the Jewish temple,⁵ for we read that they took of the bread offered to the Lord, and also that Jesus eat of the bread at Emmaus.⁶

At Masses said by the Pope, who sits on a high throne, the sacred Elements are carried to him,⁷ because at Emmaus Christ partook of food before his disciples. And because the Pope is the head of the church on earth, and vicar of him who is the true head of all in heaven, Christ,⁸ thus he communicates in a special manner in a high place. This is to show the different distinction between the various grades of clergymen: first the celebrant receives, for he more perfectly personifies Christ; then the other members of the clergy, according to their rank. The celebrant, before taking the holy Communion, must recite these prayers, the meaning of which appears and the words of them come down to us from the early ages, and from the institutions of the Holy Fathers of

¹ Origen, Hom. V. ad Aliquot Evang. Loca; St. Chrystome, Hom. de St. Thoma Apost. ² Psalm cxv. 12. ³ Psalm cxv. 13. ⁴ Council of Nice, 93 Dist. *Pervenit.* ⁵ Levit. x. 12, 13, 14. ⁶ Luke xxiv. 43. ⁷ Rocca. t. i. p. 10. ⁸ Ephes. v. 23.

the Church. Then pausing a little the celebrant, before Communion, taking the Host says:

“I will take the heavenly bread and I will call on the name of the Lord.”

He makes a cross on himself, for what is that Host but the Victim sacrificed on the cross; he leans his arms on the altar to recall that olden custom they had at the time of Christ, of eating while reclining or lying on couches; he rises and meditates on the mystery of eating the Flesh of the Son of God and of partaking of the true Paschal Lamb, our Lord; he says, in the words of Israel's Prophet King, “What will I return to the Lord for all that he has given to me?” The moment he is about to take the Chalice at a High Mass, the deacon takes off the pall from the mouth of the Chalice, or at a Low Mass the celebrant does that himself; they all genuflect to adore Christ present, whole and entire with his Blood. While the celebrant takes the consecrated Blood from the Chalice the deacon and subdeacon bow down profoundly to adore our Lord, and to make a spiritual communion, by desiring to receive him in their hearts.

If there be persons to receive holy Communion, they now go up to the sanctuary railing, while the deacon sings at a High Mass, or the server recites at a Low one, the prayer,

I confess to Almighty God, etc.

The deacon at a High, or the celebrant at a Low, Mass opens the tabernacle where the Host is kept and genuflects, then he takes off the cover and genuflects again to adore Christ there present. While this is going on the people who are to receive should make a hearty act of contrition and of sorrow for their sins. When the ciborium, the vessel in which the Host is kept, is opened after another genuflection is made, the celebrant turns around and says:

May Almighty God have mercy on you and forgive you your sins, bring you into life everlasting. Amen.

Making the sign of the cross over them he says:

May the Almighty and merciful Lord grant you forgiveness, absolution and remission of all your sins. Amen.

The “Amen” in both cases is said by the deacon or the server. After the Communion, the Host contained in the Ciborium is returned to the tabernacle with a genuflection

before the cover is put on, and before the door of the tabernacle is closed.

The celebrant then reaches the Chalice to the deacon or server, who pours a little wine in it with which to wash away the remains of the precious Blood.¹ Then the celebrant, placing his thumbs and index fingers over the Chalice, goes to the corner of the altar, where the deacon or server pours wine and water over them, to wash the places which touched the holy Body of Christ.² And all this was prefigured in the old law where, after the sacrificing of the red cow, the priest washed his vestments and was unclean until evening.³

These three washings of the fingers—before beginning Mass, before the consecration, and at the end—recall the washing of the soul from the sins of thought, word, and deed, or the wiping out of original, venial and mortal sins by the waters of baptism which Christ commanded to be given “in the name of the Father, and of the Son, and of the Holy Ghost;” these Three are recalled by these three washings. “He that believeth and is baptized shall be saved, but he that believeth not shall be condemned.”⁴ Thus we so often use these forms and figures to show how necessary is the rite of baptism. Some writers say the first washing of the hands signifies the washing of Pilate’s hands before he condemned our Lord, saying, “I am innocent of the blood of this just man.”⁵ Thus from ancient times comes down to us that ceremony of the washing of the hands, to signify innocence of soul.

Before taking the wine, first poured into the Chalice, the celebrant says:

May what we have taken with our mouth be received with a pure heart, that thy temporal gifts may be to us an eternal remedy.

When, taking the wine and water with which his fingers were washed, the celebrant says:

May thy Body, O Lord, which I have received, and thy Blood, which I have drank, adhere to my bowels, and grant that the stain of wickedness may not remain in me, whom the pure and holy sacraments have nourished. Who liveth and reigneth forever and ever. Amen.

The meaning of these prayers appears from the words. They show joy and consolation for having been nourished

¹ Innocent III., *De Celebrat. Missae Ex parte St. Thomas* 3q. lxxxiii. a. 3. ² *Gavantus Rubricæ Missae*. ³ Numbers xix. 1 to 9. ⁴ Math. xxviii. 19. ⁵ Mark xvi. 16. ⁶ Math. xxvii. 24.

with the Body and Blood of our Lord. In the first ages of the Church the Christians always received Communion each day,¹ and their joy and consolation showed itself in songs and hymns of praises to the Lord, recalling the happiness of the Apostles and disciples after the resurrection of the Saviour, for "The disciples therefore were glad, having seen the Lord;"² they rejoiced, for the time was fulfilled, foretold by the prophet, when "the poor shall eat and shall be filled, and they shall praise the Lord."³ That was the time when the disciples came back from Emmaus: "And they told what things were done in the way and how they knew him in the breaking of bread,"⁴ "And they were always in the temple praising and blessing God."

During these ceremonies the subdeacon purifies and covers the chalice and carries it to the side table, so that it may be out of the way. At a Low Mass the priest arranges the chalice himself and puts it in the middle of the altar, covering it with the veil. Then the book is moved back to the left or epistle side of the altar. In the beginning we told you, reader, that the left or epistle side of the altar signified the Jews, and that the right side tells of the Christians; and to recall the word of God, that is his revelation, being taken from the Jews and given to the Christians, the book is moved from the left and placed on the right of the altar. Now, toward the end of Mass the book goes back to the left, signifying by that the fulfilment of the prophecy,⁵ that toward the end of the world the Jews in great numbers will be converted to the faith.

The celebrant then goes to the book and reads the few lines called the Communion, for after the resurrection of our Lord he preached to his disciples and opened to them the mysteries of the Scriptures; then the celebrant goes to the middle of the altar and, kissing it, turns to the people and says: "The Lord be with you," signifying the words with which the risen Saviour saluted his followers when he appeared to them after his resurrection, saying, "Peace be to you."⁶ Such is the salute of the bishop saying Mass, for he more perfectly represents the Lord our Saviour.

¹ Acts ii. 46. ² John xx. 20. ³ Psalm xxi. 27. ⁴ Luke xxiv. 25. ⁵ Isaias x. 20, 21.
⁶ John xx. 19.

The Communion for Easter is as follows:

Christ our Pasch is sacrificed, alleluia; therefore let us feast with the unleavened bread of sincerity and of truth, alleluia, alleluia, alleluia.

Then going to the middle of the altar and kissing it he turns to the people and says:

The Lord be with you.
And with thy spirit,

answers the choir or server of the Mass.

The salute, "The Lord be with you," said by the priest, or "the Lord be with you," said by the bishop to the people, is not said till this prayer has been recited in a low tone of voice, when the celebrant returns from the book. "The Lord be with you," or "Peace be with you," what do they signify but the Holy Spirit who is now in the world? What do they mean but Him, the Spirit of peace and of truth, now abiding with us "all days, even to the consummation of the world"? Then going again to the left corner of the altar, the celebrant tells us of the time, towards the end of the world, when the Lord will send his grace again to convert the Jewish race from the error of their ways, and lead them to the Church.

The celebrant then reads the prayer called the Post Communion.

Bowing to the tabernacle and spreading his hands as usual, he says:

Let us Pray. Pour into us, O Lord, the Spirit of thy charity, that those whom thou hast filled with the Paschal sacraments, thou wilt make us agree in piety. Through the Lord Jesus thy Son, who with thee liveth and reigneth in the unity of the Holy Spirit, God forever and ever. Amen.

This prayer, the secret and the prayer at the beginning of the Mass change each day.

The celebrant then goes to the middle of the altar; bowing down and kissing it he turns to the people and says:

The Lord be with you.
And with thy spirit.
Go, the dismissal is at hand.
Thanks be to God.

This is the real end of the Mass. At these words the celebrant directs his voice to the people by turning to them. At a High Mass when the celebrant says "The Lord be with you,"

the deacon turns and sings in a solemn tone the words, "Go, the dismissal is at hand."

In times of public penance, as during Advent and Lent, the way of dismissing the people is, "Let us bless the Lord."

That is the remains of the ancient customs, when the people had great fervor, when they used to remain in the church long after Mass to pray. Sometimes the clergy used to read the Bible or the Psalms, or Vespers followed directly after the services. To-day we see the remains of these old customs in the "Let us bless the Lord" said in times of penance and on Easter Saturday, when the Vesper hymns follow after Mass.

The rule is that when the "Glory be to God in the highest" is said, the Mass should end with "Go, the dismissal is at hand." At Masses for the dead the ending is, "May they rest in peace," because there is a ceremony over the corpse given in the Chapter on Funeral Ceremonies. In ancient times, when the ground around the church was the burial place of the dead, the clergy used to go to their graves outside the church, and perform over their resting place the funeral Rites and offer prayers for the repose of their souls. Now, since the custom of having the burial places away from the church, the Rites and Ceremonies are performed around a cat-falque raised before the altar.

When the "Go, the dismissal is at hand" has been said, the celebrant turns to the altar again, and laying the points of his fingers on the altar, and bowing deeply before the tabernacle, he says the following prayer:

May the ministry of my serving please thee, O Holy Trinity, and grant that the sacrifice which I unworthy have offered before the eyes of thy divine majesty be acceptable to thee, and to me, and to all those for whom, through thy mercy, I have offered it may it be propitiatory. Through Christ our Lord. Amen.

Then kissing the altar he raises his hands toward heaven, then brings them together, saying:

May Almighty God bless you.

Then turning around to the people and making the sign of the cross over them he continues:

The Father, Son, and Holy Ghost. Amen.

At the words "Father, Son and Holy Ghost," he makes a large cross over the people.

When a bishop is present it is his right to bless the people. In former times the bishop always gave the benediction, and blessed the people when present at the Mass. Now the custom for many centuries has prevailed of the priests giving the benediction at the end of Mass, and that by the tacit consent of the bishops. The priest makes only one cross,¹ the bishop three: one at the Father, one at the Son, and one at the Holy Ghost. Abbots can also give the blessing with three crosses.² This custom of blessing the people at the end of Mass is of the most ancient times, for, says a writer of the most remote antiquity, "The Episcopal blessing the bishop Martial, a disciple of the Apostles, brought from the teachings of the Apostles."³ It signifies the time when our Lord went with his little band of followers to Mount Olivet, and "When he led them out as far as Bethany, and lifting up his hands he blessed them. And it came to pass whilst he blessed them he departed from them and was carried up into heaven."⁴ This blessing then reminds us of our Saviour blessing his followers before he ascended into heaven.

The celebrant then turns and recites the Gospel. If it be a Sunday in Advent or Lent, or at Easter time, the gospel is read from the book, but most generally it is the Gospel of St. John, so much venerated by the people in ancient times. The Mass formerly ended at the words "Go, the dismissal is at hand," but the people were in the habit of remaining longer in the church, and to encourage their devotion the priests used to read the Gospel of St. John, and from that it came to be a part of the Mass. Not that it is a part precisely, but that it is said at nearly all the Masses. It begins thus:

The beginning of the holy Gospel according to St. John.

Glory be to thee, O Christ.

In the beginning was the Word, and the Word was with God, and the Word was God! This Word was in the beginning with God. All things were made by Him, 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.

¹ Meratum, t. i. p. 243. ² Alexander VII., Deculis. ³ Honorius, Gem. Anim. L. I. c. 90. ⁴ Luke xxv. 50, 51.

He came forth a witness, to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He 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, He gave power to become the sons of God: to those that believe in His name, who are born not of blood, nor of the flesh, nor of the will of man, but of God. *And the Word was made flesh,* (here the celebrant and all the people kneel to adore the Incarnation of the Son of God), 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.

Thanks be to God.

CHAPTER XIII.

REASONS FOR FUNERAL CEREMONIES.

YOU have been at a funeral, you have thought of the things you saw there, these rites and ceremonies, the ways of disposing of the dead ; and perhaps you have thought of your own death, and of your own funeral, and you fear death, but rather fear that which can kill the soul. For there are three kinds of death: that which comes from nature, that which comes from sin, and that which comes from grace. In the first the body dies, in the second the soul dies, in the third the whole man dies. The first death separates the soul from the body, the second separates the soul from God, the third separates man from the things of this world. The first kind of death is of all men, the death of the body ; the second kind of death is of all sinners, the death of the soul by mortal sin ; the third kind of death is of all those called to the religious life, among the clergy of the monastery or the nuns of the convent. By the first death the body is buried in the earth, by the second the soul is buried in hell, by the third the person is buried in heaven. Of the first the Holy Ghost says: "O death! how bitter is the remembrance of thee."¹ Of the second the Royal Prophet says: "The death of the wicked is very evil."² Of the third Balaam says: "Let my soul die the death of the just."³ "Such is death," says a holy man.⁴

We will speak of the first kind of death, of the separation of the soul from the body ; and let us pray that we may never die the death of the wicked, that our souls may be ever free from mortal sin, which is its death and separation from our Lord and our Creator God.

How often have we seen these ceremonies, these sepulchral rites, and all these things which take place at the death of our friends, and how strongly they have impressed us when we

¹ Ecclesiast. xii. 1.

² Psalm xxxiii. 20.

³ Num. xxxiii. 10.

⁴ Card. Hugon, *Tractatus de Morte*.

know them, for they teach us truths, the teachings of our religion and the doctrine of our Church. For the Church is like a mother; at our birth she takes us and washes us in the waters of baptism; during our life she watches over our actions, never ceasing in her motherly care, while at our death she receives us again and leaves us not till the last rite at the grave is ended; even then she leaves us not, for she holds the consecrated ground where our bodies lie waiting for the last judgment, and daily offers up the holy Sacrifice for the repose of our souls. Thus, from the bosom of our mothers, where we were entombed nine months, we are journeying on toward our tomb; our life then began in a tomb and will end in a tomb.¹

But why all these rites and ceremonies around the coffin and the grave? Let the words of St. Augustine tell the reason:

“All this, that is, the preparing of the bodies, the kind of burying, the pomp of funerals, is rather a consolation for the living than a help for the dead.”² “The bodies of the dead must not be treated with disrespect or thrown away, especially those who have died in innocence and faith, because the Holy Spirit used these members like so many organs and vessels to do his work. If therefore our Father’s ring or clothes, or things of that kind, are dear and cherished, according to our love for him, for the same reason these bodies are to be honored, for they are nearer and united to us more closely than the clothes we wear. For our bodies are not for an ornament or as an aid to us, but these bodies belong to the nature of man; whence the funerals of the great and just men of old were considered as works of piety, and their burials celebrated; while they lived they chose the place of their tomb;³ they told their children how their bodies were to be carried;⁴ Tobias burying the dead merited heaven according to the words of the Angel;⁵ while the Gospel tells us with what care and honor they placed in the tomb the body of our Lord.⁶ Surely all this signifies not that there is any sense in the dead body, but that, by the providence of God, who is pleased by these works of mercy, these ceremonies tell of the faith in the resurrection from the dead.”⁷ “In the Books of the Maccabees⁸ we read that sacrifice was offered for the dead, and if it is mentioned

¹ S. Gregory of Nazianzin Distich.

² S. Augustine de Civit. Dei, L. ii., cxlii.

³ Gen. xlvii. 30.

⁴ Gen. i. 2 and 24.

⁵ Tobias ii. 9 and xii. 12.

⁶ Matt. xxvii. 59, 60.

⁷ S. Augustine de Civit. Dei, lii., cxlii.

⁸ II Mac., xii. 43.

in no other part of the Old Testament, that is of little account to the Universal Church, whose authority regarding this custom is so well known, for, among the prayers of the priest offered at the altar to the Lord God, there is given a place for the remembrance of the dead.”¹ “If for any reason the bodies of the dead cannot be buried, supplications for their souls must not be omitted, which must be given for all those who have died in the Christian and Catholic community; when they are not known, the Church prays for them in a general remembrance, so that if they have no parents, children or friends, their pious mother takes the place of all these.”²

Such was the belief of the Christians of the Roman empire more than fourteen hundred years ago, in the days of St. Augustine. Such, he says, is the object and the reason of all these rites and ceremonies of the funerals in our churches: a consolation for the living, that by honoring the dead we may lessen the grief of the friends of the dead; that by honoring their remains we may show respect to our friends who have gone; that by these funeral services we may awaken in the minds of those present the belief in the resurrection of the dead on the last day; that by these rites and ceremonies we may teach truth to the people by signs and figures; and that we may place where it will be remembered the body of our friend, and that thus all may pray for the repose of that Christian soul.

Like many of our rites, our funeral ceremonies come down to us from the customs of the Jews. Their only way of disposing of their dead was burial. That was like a holy duty imposed upon their children and their nearest kin, the latter coming sometimes from a great distance to give the last rites to the bodies of their departed relatives. Their dead were quickly buried after death. Such required the law of Moses, such required the climate of that warm country. The body was carried on a bier, often carved and beautified with beautiful ornaments; the head of the dead uncovered, the parents, relatives, friends and acquaintances following with a great crowd, singing hymns and lamentations of sorrow.³ As to the Hebrew way of preparing the dead before being laid in the tomb, the Bible gives but few hints. From what we can judge, the

¹ S. Augustine de Cura Gerenda Pro Mortuis, LL., n. lii.

² Ibid., n. vi.

³ Dict. Encyc. de la Theo. Cath.

eyes of the dead were first closed, then kissed;¹ the body washed, then covered with a cloth;² the members next rolled in bandages,³ incense, myrrh and precious spices being put between the folds;⁴ the remains of nobles, princes and of kings were covered with grand and gorgeous vestments;⁵ the bodies of Jacob and of Joseph were embalmed,⁶ but the Jews seldom embalmed their dead, that being an Egyptian custom; they did it only when in Egypt. When everything was ready, they buried their dead as soon as they could, but that did not become customary till the law of Moses established those kinds of uncleanness coming from touching a dead body, death being to them a figure of sin that kills the soul; nothing of the kind having been known in the time of the Patriarchs.⁷

In the Catholic Church, the faithful, instructed for so many ages since its establishment by Christ, bury their dead with rites and ceremonies taken partly from the Jews and partly from the rules and customs of the Apostles, which, when fully carried out, tell by signs, and symbols, and figures, and rites, and ceremonies, the truths of our holy faith, and teach the people the grandeur of our souls and of our bodies; of souls going back to God from whence they came, at the moment of their creation; of bodies going back to the earth from whence they came, to rest till the trump of the Archangel calls them to rise for judgment. That body dead, cold and prepared for the grave, tells us in frightful language of the cause of death—that sin of our first parents in the garden; that body without pulse or motion speaks to us and tells us of the awful state of the souls of those who are dead in mortal sin. They are dead, that is, the grace of God, which is the life of the soul, has left them; they are dead, that is, there is no pulse, no remorse, no sorrow for sin, no fear of God's judgments; their souls are dead like the corpses, without motion; they have no love of God, no fear of his anger, no care for the future, no sorrow for the past; thus thousands are dead, their souls are dead, waiting to be buried in hell; thus man's death—the separation of his soul from his body, is a picture of the death of the soul, its death by mortal sin. When a Christian is sick, and there is danger of death, the priest is called, and

¹ Gen. ii.; Tob. xiv. 15.

² Matt. xxvii. 59; Mark xv. 46; Luke xxiii. 53.

³ John xi. 44. ⁴ John xii. 7; xix. 39.

⁵ Josephus Antiq. xvii. 30; Bel. Jud., i. 23, 2.

⁶ Gen. i. 2, 26.

⁷ Gen. xxii. 2 et seq.

comes to prepare the soul for its journey beyond the tomb. And it is sweet to visit the sick, to comfort them in their afflictions, to soothe their pain and wipe the fever from their burning brow; to sit by the bedside of the dying and talk of that land beyond the grave, of the mansions of bliss where our Lord and Savior has gone before, to prepare for us a place of happiness in his kingdom. What sweetness then to visit the bedside of the dying, but of all others to minister to the soul, to wipe away its sins by the sacrament of penance, to nourish it with the Holy Viaticum, the Body of our Lord, that the Christian soul may be nourished at his last hour by him who knows what it is to die, for he passed that way himself. Then to heal the wounds of sin by "the last putting on of oil," and open up the treasury of the church by filling that soul with the graces drawn from the infinite merits of our Savior's passion. And when the time of agony comes on, when the livid lips grow still more pale, when the eyes are glassy and the features relax, and the face tells of the time of dissolution, to see the friends and relatives kneeling round the bed and praying for the happy departure of that Christian soul, sending up those prayers to God and to the throne of the Crucified, who will say that the Christian religion is not grand and glorious even in death, and that the belief in the communion of saints is sweet and finds its echo in the sympathies of the human heart; that our friends, although dead, still are only gone before, and either in purgatory, in heaven or on earth, we form one church, the Bride of the Lamb, the Spouse of Jesus Christ?

We are not allowed to bury the body soon after death: "No body must be buried, especially if the death be sudden, till after a certain lapse of time, so that there will be no doubt of the certainty of death."¹ That law of the church thus broke up the old Jewish custom of hurrying the body to the grave directly after death, and thus prevented the danger of burying any one while alive, as would otherwise happen. The body being decently laid out according to their condition of life; a clergyman in his clerical robes, of a violet color,² to signify penance; a lay-person in the secular dress, a lady in her habit, or, like the Jews, a bride in her bridal robes, that

¹ *Rituale Romanum de Exequiis.*

² *Ibid.*

the dignity of the persons may appear at their death. The custom of placing lighted candles around the body comes down to us from the most ancient times; some say it comes from the times of the Catacombs, when the tombs of the martyrs were lighted up; some say it is a sign of the light of faith once burning in the soul of the deceased; but whatever its origin, we know "that these rites and ceremonies, coming down to us from the most remote antiquity and from the ordinances of the Popes, the Holy Mother the Catholic Church uses them as mysteries of faith, as signs of Christian piety, and as salutary aids for the faithful dead."¹ Thus the Church speaks of prayers for the dead and of helping the departed by our prayers. Every one knows the belief of the Church, and how she teaches that those who die with little sins, or who have not satisfied for mortal sins forgiven, will have to pass through purgatory; for purgatory signifies to purge or to purify, for there the souls of those who die friends of God are purged and purified from the remains of sins and from their little faults. That there is "a purgatory, and that the souls of those kept there are helped by the prayers of the faithful, and most especially by the acceptable sacrifices of the altar,"² has been defined; for, "If these . . . die in the charity of God, before they have satisfied with worthy fruits of penance for their actions and omissions, after death their souls are purified by the pains of purgatory, they are aided by the suffrages of the faithful, namely, by the sacrifice of the Mass and the works of piety, which according to the customs of the church are given."³ We are giving you, reader, the doctrine as it comes to us from the most remote ages, so that you may be able to judge for yourself of the reason and of the truth of the rites and the ceremonies of the Church; we are telling you of that truth so soothing and so much agreeing with our ideas of God, of his goodness in saving us, and of his holiness in allowing us to be purged from our imperfections before entering heaven, that even the Oxford writers say: "That taken in the mere letter, there is little in it against which we shall be able to sustain formal objections. Purgatory is not spoken of as a place of pain; it need only mean a place of purgation. . . . Furthermore, that the prayers of the living benefit the

¹ *Rituale Romanum de Exequiis.*

² Council of Trent, *Ses. Ultima.*

³ Council of Florence for the Union of the Greeks.

dead in Christ is, to say the least, not inconsistent, as Usher shows us, with the primitive belief." ¹

That custom of praying for the dead comes down from the most remote times, from the followers of the Apostles, and they learned it from the Lord and the Jewish law. We read that many of Judas' soldiers having been slain in battle, when they came to take their bodies away, they found "under the coats of the slain some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews . . . and so betaking themselves to prayer, they besought him that the sin which had been committed might be forgotten . . . And making a gathering he (Judas) sent twelve thousand drachms of silver to Jerusalem, for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection . . . it is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins."²

That custom and belief, so clear in the book of the Machabees, is seen in all their rituals and the books relating to their funerals and the burials of their dead, and it was not condemned by Christ or his followers,³ for our Lord says: "He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come."⁴ From these words, it appears that some sins are forgiven in this world and some in the world to come. St. Paul speaking to the Corinthians says: "Every man's work shall be manifest: for the day of the Lord shall declare it because it shall be revealed in fire: and fire shall try every man's work of what sort it is . . . If any man's work burn, he shall suffer loss: but he himself shall be saved so as by fire."⁵ By these words we see that the Apostle teaches that some will be saved "so as by fire," that is, when their sins are washed away by the fires of purgatory. Again, St. Peter says, that Christ "enlivened in the spirit in which coming he preached to those spirits that were in prison,"⁶ that is, after his death he "descended into hell," the place of the repose of the Patriarchs and Prophets of the Old Testament, who were waiting for his coming, and who were in Abraham's bosom, where they had been purged and purified from their little sins.

¹ Oxford Tracts, 79, § 1, p. 5, v. ix.
² Kenrick Theo. Dog. De Purgatorio.
³ I Cor. iii. 13, 14, 15.

⁴ II Machabees xii. 40 to 46.
⁵ Matt. xii. 32.
⁶ I Peter iii. 18, 19.

A great writer says: "For not of some truth was it said it would not be forgiven, neither in this world nor in the world to come, unless some which not in this but in the future world would be forgiven."¹

Another: "We must believe that there are little sins washed out by the fire of purgatory, for truth hath said, 'he that shall speak against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come.'"²

Again, "We make offerings for the dead on their anniversary;"³ and of the duties of a widow towards the soul of her dead husband; "Rightly she prays for his soul, that it may obtain a refuge, the first day of the resurrection a consort, and the anniversary of his sleep she offered gifts."⁴

"The bishops, our interceders, religiously considering and well providing, exhorted lest a brother should die without having a sacrifice offered for his sleep."⁵

"Then we pray for the dead fathers and bishops and for all who lived among us, especially believing they are helped by prayer, but especially by the tremendous sacrifice of the altar."⁶

"These souls are purged either in this life by prayer and the study of wisdom, or after death in the furnace of purifying fire, before they can come into everlasting happiness."⁷

An ancient writer speaking of the rites and ceremonies of the funeral of Constantine the Emperor says: "For an innumerable people, uniting with the priests in sighs and tears, offered prayers to God for the soul of the Emperor, fulfilling a most grateful duty to the pious prince."⁸

"Besides these, prayers offered for the dead are useful for them even if they do not wipe out all their sins."⁹

"If a sinner dies it is right to rejoice that his sins are wiped out, and as much as we can he is aided, not by tears, but by prayers and supplications and works of charity and sacrifices."¹⁰

"It is necessary that all pass through fire . . . of this passage 'through fire' we must not doubt because it is Paradise, it is not separation from Christ. Even that Peter who received the keys of the kingdom of heaven, and who walked

¹ S. Augustine De Civit. Dei cxxix.

² Tertullian L. De Corona Mil. c. iii.

³ S. Cyprian Ep. lxxi. ad cler. et Plebelem

⁴ S. Greg. Nan. Oratio de Mortuis.

⁵ Epiphannus Hæc lxxv. quæ. est. Aerian.

⁶ S. Gregory LIV. Dialog. cxxix.

⁷ Tertullian Lib. De Monogam.

⁸ S. Cyril of Jerusalem Cat. Myst. V.

⁹ Eusebins L. iv. de Vita Constantini c. lxxi.

¹⁰ S. Chryst. Hom. xli. In Epist. Cor.

upon the waters and said: 'We have passed through fire and water, thou hast led us into refuge,' that Peter said 'thou hast tried us with fire as silver is tried.'"¹

"Husbands scatter violets, roses and purple flowers on the tombs of their dead brides. In these colors and perfumes their resting ashes sleep, knowing that as water quenches fire thus these works of charity wipe out sin."²

"Prayers for the dead must not be forgotten, they must be offered for all the dead of the Christian and Catholic society; even when their names are not known the Church prays for them by a general remembrance."³

"We believe it comes from the Apostles that sacrifice is offered for the dead, or that prayer is said for them. Thus the Catholic Church teaches everywhere."⁴

Thus going back to Apostolic times, the writings of the fathers are filled with prayers, passage tracts and exhortations, giving the teaching of the Church in these olden times, telling that we have not changed since the times when the great saints of God lived and wrote, when they gathered up the traditions of the Apostles, when the bishops of the early ages gathered in the cities, now in ruins on the northern shores of Africa, and directed "that the sacrament of the altar must be celebrated only by men fasting, except the anniversary of the supper of the Lord; but if any remembrance is made of those who died, whether bishops, clergy or any others, it is done by prayer alone."⁵ Again in the same place: "Penitents who carefully fulfill the laws of penance, if they die on a journey, or are lost at sea, their remembrance is made in prayers and sacrifice."⁶

Thus the ancient fathers and writers of the Church, the councils of her clergy held in past ages, the old book of Liturgies of theology, the Missals used on the altar, all monuments of olden times, tell us of the services of the Church being in these days the same as at the present time, telling us of the prayers for the dead, of the belief in purgatory, of Masses for the departed and how they are relieved from their pains and suffering by the works of the living.

The sufferings of purgatory are of two kinds—the pain of

¹ S. Ambrose in Psalm cxviii. Serm. xx. 1.

² S. Jerome Ep. xxvi. ad Pammachium.

³ S. Augustine l. de Cura pro Mortuis cix.

⁴ S. Isidore Hispalensis de Officiis Eccl. cxviii

⁵ III Council of Carthage, Canon xxix.

⁶ IV Council of Carthage, lxxix.

being away from God, and the pain of the senses.¹ For God they were made, and to enjoy his presence they were created, and they long for him with all their strength, for they are in the last term of their being; and by nature being made for God's presence, that longing coming from their very nature, pierces to the very depths of their souls. It is not so with us now in this world, for we are not in the last term of our being, we are in the state natural to us while in this life; but at the moment of our death, there arises in our souls a longing, an irresistible desire to be with God and see him face to face, and that is the suffering of being away from God.

The pain of the senses has not been defined by the Church, but all the Latin fathers say that it is a fire created by God to punish and purge these souls, while some say it is the same as the fire of hell. The pain of being away from God and the pain of the senses are greater than any of the sufferings of this life,² but the smallest pain of purgatory is not greater than the most severe suffering of this life. It is certain that purgatory is not as frightful as hell, although it is generally believed that the same fire is in it as in hell, they being soothed by the friendship of God and the thought of once going to heaven. The length of their suffering is not known; one father prays for his mother thirty years after her death,³ and she was a saint,⁴ and he asks every one who reads his book to pray for her. After the last judgment there will be no purgatory, only heaven, hell; these will be the places of the souls of men. The good living at the end of the world will be purified with the fire which will burn on the last day. The souls of the dead cannot come back and appear to us in their bodies, either to instruct us or to ask our help;⁵ but we must be careful not to believe the stories we hear, for the dead come back but very rarely.

We are not writing on purgatory, but we will ask the reader, If a child lives till the age of twelve and never does any thing wrong, and then steals ten cents and immediately dies, where will that soul go; not to hell, for it would be cruel for God to punish it forever for such a sin; not to heaven, for nothing defiled can enter there; where will it go but to a

¹ S. Thomas.

² S. Thomas, S. Bonaventura, Bellarmini, etc.

³ S. Augustine's Confessions, LIX. c. 13.

⁴ S. Monica.

⁵ S. Thomas Suppl. q. lxix. a. iii.; Valentia T. iv. desp. xi. q. 1. p. 11.

place of purgation, where after a time it will be purged and enter heaven. Such has been always the belief of the Christians, and that doctrine is impressed on our rites and ceremonies of funeral obsequies, that we may be reminded of death, that these may teach us truth by every sign, symbol and ceremony held over the departed.

When the time comes the body is carried with honor and respect to the church, where Mass should be said for the repose of the soul. Such is the law of the Church. "Let that custom of the highest antiquity be continued; as often as possible let Mass be said, the body being present, before the corpse is consigned to the earth."¹ The habit, then, of burying in the afternoon should be condemned in the severest terms, except in great difficulties people cannot excuse themselves from sin, who, against the law of the Church, bury their dead without a Mass.²

In Catholic countries the body is carried to the church with great pomp and ceremony. At the sound of the bell the clergy gather at the church, and with the parish priest, in black stole or cope, led by the processional cross, they all go to the house of the dead. The procession being formed of sodalities, confraternities and brotherhoods, the clergy, regular and secular, all go in procession from the house of the dead to the church, singing hymns and psalms, and carrying lighted candles in their hands. Before leaving the house the pastor sprinkles the coffin with holy water, singing:

If thou wilt mark iniquities, O Lord, Lord who shall stand it?³
Out of the depths have I cried to thee, O Lord, etc.⁴

At the end,

Everlasting rest give them, O Lord,
And let perpetual light shine upon them.

The pastor having intoned the verse,

And the bones that have been humbled shall rejoice,⁵

the clergy sing psalms taken from the Office of the Dead, those having a character of sorrow and repentance, till they arrive at the church. Having arrived at the door, the pastor

¹ Rit. Rom. De Exequiis.
⁴ Ibid. 1.

² Idem.
⁵ Ibid. L. 10.

³ Psalm cxxix. 3.

repeats the above verse, while the clergy or the choir sings the following:

Come all ye saints of God, make haste ye Angels of the Lord, to receive his soul, and to offer it before the sight of the Most High. Let Christ who calls thee take thee, and let the Angels guide thee to Abraham's bosom. To receive his soul and to offer it in the sight of the Most High. Everlasting rest give him, O Lord, and let perpetual light shine upon him. To offer it before the sight of the Most High.

All the ceremonies and prayers are carried out and said as though the soul was but just leaving the body, because they cannot be carried out in the one instant of death.

The coffin is then carried in by the pallbearers. They must be always laymen, at the death of a layman, and no clergyman is allowed to act as pallbearer for a lay person, as it would be below his dignity.¹ The coffin having been carried in is placed before the altar, the feet towards the altar if a lay person, the head to the altar if a priest,² because during the offices of the Church the people looked toward the altar, while the clergyman looked toward the people and taught them; thus in death their bodies are placed as in life.

The corpse is then surrounded with lighted candles; for as light signifies truth, they tell us of the uprightness of his life, and that as a good Christian the deceased lived according to truth. Again the candles tell us of the light of faith burning in the soul of the deceased during his life, for as light illuminates the world around us, and lets us see surrounding objects, thus the light of faith lights up the soul and lets us see the truths of God revealed to man; and to tell of that light of faith in the soul of the dead, we place around the coffin of the dead the lighted candles. Every Christian's life should be like to that of Christ, and his funeral like our Savior's; and when the Lord's body was laid in the tomb, when the holy women came to anoint it on the day of the resurrection, they saw that where the body was laid was surrounded with light; thus the corpse of the Christian should be surrounded with light, and for that reason we place the candles around the coffin to resemble the burial of Christ.

The coffin having been placed before the altar, the singers begin:

¹ Rit. Rom. De Exequiis.

² Ibid.

Come, let us adore the King,
By whom all things live.

PSALM XCIV.

Come, let us praise the Lord with joy, etc.

ZACHARY'S CANTICLE.

Blessed be the Lord God of Israel, etc.¹

Then these words of our Lord :

I am the resurrection and the life ; he that believeth in me although he be dead shall live, and every one that believeth in me shall not die forever.²

THE LORD'S PRAYER.

Our Father, etc.³
And lead us not into temptation.
But deliver us from all evil.
From the gate of the lower hell,⁴
O Lord, deliver his soul.
May they rest in peace. Amen.

Hear, O Lord, my prayer,⁵
And let my cry come to thee.⁶
The Lord be with you,⁷
And with thy spirit.⁸

Let us pray.

Absolve, we beseech thee, O Lord, the soul of thy servant from every bond of wickedness, that, rising in the glory of resurrection, he may rejoice among thy Saints and Elect. Through Christ our Lord. Amen.

The clergy now begin that part of the Divine Office called Lauds, that is, the Morning Song of Praise. In this country, because we would often be disturbed in the streets, because we have not enough of the clergy in each parish, and because we are often pressed for time, many difficulties standing in the way, we cannot carry out all these ceremonies. The custom is generally to meet the corpse at the door of the church, and to go in procession up to the altar singing Psalm cxxix., " Out of the depths I have cried," etc.; then begin Mass as soon as the body is placed before the altar. When a priest is dead, there being a large number of clergymen present, these ceremonies are carried out, and the rites are very impressive. The body of the dead is clothed in vestments, as a sign of his high

¹ Luke i. 68 to 80.

² Psalm cl. 2.

³ John xi. 25, 26.

⁴ Ibid.

⁵ Math. vi. 9 to 14.

⁶ Ruth ii. 4.

⁷ Psalm lxxxv. 13.

⁸ II Tim. iv. 22.

office while living; he holds a chalice and paten in his hands, as a sign of his priesthood; the vestments are violet, for that is a symbol of penance, signifying that he died doing penance for his sins; his head is turned toward the altar, so that if he rose he would address the people as he did during his life; and now, though dead, he speaks to them in his coffin by his example, telling them that, though a priest is high in dignity or station, like all men he must die. You will notice that everything is in black, the candles, the altar, the vestments, the coverings; everywhere the church appears in black. When people die their friends are clothed in black; it is the color of mourning, the color of death; thus the church in mourning for one of her children clothes her priests and ministers in black at the death of one of her members. But near the tabernacle there is no black, but white, for our Lord rose to die no more, and as a sign of his immortality, no black is allowed near him in the tabernacle.

As soon as the Office for the Dead is ended, the Mass begins. Coming to the altar, the celebrant begins the

INTROIT.

Everlasting rest give them, O Lord, and let perpetual light shine upon them. "A hymn, O God, becometh thee in Sion, and a vow shall be paid to thee in Jerusalem. O hear my prayer: all flesh shall come to thee."¹ Everlasting rest, etc.

THE PRAYER.

O God, to whom belongs to have mercy always and to forgive: we humbly pray thee for the soul of thy servant (name), whom to-day thou hast commanded to leave this world; that thou mayest not deliver him into the hands of the enemy, nor forget him in the end, but that thou wouldst direct his soul to be received by the holy Angels, and led to his home in Paradise; that because he hoped and believed in thee, he may not suffer the pains of hell, but possess everlasting joys. Through Christ our Lord. Amen.

THE EPISTLE.

Reading of the Epistle of Blessed Paul the Apostle to the Thessalonians.

Brethren, we will not have you ignorant concerning them that sleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died, and rose again, even so them who have slept through Jesus, will God bring with him. For this we say unto you in

¹ Psalm lxiy. 23.

the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept, for the Lord himself shall come down from heaven with commandment, and with the voice of an Archangel, and with the trumpet of God: then we, who are alive, who are left, shall be taken up together with them in the clouds, to meet Christ in the air, and so we shall be always with the Lord. Wherefore comfort ye one another with these words.¹

THE GRADUAL.

Everlasting rest give them, O Lord, and let perpetual light shine upon them. "The just shall be in everlasting remembrance: he shall not fear the evil hearing."²

THE TRACT.

Absolve, O Lord, the souls of all the faithful dead from every bond of wickedness. And they, being aided by thy grace, may shun the judgment of vengeance, and rejoice in the happiness of everlasting light.

THE "DIES IRÆ."

The celebrant then reads the "Dies Iræ," the most celebrated piece of poetry ever composed. It cannot be translated into any language with all its grandeur and sublimity, for poetry always loses in a translation; it must be read in the original Latin to be fully appreciated, but the author has tried to translate it so as to give its grandeur and pathos in English.

The author of the "Dies Iræ" is not known; some say it was composed by Latino Orsini, some by Gregory the Great, others by St. Bernard, others by Father Humbert, General of the Dominicans, or by Augustine de Diella; but it is more probable that it was written by a saint long before the times of these men, by one so filled with heavenly perfection that he did not seek popularity or fame by sending his name down to posterity, as the author of the finest piece of poetry ever composed by man.

Schaff says: "This marvellous hymn is the acknowledged masterpiece of Latin poetry, and the most sublime of all un-inspired hymns. The secret of its irresistible power lies in the awful grandeur of the theme, the intense earnestness and pathos of the poet, the simple majesty and solemn muse of its language, the stately metre, the triple rhyme, and the vocal assonances, chosen in striking adaptation, all combining to produce an overwhelming effect, as if we heard the final crash

¹ Thess. iv.

² Psalm cxi. 7.

of the universe, the commotion of the open graves, the trumpet of the Archangel summoning the quick and the dead, and saw the 'King of tremendous majesty' seated on his throne of justice and mercy, ready to dispense everlasting life or everlasting woe."

THE "DIES IRÆ."

The day of wrath, that dreadful day,¹
Dissolved to dust this world 'll lay:
As David and the Sibyl say.

Horrors then will strike men dumb,
When all will see their Judge has come,
To summon mankind from the tomb!

The wondrous trumpet then is blown,
By the dead is heard its tone,
It forces all before his throne.

Death and nature frightened lie,
As from the grave to life they fly,
To answer him 'mid tear and sigh.

Before him they will place the book,
Where all is writ; he gives one look
To judge the world, each place, each nook.

When that Judge will take his place,
Of hidden things before his face,
Naught will escape of any case.

What then will I a sinner say?
What patron will I ask to pray?
The just is scarcely safe that day.

Thou King of tremendous majesty,
Who is saved by grace must be,
Save me then thou font of piety.

Remember Jesus as thou say,
I am the cause of thy sad way,
Let me not perish on that day.

Seeking me, thou tired of old;
On thy cross thyself thou sold:
Let not be lost that labor untold.

Just Judge of vengeance then,
Grant to me forgiveness when
It's time, before you judge all men.

¹ Translated by the author.

I groan in spirit for my sin :
 My face will blush when I begin
 To think of guilt : O call me in.

Mary went from thee forgiven,
 To the thief was opened heaven,
 Hope to me also thou hast given.

My prayers unworthy before thy ire ;
 But thou art good almighty Sire,
 Punish me not in everlasting fire.

Among the sheep give me a place,
 From the goats before thy face,
 Take me when thou try my case.

To hell forever are doomed the curst,
 To burn with fire, a fate the worst ;
 Take me to thee among the first.

Bowed in prayer I look around,
 With heart contrite unto the ground,
 Grant aid, temptations all around.

That day of tears, that day of dread,
 When from the dust shall rise the dead
 To hear the judgment 'gainst them read.

O God ! grant, pardon our request :
 Lord Jesus, pious, ever-blest,
 Grant them everlasting rest. *Amen.*

The celebrant then passes from the epistle to the middle of the altar, and bowing down recites the prayer said before the Gospel, leaving out the last part. He then reads the Gospel in the usual manner.

The Continuation of the Holy Gospel according to John.

At that time Martha said to Jesus : Lord, if thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her : Thy brother shall rise again. Martha saith to him : I know that he shall rise again in the resurrection at the last day. Jesus said to her : I am the resurrection and the life : he that believeth in me, although he be dead, shall live, and every one that liveth and believeth in me shall not die forever. Believest thou this ? She saith to him : Yea, Lord, I have believed that thou art CHRIST, the Son of the living God, who art come into this world.¹

¹ John xi.

The Gospel is ended with the usual response. The celebrant then says,

“The Lord be with you,” the

“Let us pray.”

and turning to the altar, says the

OFFERTORY.

Lord Jesus Christ, King of glory, deliver the souls of all the faithful dead from the pains of hell and from the deep lake; deliver them from the mouth of the lion, let not hades swallow them up, but tell St. Michael to lead them into holy light: which thou promised to Abraham and to his seed. Hosts and prayers we offer thee, O Lord; wilt thou receive them for those souls whose memory we celebrate to-day: make them pass, O Lord, from death into life, which thou promised to Abraham and to his seed.

THE SECRET.

Forgive, we beseech thee, O Lord, the soul of thy servant (name) for whom we immolate this host of praise to thee, humbly beseeching thy majesty, that by the services of this pious offering, he may be worthy to come into everlasting rest. Through Christ, etc.

THE COMMUNION.

Let everlasting light shine upon them, O Lord, with thy saints in eternity, because thou art pious. Eternal rest give them, O Lord, and let everlasting light shine upon them with thy saints in eternity, because thou art pious.

THE LAST PRAYER.

Grant, we beseech thee, almighty God, that the soul of thy servant (name) which to-day passed from this earth, may be purged by these sacrifices, and delivered from sin; may it gain equally forgiveness and everlasting rest. Through Christ our Lord, etc.

The celebrant makes the sign of the cross over the book, beginning the Introit for the prayer for the dead.

The Mass is the same as usual, except the parts given above and the Preface. The celebrant does not say the Psalm, “Judge me, O Lord,” etc., as it is for the repose of the soul of the dead, and not for the living, many of the ceremonies being omitted, as it is a time of sorrow for the dead; thus the subdeacon does not receive the celebrant’s blessing after the Epistle, nor does he hold the paten before his eyes, but it is hidden under the corporal on the altar; the deacon says but a part of the prayer before the Gospel; the celebrant

does not bless the water before it is put in the chalice, because the Mass is for the dead and not to signify the union of the living with Christ.

Mass having been finished, the subdeacon takes the cross, having an acolyte on each side of him holding a lighted candle; he stands at the head of the coffin, to signify that Christ is the head of the living and of the dead; that as he was the head and leader in life, now he is the same in death; the lights on each side tell of the science and knowledge of all things coming from Christ and enlightening all men, both living and dead. The clergy then range themselves around the coffin, while the celebrant comes clothed in his priestly garments to tell of his sacerdotal power and virtues; the black teaches that he is dead to the world; the white alb that he is clothed with innocence; the girdle that his loins are bound up and that he is not married; the stole tells of his authority, and over all the black cope such as they wore in the times of the Roman Empire. Clothed thus he comes and reads the following, the clergy answering:

Enter not into judgment with thy servant, O Lord, for no one will be justified before thee, unless from thee forgiveness of all his sins be given him. Therefore, we pray that thy judicial sentence may not crush him, whom the prayer of Christians commends; but thy grace helping, he may be worthy to escape the judgments of thy vengeance, who, while he lived, was marked with the sign of the Holy Trinity: who liveth and reigneth forever and ever. Amen.

Then they sing the following:

Deliver me, O Lord, from everlasting death, on that tremendous day, when the heavens and the earth shall be moved, when thou shalt come to judge the world by fire. It makes me tremble, and I fear, while the trial is preparing, and the coming wrath, when thou shalt come to judge the world by fire. That day of wrath, of calamity, and of misery, that great and woeful bitter day, when thou shalt come to judge the world by fire. Everlasting rest give them, O Lord, and let perpetual light shine upon them. Deliver me, O Lord, from everlasting death, on that tremendous day, when the heavens and the earth shall be moved, when thou shalt come to judge the world by fire.

While this grand and magnificent piece is being sung, the celebrant and ministers stand before the altar facing the people before the coffin. At the end the celebrant sings:

Lord, have mercy on us,¹
 Christ, have mercy on us,
 Lord, have mercy on us.
 Our Father, etc.

When the celebrant says "Lord, have mercy on us," the choir replies "Christ, have mercy on us."

While the prayer "Our Father" is being said in silence, the celebrant, aided by the deacon, goes around the coffin, sprinkling it three times with holy water on each side, teaching by that, that the dead was washed three times by the waters of baptism, telling that he was washed at baptism in the name of the three Persons of the Holy Trinity: the Father, Son, and Holy Ghost. Passing before the image of the crucifix they make a bow to honor Jesus in his image on the cross, for before him all creatures must bow; passing before the altar they make a genuflection to adore Christ there present. Then taking the burning incense, he incenses the dead three times on either side. That incense signifies prayer, as the Psalmist says: "Let my prayer be directed as incense in thy sight." Incense signifies prayer, as S. John saw the Son of God standing before the throne of God, as man's mediator, "and there was given him much incense that he should offer the prayers of all the saints upon the golden altar which is before the throne of God." That incensing, then, tells us in symbolic language of the prayers of the people like clouds of incense, sweet smelling and fragrant, ascending up before the throne of God. Incense is given only to God, or to something relating to him; thus we incense the dead body, for it once contained the Body of Christ who sat as a king enthroned in that heart now cold, when he received Communion.

The celebrant and all having ended the Lord's Prayer, the celebrant continues:

And lead us not into temptation,
 But deliver us from evil.
 From the gate of lower hell,*
 O Lord, deliver his soul.
 Hear, O Lord, my prayer,
 And let my cry come to thee.
 The Lord be with you,
 And with thy spirit.

* Psalm cxxii. 2, and Isaias xxxiii. 2

* Psalm.

Let us pray.

O God, to whom belongs always to have mercy and to save: we humbly pray for the soul of thy servant (name), whom to-day thou hast commanded to leave this world, that thou may not deliver him into the hands of the enemy, nor forget it in the end, but that thou wouldst direct it to be received by the holy Angels, and led to his home in Paradise, that because he hoped and believed in thee, he may not suffer the pains of hell, but possess everlasting joys. Through Christ our Lord. Amen.

If it be for the funeral of a priest, the prayer is "for the soul of the Priest thy servant," etc., his first name being given in the Latin. She is used for a woman.

The services having been finished, the corpse is carried to the grave in a procession, the clergy singing:

May the Angels guide thee into Paradise; may the martyrs receive thee on thy journey, and lead thee into the holy city Jerusalem. May the choir of Angels take thee, and with Lazarus, once poor, may you have everlasting rest.

When they arrive at the grave or tomb, if it has not been blessed the celebrant blesses it, saying:

Let us pray.

O Lord, by whose mercy the souls of the dead are at rest, wilt thou deign to bless this tomb, appoint thy holy Angel to be its guardian: that those whose bodies may be buried here, their souls may be absolved from every bond of wickedness, that always in thee and with thy saints, they may rejoice without end. Through Christ our Lord. Amen.

The celebrant then sprinkles the coffin and the grave or tomb with holy water. When all is ended, they kneel down and say a few prayers for the soul of the departed, when they return to their homes.

You will see how careful we are with the dead, and how we guard their remains, and how every funeral is filled with religion. In our cemeteries and graveyards alone you will see the cross, the sign of salvation. The cemeteries and burial places of all other religions are like those of the Pagans—no cross, no sign of salvation mark the resting place of their dead; their monuments and tombstones are to-day like those on the banks of the Nile, along the roads leading out of Rome, around the site of ancient Athens, in the desert of Arabia, monuments of human folly and pride, while the Church alone surrounds her funeral rites with signs, and figures, and symbols, teaching

truth to her people, and guards as most sacred the remains of her dead.

In the great cathedrals of Europe are the tombs of the clergy, the heroes, and the rulers of the past; ¹ the churches and the noblest and most venerable ecclesiastical buildings become the burying place of the great and the good of our faith. Thus St. Peter's at Rome is the tomb of the Apostles; in the Pantheon repose the bones of genius; the Escorial is the last resting place of the Kings of Spain; Westminster Abbey is the cemetery for the great and honored dead of the English nation; under Notre Dame in Montreal are laid the bodies of the priests; the new Cathedral of New York has the vaults for the coffins of the Archbishops and Cardinals; such has been the custom from the beginning, to lay in peace the mortal remains of her children in the church they loved so well, to place near the altar the bodies of the clergy, that the body blessed with the laying on of hands might sleep the sleep of peace in holy places consecrated to the Lord.

Most generally the home of the dead is outside the church, then it is called a cemetery ² from an old word signifying a sweet station, for those who die in peace with God go to a sweet station on their way to the last judgment; it is called a cemetery again from the ancient Greek word meaning a sleeping chamber, for there the dead sleep the sleep of death till called to rise at the last judgment, at the coming of the Son of God.

The thing wherein is placed the body is called a coffin, from the French word meaning a box, for it is made like a box; the place where the coffin is put is called a grave, from the old Saxon word meaning a hole dug in the ground; it is called a sepulchre from the Latin, signifying without pulse, for the body is lifeless and pulseless; it is called a mausoleum from a rich and powerful Roman, whose wife Artemisia built for him a magnificent sepulchre; it is called a tomb, that is, in Latin, a mound of earth, because in olden times they raised great mounds of earth over the graves of the dead; ³ it is called a monument from the Latin, that is, something which admonishes men of death; ⁴ it is called a pyramid in Egypt, that is, of fire, for they burned the bodies of their dead and

¹ Petit Rational par Perin, p. 7. ² Petit Rational par Perin, p. 9. ³ Virgil's *Æneid*.

⁴ S. Augustine De Cura Geranda, pro Mortuis, p. 20. Mortuis LL. vi.

gathering their ashes placed them in stone coffins; it is called a sarcophagus from the Greek, meaning to eat flesh, for there in those graves the flesh is eaten by the rottenness and corruption of the grave; it is called a grave-stone, for the name and the date of their death are engraved on the stone. Such are some of the meanings of the places and the things relating to the last resting places of the dead, the things in the graveyard and the cemetery.

If we look for the origin of the cemetery, we must go back to the origin of the Jewish race, to Abraham who bought the double cave;¹ there his bones were laid;² there was buried Sarah; there slept the bones of Isaac, of Jacob,³ of Adam, and of Eve. It was a double cave, for there were buried the two members of the human race, the two sexes, as St. Jerome says: there were buried the Patriarchs with their wives.

But all should not be buried indifferently in the church, nor should all be interred in consecrated ground. Lucifer was driven out of heaven;⁴ Adam was sent from Paradise.⁵ The condition of a person then, his station in life, his family or the influence of his friends should not be the cause of determining the place of his grave, but his good life and his holiness.⁶ No sinner therefore can be buried in the church, as St. Augustine says: "Those, who, being oppressed by grievous sins, procure that their bodies at death be placed in consecrated ground, should be condemned for their audacity, and the holy place will not deliver them, but will accuse them of the guilt of temerity."⁷ No one, therefore, should be buried near the altar but the bodies of the martyrs and the heroes and defenders of their country. Only bishops, heads of religious orders, worthy priests and lay persons of the highest sanctity should be buried in the church.⁸ The body of an excommunicated person, that is, one shunned by all the people,⁹ one publicly denounced, one who struck a clergyman,¹⁰ those who die in sin,¹¹ who do not live in union with the Church, as Jews, schismatics, pagans, heretics, suicides, fighters of duels, usurers, thieves, persecutors of the Church, who do not go to communion at Easter time, all in fact who die in sin, cannot be buried in

¹ Gen. xxiii. 9.² Ibid. xxv. 9.³ Ibid. xlix. 29 and 31.⁴ Issias xiv. 12.⁵ Gen. iii. 24.⁶ 13 q. 2, Cum gravia.⁷ S. Aug., 12 q. 2 et seq.⁸ 13 q. 2, Præcip. et Cap. Nullius.⁹ Clement I. de Sepul.¹⁰ Extravag. Martini V.¹¹ Scavini, Theo. Moral., Un. vii, p. 125.

consecrated ground. Even those who bury them against the laws of the Church, by that act commit a grievous sin, and those who bury, contrary to the command of the Church, an infidel, one who fought a duel, one publicly denounced, one who struck a clergyman or committed suicide, by that very act are themselves excommunicated and cut off from the Church;¹ their bodies pollute the cemetery, they must be taken out and the place reconciled.² Those who die by capital punishment, as when hung for murder or executed for some great crime, if they repair as much as they can the evil and repent before execution, their bodies may be buried in holy ground, but without any service or solemnity of the Church.³ In the blessing of a cemetery there is a place left for the burying of those rejected for any of these causes.

No one, therefore, but a baptized Christian, and in union with the Church, can be buried in the cemetery.⁴ If a man or woman does not go to confession once each year, their bodies are to be rejected. "Every one of either sex, after they have arrived at the age of reason, must confess alone their sins faithfully to their own priest, and with their own work study to fulfill the penance given; otherwise, living, let them be driven from the church, and dying, let them be deprived of Christian burial."⁵ If a child die before baptism, there is a place near by where its body may be buried. If a stranger die, there is a place called the potter's field, like the one bought by the priests and scribes for thirty pieces of silver, where the bodies of strangers may be laid. If an excommunicated person be buried, or one not in union with the Church be forced into the cemetery by the civil power, the place is accursed and must be reconciled again. The reason of thus disgracing some by depriving them of Christian burial is to prevent great and wicked sins by the fear of the public disgrace of being rejected.

Such are some of the laws and rules by which the Church protects the last resting places of her departed children. Formerly the graveyard was near the church, around the sacred building, but now, for reasons of health and convenience, because the churches are built in cities and towns, because

¹ Benedict XIV., *Detestabilem et Si quis.*

² Scavini, *Theo. Moral.*, Un. vii., p. 135.

³ Lateran Council under Innocent III.

⁴ Rit. Rom.

⁵ Inc., *Ex parte de Sepulturis.*

land is dear and hard to be had, and because the rural silence of the neighboring valleys and hills is more in accord with the stillness of the sleep of death, some or all of these reasons caused the Church in later ages to bury her dead in the outside of cities and towns.

The husband and wife may be laid in the same grave, following the example of Abraham and Sarah, who chose their own sepulchre.¹ Tobias also told his son to bury his mother in the same grave with him when her days would be ended.² Children may be laid beside their parents.³ Even those who have committed great sins, when they have satisfied by worthy works of penance and received the sacraments, may be buried in consecrated ground⁴ and have Masses said for them.⁵

The cemetery where are laid the bodies of the Christian dead is blessed by the bishop, or by a priest sent for that purpose.⁶ The day before, a large cross is raised in the center;⁷ it must be a wooden cross, like the one on which our Lord was crucified, for Calvary was a cemetery, as the mountain-top was covered with the bones and the ashes of those crucified under the Roman law; as on the side of that mountain was the grave wherein they laid the body of the crucified Son of God, thus the Christian's cemetery is like Calvary and the holy sepulchre. Before the cross is a trident holding three wax candles, for the place is going to be blessed in the name of the three Persons of the Trinity, and the fire and the lights of the candles signify the fire of the Holy Ghost coming on the Apostles, and the light of faith once burning in the hearts and souls of the dead.

The day of the blessing, the bishop, or the priest sent in his place, robes himself with the amice, alb, stole, girdle and cope, all in white, for they tell of the brightness and splendor of these bodies when they will rise from the dead on the last day. All go with the book, holy water, the thurible, the incense boat, in procession; first the lowest in dignity, then the others according to their rank, till the celebrant comes clothed in his sacred vestments, ready to perform the services. Then the three candles are lighted, and all standing before the cross, the celebrant says the following prayers, the clergy answering:

¹ Gen. xxiii. 4.

² Tobias xiv. 12.

³ 13 Quæ., Soror. Juris Canon.

⁴ Concil. Magem. De Consecr. Dist. Ult. in fine.

⁵ Ibid., c. fine.

⁶ Rit. Rom.

⁷ Ibid.

Let us pray.

O Almighty God, who art the keeper of souls, the guardian of salvation and the faith of those who believe, benignly look down upon the office of our service, and at our coming may this cemetery be purified, ✠ blessed ✠ and sanctified, so that the human bodies resting after this life, on the great day of judgment may be worthy, with the happy souls, to attain the joys of the life without end. Amen.

Then all kneel before the cross, and the celebrant recites or sings the Litany, the clergy and people answering. At the words :

That thou wouldst grant everlasting rest to all the faithful dead,
We beseech thee hear us,

the celebrant rises and says :

That thou wouldst deign to purify and ✠ bless this cemetery,
We beseech thee hear us.

He makes the sign of the cross as given above.

The celebrant then kneels again and continues the Litany. When all has been finished, they rise from their knees, and the celebrant sprinkles the cross three times with holy water, saying :

Sprinkle me with hyssop, O Lord, and I will be clean ; wash me, and I will become whiter than snow.

Then Psalm cxxxii.:

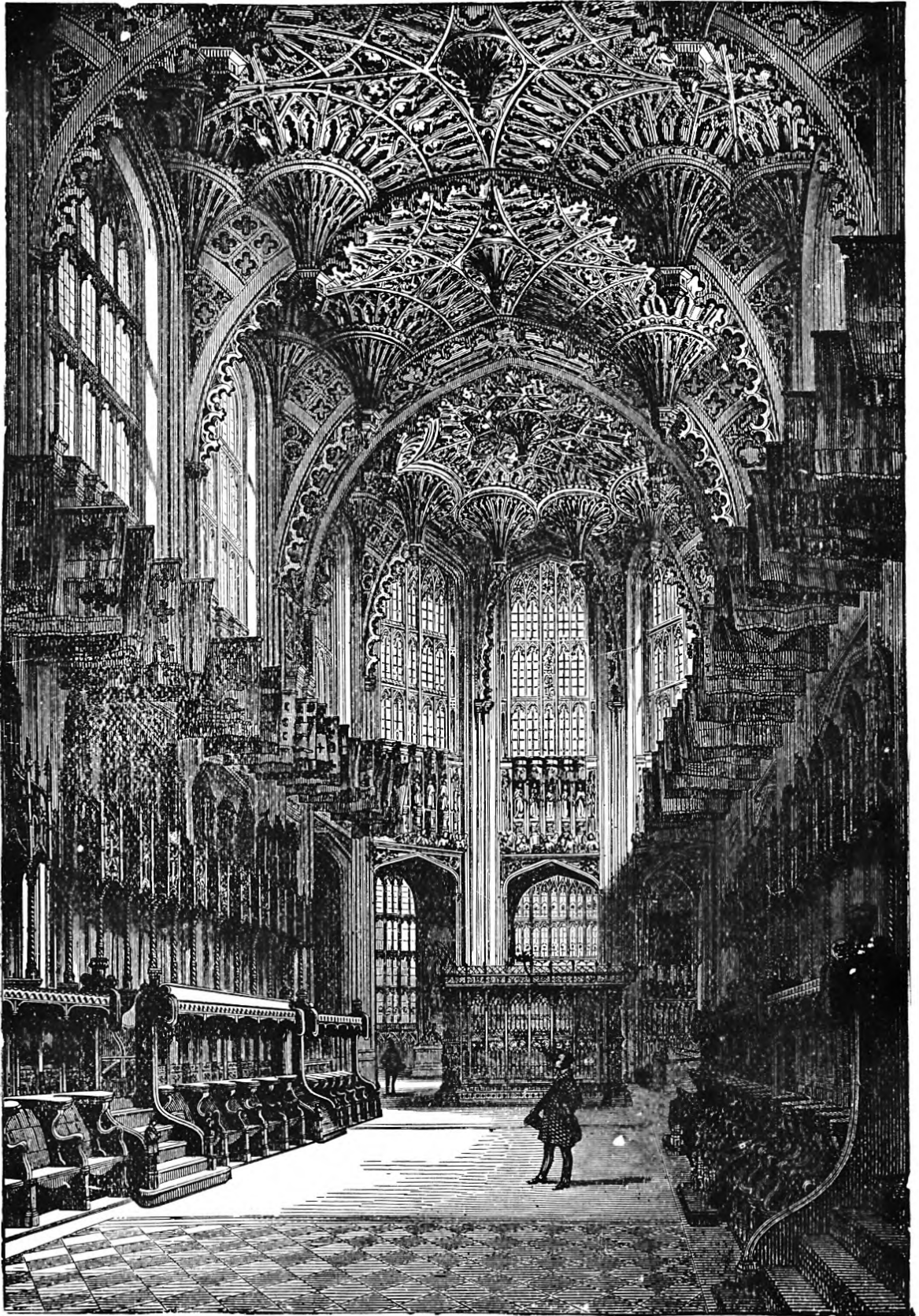
Have mercy on me, O Lord, according to thy great mercy, etc.

Reciting the Psalm, the celebrant and all the clergy, followed by the people, go around the cemetery sprinkling it with holy water, saying at the end the usual "Gloria be to the Father," etc. Having returned to the cross again, the celebrant continues :

Let us pray.

O God, who art the Maker of the whole world, the Redeemer of the human race, and the perfect dispenser of all things visible and invisible: with an humble voice and a pure heart, we pray that thou wouldst deign to ✠ purify, ✠ bless and ✠ sanctify this cemetery, in which the bodies of thy servants and handmaids must rest in death after the course of this life ; grant unto them, believing in thee, through thy great mercy, the remission of all sins ; to these bodies resting in this cemetery, waiting for the Archangel's trumpet, liberally bestow everlasting consolation. Through Christ our Lord. Amen.

One candle placed on the top of the cross signifies our Lord, the light of the world and the light of truth he gave us in his death; the two others, on each arm of the cross, teach us of the lot of those who die, some saved, some lost—the candle on the right those saved, the candle on the left those lost. The celebrant then sprinkles the cross three times with holy water, signifying the washing of the souls of the dead three times in the waters of baptism, now telling of the washing of those souls by the prayers of the church; he then incenses the cross three times, to tell us of the Body and Blood of the Lord once in the souls of the dead, telling again of the prayers of the living ascending up like incense before the throne of grace, asking for grace and mercy for the departed, joy and rest for the dead.



WESTMINSTER ABBEY.

CHAPTER XIV.

REASONS FOR THE CEREMONIES OF VESPERS.

WHEN God commanded Moses to make the tabernacle, he said: "Look and make it according to the pattern that was shown to thee on the mount;"¹ and as our church on the earth is built and arranged and made like the church in heaven, like that Jerusalem which is above . . . which is our mother;² "and as in that city of God, in the heavens, he has created beings to praise him day and night," for the prophet tells us, "that upon thy walls, O Jerusalem, I have appointed watchmen all the day and all the night, they shall never hold their peace;"³ and as the Apostle S. John, looking into heaven, tells us that, "they rested not day and night, saying, Holy, Holy, Holy, Lord God Almighty;"⁴ thus the church of earth, like the church of heaven, praises the Lord each moment of the day and of the night. But the church of heaven is the triumphant church, while the church of earth is the fighting church; and as they in heaven are the "spirits of the saints made perfect," and as angels they were created pure and holy, they are not weighed down with flesh, "the body of this death," like us, they can praise him forever without ceasing, while the condition of human nature requires, while on this earth, rest, food and diversion. Thus we cannot praise God forever, but we set apart times of prayer, times of joy and times of praising God.

And this all comes from the old law, for we read, that after the people of Israel returned from their seventy years of captivity in Babylon, the Prophet Esdras set apart offices to praise the Lord four times during the day and four times during the night, that it might be figured what now takes place in the Christian church. For that office of the clergy is divided into eight parts: Matins, Lauds, Prime, Terce, Sext, None, Vespers, and Complin. Matins signify morning, for it was said in the early morning hours, soon after

¹ Exod. xxv. 40.

² Gal. iv. 26.

³ Isa. lxii. 6.

⁴ Apoc. iv. 8.

midnight, in the monasteries and strict religious houses; Lauds comes from the Latin, signifying praises, for it is a continual hymn of praises to the Lord; Prime, Terce, Sext, and None are made up of the CXVIII Psalm, coming from the Jewish manner of counting the hours of the day. Prime began at sunrise and lasted till nine in the morning. Terce at nine and finished at noon. Sext at noon and continued till three in the afternoon, while None was from three in the afternoon to sundown. Thus, reader, you will better understand the words of the Gospel, "Now, from the sixth hour there was darkness over the whole earth."¹ "And it was the third hour and they crucified him."² "And it was the sixth hour and there was darkness over all the earth until the ninth hour."³ Such was the manner of dividing the day among the Jews. Vespers comes from a Latin word meaning the evening star, for the Christians, in remote ages, began to say that office in the early evening, at the appearance of the evening star. Complins comes from a Latin word which signifies to complete, to finish, for it was said in the evening, when all the work of the day was completed, and took the place of our evening prayers.

Sometimes Matins and Lauds are joined together making one office, when it is composed of only seven parts, realizing the words of the royal prophet: Seven times a day, I have given praise to thee."⁴ Said in the night it fulfills the words of the Prophet-King. "I rose at midnight to give praise to thee."⁵ Such were the ways of saying the holy office in the times of other days, in the first ages of the Church, when the deserts and the solitudes were peopled with holy men praising the Lord; all hours of the day and night were sanctified, by being devoted to God's praises.

We do not know who arranged these offices; they go back till they are lost in the most remote ages, and certainly come down to us from the times of the Apostles. All clergymen, from the subdeacon up to the Pope, are obliged to say that office; it is the prayer of the whole and universal Church. In religious orders it is often recited in common the clergy being divided into two parts, one answering the other. Among the clergy who minister to the people in parishes, it is said

¹ S. Matt. xxvii. 45.
² Psalm cxviii. 73.

³ S. Mark xv. 25.
⁴ Ibid. 62.

⁵ S. Luke xxiii. 44.

in private at their convenience. In large cathedrals, where they have Canons, men next to the Bishop and making as it were the senate of the diocese, the office is said, or rather sung, according to the plain or Gregorian chant, and is grand and impressive. This custom was received by the Christians from the Jews, for we read that David and Solomon appointed men to sing sweet hymns and melodies before the Lord ;¹ and the Psalms were composed for that purpose, they are the poetry of the Hebrews ; David opening his window prayed three times each day toward the holy city Jerusalem ; from that custom comes the habit among the Christians of praying three times each day.²

The office called the Breviary, except the lessons of Matins, is made up almost entirely of the Holy Scriptures. It is divided into four parts : winter, spring, summer, and autumn, corresponding to the four seasons of the year. The word Breviary comes from a Latin word which means a summary or a compendium, for it is a summary of the prayers of the Church. When you pray, you pray as a private person ; but when a clergyman says the Breviary, it is no more a private prayer but a public prayer for the whole Church, for he is a public minister of the Church, and the universal Church prays through him.

In the most ancient times the saints were free to say any part they saw fit,³ but when the Church was torn by heresies and divisions, the Emperor Theodosius asked Pope Damasus to arrange the office so that it would be uniform and the same everywhere. The eyes of the Pontiff turned toward the great light of those days, toward St. Jerome, who, with SS. Paula and Eustochius and many others, lived in the little grotto where our Lord was born in Bethlehem, and knowing Latin, Greek, Hebrew, and Syro-Chaldaic, and having for years studied the Bible in the vast deserts of the East, knowing all sciences, educated in everything taught in those days, for he was brought up amid the splendors of Rome, such was the one who took the ancient office and arranged it as we have it at the present day. It was approved by Pope Damasus,⁴ its prayers arranged by Popes Gregory and Gelasius, its beauties augmented by SS. Augustine and Ambrose, and the great fathers.

¹ I Par. xv. 20, 21.

² Durand Rationale Div. LV. c. ii. n. 8.

³ Daniel vi. 10.

⁴ C. de Vet. in eun. I Tanta.

Such is the office said each day by the clergy, called the Breviary; and the clergymen you sometimes see reading a book so attentively are saying their office. He must never omit that office from the day he is ordained a subdeacon to the day of his death, except when too sick to say it.

Vespers is one of these offices taken from the Breviary. As we cannot sing all the office, we take one and sing it in the church. Such was the origin and the reason of Vespers, "the evening song of praises" to Almighty God.

The ceremonies of Vespers, like those of Mass, are filled with deep meaning, breathing religion in every word, action, and movement of the celebrant. As at the Mass, the little boys and the clergy come into the sanctuary one after the other, reminding us of the Patriarchs and Prophets, and great men of old coming into the world, preparing the way for Christ, till at last the celebrant comes, figuring our Lord himself, for the "priest is another Christ." He wears the cassock and surplice; but the surplice, the white garment, does not cover him entirely like the alb at Mass, for no such holiness and sanctity is required to officiate at Vespers as at Mass; he wears no maniple, for Vespers do not signify the labors of this world, because the altar and the sanctuary tell us of this life during Mass, the Vespers tell us of heaven. The Mass is always said in the morning, and the Vespers in the afternoon; because now, in this world, we are in the morning of our life, while in heaven we will be in the afternoon of our being. Therefore let the reader understand, that at the morning Mass, the sanctuary and the altar tell us of Calvary and its sacrifice, while in the afternoon at Vespers, the sanctuary and the altar tell us of heaven and its glories. In the morning, the priest, coming forth into the sanctuary, recalls the great high priest, Jesus Christ, coming into this world to sacrifice himself; in the afternoon, the priest, coming into the sanctuary, signifies Jesus Christ entering into his glory at his ascension, to sit at the right hand of his Father in heaven, after his victory over death and hell. For that reason the maniple, signifying the labors and trials of this life, is not worn by the priest. He wears the stole, but not as in the morning. At the Mass it was crossed upon his breast, telling of sacrifice; now it is hanging down either side of the celebrant, telling of the power and glory of Christ. In the morning it tells of Christ

sacrificed on Calvary, in the afternoon it tells of Christ in power and glory at the right hand of his Father in heaven. Thus the bishop in a more perfect manner signifies our Lord in his glory, and for that reason he never crosses the stole on his breast, for he is supposed to have arrived at the most perfect repose gained by having all virtues. The large garment like a long cape worn by the celebrant is the cope. It comes from the ancient Romans, for they had that garment made of various materials, which they put on when raining, and therefore in Latin it is called the pluvial, that is, a garment to keep us from getting wet in the rain. The celebrant, whether a bishop or a priest, comes to the foot of the altar and makes a genuflection to adore our Lord there present, then kneeling on the lowest step, he says:

Open, O Lord, my mouth to bless thy holy name; clean also my heart from all useless, bad and foolish thoughts; enlighten my mind, kindle my love, that worthily, attentively, and devoutly I may recite this office, and that I may be worthy to be heard before the sight of thy divine Majesty. Through Christ our Lord. Amen.

O Lord, in union with his divine intention, with which, while on earth, he offered praise to God, I recite these hours to thee.

Then rising, he makes a genuflection and goes to the place where he is to sit during the Vespers. If a bishop is in his own diocese, he sits on his throne; if a bishop is in another diocese, or a priest, he sits on the left or Epistle side. Standing thus in his place, the celebrant says in a low voice "the Lord's Prayer" and "the Hail Mary," and every office must be finished with the same prayer, according to an ancient council.¹ Remembering the words of our Savior, "without me you can do nothing,"² the celebrant sings:

O God, come to my assistance.³

O Lord, make haste to help me.⁴

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

As it was in the beginning, and is now, and ever will be.

The celebrant then intones, while the others sing the following:

An Angel of the Lord descended from heaven, and approaching rolled away the stone and sat upon it.⁵ Alleluia, alleluia.

¹ Concil. Gerung.

² John xv. 5.

³ Psalm lxxix. 2.

⁴ Ibid.

⁵ Matt. xxviii. 2.

PSALM CIX.

The Lord said to my Lord : Sit thou at my right hand :
Until I make thy enemies thy footstool.

The Lord will send forth the sceptre of thy power out of Sion : rule
thou in the midst of thy enemies.

With thee is the principality in the day of thy strength, in the bright-
ness of the saints : from the womb before the day-star I begot thee.

The Lord hath sworn, and he will not repent : Thou art a priest for
ever according to the order of Melchisedech,

The Lord at thy right hand hath broken kings in the day of his wrath.

He shall judge among nations ; he shall fill ruins ; he shall crush the
heads in the land of many.

He shall drink of the torrent in the way ; therefore shall he lift up
the head,

Glory be to the Father, etc.

The Angel of the Lord descended from heaven, and approaching rolled
away the stone, and sat upon it. Alleluia.

And behold there was a great earthquake, for the Angel of the Lord
descended from heaven.¹ Alleluia.

PSALM CX.

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

Great are the works of the Lord ; sought out according to 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 merci-
ful and gracious Lord : he hath given food to them that fear him.

He will be mindful forever of his covenant : He will show forth to his
people the power of his works :

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

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

He hath sent redemption to his people : he hath commanded his
covenant forever.

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 forever
and ever. Glory, etc.

And behold there was a great earthquake, for the Angel of the Lord
descended from heaven. Alleluia.

And his countenance was like the lightning, and his raiment like
snow.² Alleluia, alleluia.

¹ Matt. xxviii. 2.

² Ibid. 3.

PSALM CXL.

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 forever and ever.

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

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

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

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

He hath distributed, he hath given to the poor : his justice remaineth forever 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. Glory, etc.

And his countenance was like the lightning, and his clothing like snow.¹ Alleluia, alleluia.

The guards were struck with terror, and became like dead men.² Alleluia.

PSALM CXII.

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

Blessed be the name of the Lord, from henceforth now and forever.

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 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 the barren woman to dwell in a house, the joyful mother of children. Glory, etc.

The guards were struck with terror, and became like dead men.³ Alleluia.

Answering, the Angel said to the women : Fear not, you, for I know that ye seek Jesus.⁴ Alleluia.

PSALM CXIII.

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

¹ Matt. xxviii. 3.

² Ibid. 4.

³ Ibid.

⁴ Ibid. 5.

Judea was made his sanctuary, Israel his dominion.

The sea saw, and fled : Jordan was turned back.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

They that fear the Lord hath 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 hath 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 forever.

Glory, etc.

Answering, the Angel said to the women : Fear not, I know that ye seek Jesus.¹ Alleluia.

The lines and sentences at the beginning and end of each

¹ Matt. xxviii. 5.

Psalm are taken from the Gospel relating to the resurrection. The five Psalms, when their spirit is studied, will appear to relate to the repose and glory obtained by Christ after his great work, when he ascended into heaven; seen by the prophetic eyes of Israel's prophet-king, when the Lord entered heaven, invited, according to our ideas, by his Father to sit at his right hand in glory, saying: "Sit thou at my right hand until I make thy enemies thy footstool;" telling him again that "he is a priest forever according to the order of Melchisedech."

Each Psalm ends with the words:

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

As it was in the beginning, and is now, and will be for ever and ever. Amen.

This is said after each Psalm because the Psalms are to praise the Savior for his works on earth, but the glory of the Trinity is the end of all the works of God; for that all things were made, to show forth the power of God, thus all things were made for him and for his praise. For that reason each Psalm ends with the glory of the Trinity.

"As it was in the beginning," that is, in the past, "and is now," that is, in the present, "and ever shall be," that is, in the future, as Origen says: "When forever and ever is said, although its length may not be known to us, an end is not set to it by the Lord."

Glory be to the Father, etc. Glory is to be known and to be praised;¹ or the opinion of men well formed about another;² hence the glory of God is to be known and to be praised by his creatures, that is, his external and accidental glory; his internal and essential glory is what he has in himself, among the Persons of the Trinity. This essential glory can neither increase nor diminish by the praise or glory given him by creatures.

Thus far we have given the services for Easter Sunday, but on account of the solemnity of the occasion, the Vespers are quite short that day; and from the end of the Psalms we will give the services of the first Sunday after Easter as a specimen of the ordinary Sunday.

¹ *Tullius Cicero.*

² *S. Aug. De Civit. Dei de gloria Seculi.*

After the Psalms have been sung, the celebrant, rising, sings the Chapter as follows :

My dearest, whatsoever is born of God overcometh the world ; and this is the victory which overcometh the world, our faith.¹

Then seating himself, the hymn is sung. We cannot give the beauties of these hymns in English, as it is not possible to translate poetry from one language into another with all its beauties. For example, the writer saw Milton's "Paradise Lost" translated into the French, and was struck with its inferiority compared to the original English ; its beauty, sublimity and power had faded, and it gave but a faint idea of the genius of our great English poet. The hymns therefore can give but a poor idea of the beauties and grandeur of the Latin poetry. The hymns were given by Pope Gelasius, and are mentioned in some of the most ancient councils.²

The following is the hymn sung at Vespers of the ordinary Sundays of the year :

O Best Creator of the light,³
 The light of day calling forth,
 When from chaos and dark night
 The first day thou made the earth.
 Who by the morn and evening ray,
 While around revolves the spheres,
 Hath measured time and called it day,
 Wilt thou hear our prayers and tears ?
 Let our souls no sins defile,
 While on heaven alone we'll think,
 Then in this world, our sad exile,
 We'll keep our souls from Satan's link.
 Thus may we soar to heaven above,
 When we all sinful actions shun,
 And gain our glorious crowns of love,
 When here we pay for evil done.
 This prayer, most holy Father, hear,
 Son of God, interceder be,
 Thou, Holy Ghost, incline thine ear,
 Grant our prayer, thou mighty Three.

Then, rising again, the celebrant sings, while the choir replies :

¹ II. Cor. i. 8, 4.

² Concil. Agathense et Toletanum.

³ Translated by the author.

May my prayer. O Lord, be directed,
As incense in thy sight.

The Antiphon for the "Magnificat" is then sung as follows:

As it was early in the day, one Sabbath, and the doors were closed where the disciples were gathered together, Jesus stood in their midst and said: Peace be with you; ¹ alleluia.

My soul doth magnify the Lord.²

And my spirit hath rejoiced in God my Savior.

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

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

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

He hath shown 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 away empty.

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

As he spoke to our fathers, to Abraham, and to his seed forever.

Glory, etc.

When the choir begins to sing the Magnificat, all sign themselves with the sign of the cross. It signifies power and force against the spirits of darkness, as an ancient writer says: "Whenever the demons see the sign of the cross they fly, fearing the rod from which they received the wound."³ A pontiff of ancient times says:⁴ "Is it not so that all chrisms, that is, sacraments, are given with the putting on of chrism with the figure, that is, the sign of the cross by the ministry of the priest? It is true that the waters of baptism forgive sins without the sanctifying cross, and letting the others go, who ascends the sacerdotal grade without the sign of the cross? The one to be baptized is also signed with the sign of the cross on the forehead and on the breast."

And many were the figures of the cross in the Old Testament: Moses lifting his wand over the waters of the Red Sea,⁵ a figure of Christ with his cross on Calvary; for as by that wand of Moses Pharaoh and all his hosts were destroyed, thus by that cross of Christ Lucifer and all his hosts are overcome.

¹ John xx. 19.

² Luke i. 46-56.

³ Pope Stephen, De Consecr. Dist., 5 Numquid.

⁴ S. Chryst.

⁵ Exod. xix. 26.

In the desert Moses raised a cross and fixed to it a brazen serpent, so that all who looked to it were saved from the poison of the fiery serpent,¹ a figure of the cross of Christ saving all who seek him and look to the crucifixion, for we, like the Israelites of old, are suffering from the poison of the serpent, the devil, who deceived our parents in the garden. You may not see things thus, but Christ thus interpreted that serpent raised up in the desert, saying: "And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, that whosoever believeth in him may not perish, but may have everlasting life."²

Such again was the figure of the cross in the times of the patriarchs; thus Jacob, placing Manasses and Ephraim before him, stretched his arms in the form of a cross, and blessed them.³ Such was the sign of the Lord to the Angel Thau, that is, the Hebrew letter, like a cross on the foreheads of those who were to be saved.⁴ Such will be the sign of the Son of Man on the last day, when he will come to judge the world.⁵ Such is the sign of the living God on the foreheads of those who will be saved on the day of judgment.⁶

Thus all bless themselves with the sign of the cross at the beginning of the Magnificat, the Virgin's Canticle, when our Lord took human nature in her breast.

There is a difference between the psalms, hymns and canticles used in the services of the Church. The word psalm comes from the Greek, and signifies to play on a stringed instrument, especially the cithara; and they are the poetry of the ancient Hebrews, composed by David and others for the praises of the Lord in the services of the temple.

The hymns of Vespers, fostered by Pope Gelasius, approved by ancient councils,⁷ are poems of great beauty, breathing piety in every line. The word hymn comes from the Greek, and meant the festive song of the ceremonies of the pagan temples; but under the influence of the Christian ideas of these early times, it signifies no more the pagan rites, but the songs of praises offered to the Lord. The Latin hymns were composed by the great saints, and exceed in beauty and depth of thought, and poetry even, the finest poetry of the ancients.

The Canticle is a piece of poetry of a peculiar style of gran-

¹ Num. xxi. 9.

² Matt. xxiv. 30.

³ John iii. 14, 15.

⁴ Apoc. vii. 4.

⁵ Gen. xlviii. 14.

⁶ Ezek. ix. 4.

⁷ Concil. Toletan. et Agath.

deur and depth of thought, expressing joy for deliverance or thanks to God for some special favor.

The reader is familiar with the Psalms as examples of Hebrew poetry, but their beauties are greatly lost in the translation. As examples of hymns, we refer the reader to the Breviary and the Missal, where will be found the finest hymns ever composed, while the Canticles of Moses,¹ of Anna,² of Isaias,³ of Habacuc,⁴ of Zachary,⁵ and of the Blessed Virgin⁶ are the grandest and most sublime compositions known to the human race. The Virgin's Canticle is known by the name of the Magnificat, from the first word with which it begins in the Latin services of the Church.

At the beginning of the Magnificat, the celebrant goes to the middle of the altar, and making a genuflection in the middle of the sanctuary, to adore Christ there present, he ascends to the altar and kisses it, while the servers on either side make a genuflection. He kisses the altar because that represents Christ. Then, with the same words as at Mass, he puts incense into the incensor, blessing it, and with the same words as at Mass he incenses the altar. That incense represents our prayers, that altar Christ, that incensing of the altar our prayers offered up to Christ. The celebrant thus by that incense in a typical manner, by the smoke of a sweetly smelling fragrance, offers our prayers to Christ, the mediator between God and man. As incense is offered only to God, or to what represents him, thus the celebrant, after having incensed the cross three times, the relics of the saints on either side, for having been once while living the temples of the Holy Ghost, he swings the incensor three times over each part of the altar table, three times in front of it and twice at either end. The three swings of the incensor tell us of the Holy Trinity, of which Christ is one of the Persons; the two swings tell us of the two natures of Christ.

Then coming down from the altar, he makes the usual genuflection and returns to his place, where he is incensed with three swings of the incensor, because he represents Christ, one of the three Persons of the Trinity; the next in dignity is now incensed according to their rank, then the next, and so on till the people, the last. All this signifies that they have been at

¹ Exod. xv. and Dent. xxxii.

⁴ Hab. iii.

² 1 Kings ii.

⁵ Luke i. 68-79.

³ Isaias xii.

⁶ Ibid. 46-56.

one time the receivers of the Lord in the Eucharist, and that they are the temples of the Holy Spirit. At the end of the Magnificat the Antiphon is repeated :

As it was early in the day, one Sabbath, and the doors were closed where the disciples were gathered together, Jesus stood in their midst and said : Peace be with you ;¹ alleluia.

Rising then, the celebrant says :

The Lord be with you.²

The choir or server :

And with thy spirit.³

The celebrant :

Let us pray.

Grant,⁴ we beseech thee, O Almighty God, that those who celebrate thy Pascal solemnities, with thy aid, they may hold them in their lives and morals. Through our Lord Jesus Christ, thy Son, who with thee liveth and reigneth in the unity of the Holy Ghost, for ever and ever. Amen.

The celebrant concludes with :

The Lord be with you.

And with thy spirit.

Let us bless the Lord.

Thanks be to his name.

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

Amen.

Our Father, etc.

THE BENEDICTION.

The celebrant then goes up to the altar, and opening the door of the tabernacle, with all makes a genuflection, all but the celebrant remaining on their knees. The latter then spreads the corporal and places the Monstrance on it; he then takes the Host, in the little ring, and puts it, by means of the ring, in the Monstrance. He then puts the Monstrance, thus holding the Host, on the throne over the altar, where our Lord will receive the adoration of his people. All these genuflections of the celebrant and his bowing down are in adoration of the Son of God present in the Sacrament exposed on the altar. The celebrant, bowing down while on his knees, rises

¹ John xx. 19.

² Ruth ii. 4.

³ II. Tim. iv. 22.

⁴ The prayer for Whitsunday.

and puts incense in the thurible, sprinkling it three times on the burning coals in the form of a cross ; but although at all other times, when putting in incense, he blesses it, he says nothing now, for only the superior can bless, and the inferior does not do it in the presence of his superior, and as the celebrant is in the presence of his superior, Christ, he does not bless the incense, but puts it in saying nothing. Kneeling down, he makes again a low bow to the Lord, and incenses the blessed Sacrament with three swings. The incense is our prayers, seen by S. John in heaven when he saw the Angel offering the prayers of the Saints before the throne of God. He incenses the Sacrament three times, for it is offered to the three times Holy Lord. From the moment the Sacrament was exposed, the choir began to sing the following hymns :

THE "O SALUTARIS, HOSTIA."¹

O saving Victim ! opening wide
 The gate of heaven to man below !
 Our foes press on from every side ;
 Thine aid supply, thy strength bestow.
 To thy great name be endless praise,
 Immortal Godhead, one in three !
 Oh, grant us endless length of days
 In our true native land with thee !

THE "TANTUM ERGO."

Therefore, such a great Sacrament,²
 Bowing down, we adore ;
 And the rites of the Old Testament
 Gave way to the New long before ;
 Let our faith make up the supplement
 That our senses deny, and more.
 To the Father, to his only begotten Son,
 Give praise and jubilation ;
 To the Trinity, the mighty Three in One,
 All honor and benediction ;
 To the Holy Spirit a glory never begun,
 From all creatures adoration.

At the words, "To the Father, to his only begotten Son," the celebrant again bows deeply, rises and puts incense into the incensor, and incenses the Blessed Sacrament. Incense

¹ Found in a Prayer Book.

² Translated by the author.

is twice offered, signifying the two natures of Christ. Three swings recalls the three times Holy Lord. When the hymn, the "Tantum Ergo," has been sung, the celebrant says :

Thou hast given them bread from heaven,
Having in it all sweetness.

While the choir is singing, "Having in it all sweetness," the celebrant rises and sings :

Let us pray.

O God, who, in this wonderful Sacrament, hast left us a remembrance of thy passion, grant, we beseech thee, that we may thus venerate the mysteries of thy Body and Blood, that we may ever feel in us the fruit of thy redemption. Who liveth and reigneth God for ever and ever. Amen.

He then kneels again, and the server puts on his shoulders the humeral veil, with which he ascends to the altar, and making a genuflection, he then covers the foot of the Monstrance with the ends of the veil, and turning toward the people, holding the Monstrance, he makes a large cross from left to right over them with the Blessed Sacrament. Then laying the Monstrance on the altar, the veil is taken from his shoulders, and he puts the Sacrament into the tabernacle, and descends to the floor, after again making a genuflection in adoration.

The veil is to recall the time when the mysteries of God were hidden from the Jews, in that olden time when the veil of the temple shut out the secrets of the Holy of Holies, or to recall the time when the Seraphims carried that thrice Holy Lord, when they veiled him with their wings ; thus when the celebrant carries our Lord he veils him, or rather the footstool of his throne of grace, the Monstrance. All that is to tell that now we see him but dimly, and as it were through a veil, by the virtue of our faith ; or to signify that the glories of the Lord are now veiled in the sacramental species of the consecrated Host.

Earth shows us no such picture of heaven as the sanctuary of our Church at this sacred time of the Benediction. Christ really present, the altar his throne, the lights the glories of heaven, the clergy and little boys the saints, the choir the heavenly spirits, the music the chanting of the Angels, the

incense the prayers of the saints—all this seen by S. John in his vision in the island of Patmos. Thus, as far as our condition as mortal men allows, we make the sanctuary of our churches like the dwelling-place of God in heaven. And as our Lord, after having received the adoration and the worship of his people assembled there before him, does not let them go till he has blessed them, thus by the hands of the celebrant they are blessed by the sign of the cross, to remind them of his love for them by dying on the cross for their salvation.

After having descended to the foot of the altar, the choir sings:

O praise¹ the Lord, all ye nations; praise him, all ye peoples.

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

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

As it was in the beginning, and is now, and ever will be.

When the choir begins, "As it was in the beginning," all make a genuflection before the altar in adoration, and go to the vestry, the lower in dignity first, till the celebrant comes last, when all bow to the cross, the celebrant lays aside his vestments, and all is finished.

¹ Psalm cxvi.

INDEX.

(The numbers refer to the pages.)

<p>AARON, his eight Vestments... 127 his rod, meaning of... 22, 23 Abel, meaning of the word... 212 Abram, why changed to Abraham... 212 Adam, meaning of the word... 107 his seven sins... 52 his sin... 106, 107 Ancients, pictures of the twenty-four 48 Alexander the Great, Empire of... 3 Alb, the... 12, 180 Alleluia, meaning of the word... 171 Altar, the... 62 of the Patriarchs... 63 in the Tabernacle... 63 among the Pagans... 64 symbolic meaning of... 65, 68, 76 dimensions of the... 69, 77 why raised higher... 68 why of stone... 65, 68, 69, 73 the model of our... 66 the consecration of the... 68, 74-78 adorned with flowers... 70 formerly one in each Church... 72 a privileged... 72 the, of St. Sophia... 73 why toward the east... 19, 78, 144 an ancient... 73 a description of the... 67 it signifies Christ... 161 meaning of the Epistle side of the... 170, 240, 241 cards... 61 cloths... 61 cloths must be blessed... 62 Amice, the... 125, 129 Angels, pictures of... 48 images of... 48 Apostles, the, at Jerusalem... 102 sons... 22 Ark of the Covenant, the... 22 Architects among the Romans... 5 Architecture, the beginning of... 4 remarkable examples of, in ancient times... 4, 5 among the Greeks... 4 among the Romans... 5 among the early Chris- tians... 5, 6 different kinds... 6 examples of Christian... 6</p>	<p>Assistant Priest... 156 whom he signifies... 156 Attila... 8 BABYLON, the Empire of... 2 conquered by Cyrus... 2 the ruins of... 7 Baptism, object of... 28 Basilica, what is a... 17 Beauty, the nature of... 36 where found... 36, 37 Bells, the origin of... 26 the meaning of... 26 the "Angelus"... 26 the blessing of... 26 Chateaubriand on... 26, 27 what their sound means... 27 when rung... 27, 202, 205 on Aaron's robe... 27 compared to the preacher... 27 Benediction, the... 286 the ceremonies of... 286-289 the hymns of... 287 Beretta, the... 128 Bishop, the vesting... 125 meaning of the word... 137 Black, the meaning of... 142, 258 Blessing, the last... 242, 243 the meaning of the last... 243 Body, the, of our Lord... 91, 92 the, of our Lord, now spiritual... 92 the, of the dead, laid out... 246-248 of the dead carried into the Church... 255 Book, what it signifies... 52 the Mass... 104 Books, the six of the Latin Rite... 104 the Mass, why changed... 172, 174, 240 Boys, what they typify... 156 Bowing down, meaning of... 190 Bread, the food of man... 80 the, of life... 80 Breviary, the... 104, 275 Burial, a quick, forbidden... 249 the manner of... 245-265 places, the most celebrated... 266 Burse, the... 61 CALF, the golden... 14, 123</p>
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- Calvary**, meaning of the word..... 204
Candles, the meaning of the 56
 in the catacombs..... 11
 the number at Mass..... 57
 the seven-branched of the
 tabernacle22, 57
 around the coffin.....250, 256
 twelve around the walls of
 the Church at its dedica-
 tion..... 31
 the number used..... 57
Canon, origin of the word..... 197
 antiquity of the..... 197
 the Council of Trent on..... 197
 the author of the..... 197
 why said in silence..... 197
 why it begins with the let-
 ter T..... 198
 the, explained.....198-223
 the twelve Apostles and the
 twelve first martyrs in the. 200
Canons, their duties 275
Canticle, the, of the Blessed Virgin. 233
Canticles, the most celebrated..... 235
Cassock, the.....12, 123, 129, 143
Catacombs, the..... 11
Catechumens, the.....144, 145
Cathedrals, the great..... 6
 the celebrated, of Eng-
 land..... 7
 of New York.....9, 10
 of Milan..... 8, 9
 the time of building not
 gone..... 9
Catholic, meaning of the word..... 15
Ceremonial, the, of the Bishops..104, 105
Ceremonies, two great systems of .. 13
 among the Jews..13, 14, 123
 natural to man..... 14
 ancient 13
Celebrant, whom he figures.....156, 176
 who is the..... 153
Cemetery, the Christian..... 235
 the meaning of the word. 215
 origin of the..... 237
 who is to be rejected from
 the Christian.....267, 268
 laws relating to the.... 268
 the blessing of the...269-271
Chalice, the meaning of the word... 58
 the 58
 symbolic meaning of the.58, 221
 the material of the..... 59
 the consecration of the.... 61
 the offering of the. 187
 why covered 233
Chant, beauties of the Gregorian... 69
 the Gregorian, authors of... 43
Chasuble 184, 185
Church, the meaning of the word.... 15
 the age of the.....4, 96
 her influence on nations.... 4, 6
 the parts of the..... 25
Church, the civilizer of nations 99
 the, divided in three parts..4-33
 she never changes..... 13
 the material signifies the
 spiritual..... 15
 of whom composed..... 16
 how called in the Bible....17, 18
 figured in the Old Testament 22
 the blessing of a..... 29
 the consecration of the.... 31
 the reasons for consecrating 30
 the ceremonies of consecra-
 tion.....30, 31
 the different parts of the ... 33
 the, made of many peoples. 97
 the Western.....102, 103
 the interior of the..... 10
 the beginning of the..... 12
Christ, meaning of the word..... 63
 symbols of..... 49
Ciborium, the..... 59
Circle, the meaning of a..... 186
City of God, the..... 16
Cloths, the holy..... 60
Coffin, the meaning of the word.... 266
 how placed in Church..... 256
Columns, their meaning..... 53
 why seven 53
Colors, the meaning of the five. 141
Communion, the meaning of the
 word..... 232
Communion, in ancient times..... 234
 Holy84, 85, 236
 ceremonies of.....236-238
 meaning of the cere-
 monies of..... 237
 the, of the Pope..... 237
 of the Mass for the
 dead 262
 the, of Saints..... 16
"Confiteor," the..... 159
 ceremonies of the..159, 160
Constantine the Great..... 5
 gave liberty to the
 Church..... 11
Consecration, what takes place at
 the.....89, 90, 93
Consecration, the words of..... 205
Corner-stone, the... 29
Corner of the altar, the..... 168
Corporal, the 60
Council, a general... 100, 101
Creatures consecrated to God..... 57
Creed, the meaning of the..... 179
 the Apostles'..... 179
 the Athanasian..... 180
 the Nicene..... 182
 the ceremonies of the....183, 184
Crosier, the..... 140
Cross, the sign of the, explained.... 28
 the meaning of the..... 25, 29
 the sign of the.....23, 23, 34
 why used..... 28

- Cross**, the sign of, when made..... 283
 St. Andrew's..... 50
 the, on the Chasuble..... 185
 the Bishop's pectoral..... 187
 the, over the altar..... 71
 the sign of the, at Communion..... 288
 figures of the, in the Old Testament..... 283, 284
- Crucifix**, the..... 83
 why used..... 84
 carried by the subdeacon.. 268
 the, and the Cross at Mass 71, 72
- Crucifixion** in ancient times..... 71
- DALMATIC**, the..... 188
- Deacon**, why he goes before the celebrant..... 156
- Deacon**, what he signifies..... 156
- Dead**, the office for the..... 257
- Death**..... 215, 245
 a figure of sin..... 248
- Death-bed**, the..... 249
- "Dies Irae,"** the..... 259-261
- Doctors of the Church**, how represented..... 58
- Doctrine of the Church**, never changes..... 97
- "Dominus Vobiscum,"** the..... 168
 why said seven times. 166, 167
- EMBOLISM**, the..... 227, 228
- Ephanius**, St. (note)..... 112
- Ephod**, meaning of the word..... 129
- Epistle**, the..... 169
 the ceremonies of the... 170, 172
 of Easter..... 170
 of the Mass for the dead... 258
- Eucharist**, meaning of the word.. 207, 208
- Evangelists**, symbols of the..... 48, 49
- FAITH**, the ancient, of Scotland..... 7
 Ireland..... 7
- Fathers**, our two, Christ and Adam.
 106, 107, 139
- Feasts of the Old Law**..... 23, 24
- Fine Arts**, the..... 35, 36
 among the Jews..... 37, 38
 the origin of..... 38
 among the Greeks..... 38, 39
 in the Church... 43, 44
 their use in the Church.. 44
- Fingers**, why the celebrant's are joined..... 209
- France**, her institutions..... 8
- Funerals among the Jews**..... 247
- Funeral ceremonies**..... 245-271
 St. Augustine on. 246, 247
 origin of..... 247
 among the Jews. 247, 248
- GENUFLÉCTION**, meaning of the.. 158, 277
 when made..... 158, 205
- Generations**, the two, of Christ.. 110, 111
- Germauus**, St. (note)..... 113
- Girdle**, the..... 19, 181, 182, 187
- Gloria**, the..... 165
 ceremonies of the..... 165
 origin of the..... 165
- Glory**, what is..... 261
- Gloves**, the..... 188
- Gospel**, the meaning of the word... 173
 ceremonies of the..... 173-177
 the, of Easter... 176
 at High and Low Masses... 176
 the last..... 243
 the, of the Mass for the dead 261
- "Go, the Mass is finished"**..... 241, 242
- Governments**, compared to the Church..... 3
- Governments**, the age of the modern 3
- Gradual**, the..... 171
 of the Mass for the dead... 259
 the Mass of Easter..... 171
- Grave**, origin of the word..... 266
 the blessing of the..... 265
- Graveyard**, origin of the word..... 215
- Greek**, why used in Mass..... 101
 the beauties of the..... 41, 42
- Green**, the meaning of the color.... 142
- HANDS**, the celebrant's, how held... 169
 why closed together..... 184
 why held over the bread and wine..... 202
- Heaven**, a vision of..... 129
- Hebrew**, why used in Mass..... 99
- Holy of Holies**..... 18, 21, 23, 161
- Holies**, the..... 18
- Host**, origin of the word..... 146
 why taken from the altar..... 229
 why dropped into the chalice.. 220
- Hymn**, origin of the word..... 284
 the Easter..... 171
 the Vesper..... 262
- Hymns**, the Latin..... 284
- Idols among the Pagans**..... 5, 45
- I. H. S.**, the meaning of.. 54
- Images**, why in the Church..... 10, 46
 why on the altar..... 70
 among the Jews..... 45, 46
 of Christ going before..... 187
- Incarnation**, the..... 108, 109, 181
 errors relating to the. 108, 109
 the true doctrine..... 109
- Incense**, the meaning of..... 161, 162
- Incensing the altar**..... 161, 188, 189, 285
 the Book of the Gospels.. 175
 the bread and wine..... 188
 the prayer said while.... 162
 the meaning of..... 189
- I. N. R. I.**, the meaning of the..... 54
- Interior of the Church**..... 10
- Introit**, the..... 162
 the beauties of the..... 162

- Introit, the meaning of the.**..... 163
 the, of Easter..... 164
 of the Mass for the dead.... 258
- JEROME, St. (note)**..... 113
Jerusalem, meaning of the word.... 17
Jesus, meaning of the word..... 106
Jews, the, restoring the temple.... 20
 the, why chosen by God..... 11
 falling into idolatry..... 45
Judgment, a picture of the last.... 51
- KEYS, the meaning of**..... 49, 51
Kiss, the meaning of.....
 132, 161, 185, 190, 234, 235
- Kissing the Book**..... 177
 altar..... 161, 184
- "Kyrie eleison," the**..... 164
 why nine times said 164
- LAMB, the meaning of the word**.... 232
 the paschal..... 148
 of God, the..... 232, 233
 the ceremonies of the, at the
 Masses for the dead..... 233
- Lamp, the sanctuary**..... 56
- Languages in which Mass is said**.... 103
 all spoken, change..... 96
 the most ancient..... 101
- Latin**..... 101
 the reason for having..... 95-102
 spoken by the people of ancient
 Rome..... 95
 the mother of languages..... 98
 in olden times..... 96
 the most widely spread..... 98
- Let us bless the Lord," the**..... 242
- Letters, the red and black**..... 105
- Lauds, the office of**..... 274
 the meaning of the word..... 274
- Levi, the tribe of**..... 57, 58
- Light, the meaning of**..... 22, 55, 57
 of the candles..... 55, 56
 around the coffin..... 256
- Linens, meaning of**..... 60, 67, 180
- Lunette, the**..... 60
- Liturgies, the different, of the
 Church**..... 102
- "Lord, have mercy upon us," the**.. 164
- MALACHI, the prophecy of**..... 149
- Manipule, the**..... 12, 132
- Martyrology, the**..... 105
- Mary**..... 110-117
 in the Liturgy of St. James.... 201
 St. Basil..... 201
 the Coptics.. 201
 among the Nestorians..... 201
 why prayed to..... 201
- Mass, what is the**..... 145
 the meaning of the word..... 144
 the early traditions of... *141, *142
- Mass, Popes on the**..... *142, *144
 what it tells..... *142
 of what made up..... *142
 obligation of saying..... *142
 the, said each day..... *142
 the number said each day.... *142
 said in Latin, Greek, and He-
 brew..... *143
 when the Pope celebrates.... *143
 where, may be said..... *143, *144
 compared to the Cross.... 151, 152
 different kinds of..... 152, 153
 the essential parts of the.... 153
 who can say..... 153
 the bishop preparing to say.. 153
 the beginning of..... 158
 the end of..... 241
 said in nine languages.... 103, 104
- Matins, meaning of the word**..... 273
- Mausoleum, origin of the word**.... 266
- Miracles, a series of**..... 94
- Mediator, Christ our**..... 103
- Melchisedech**..... 149
 meaning of the word.. 212
- Mercy-seat, the**..... 22
- Missal, the**..... 104
- Monument, meaning of the word**.... 266
 of the Church..... 8
- Monstrance, the**..... 60
- Mountain, the Church like a**..... 18
- Moses, praying**..... 169
- Mother, why the Church is our**.... 18
- Music, its nature**..... 36
 its effect..... 9
 the beginning of..... 41, 43
 the most ancient..... 42
 in the Indies..... 41
 among the Israelites..... 42
 the greatest composers.... 43, 44
 the Gregorian Chant..... 43, 69
- NAVE of the Church**..... 33
- None, the office of**..... 274
- OFFERTORY, the**..... 184
 the ceremonies of.... 185, 186
 the, of the Mass for the
 dead..... 262
- Office, the holy**..... 273
 the origin of the..... 274
 of what composed..... 275
 when arranged..... 275
- Oils, the holy, anointing the altar**. 75, 78
- Ordo, the**..... 143
- "O Salutaris Hostia," the**..... 287
- PAIN, the, of purgatory**..... 254
- Painting, what is ?**..... 36
 the origin of..... 39
 among the Greeks..... 39
 among the Romans..... 40
 in the Church..... 40

- Painting, the Council of Constanti-**
 nople on.... 40
 Pope Adrian I. on... 40
Painters, the great...40, 41
Pall, the use of the...60
Pallium, the141
Particle, the, why dropped in the
 chalice 230
Paten, the59
 the, in ancient times..... 59
 why hidden.....187, 228
 when hidden..... 59
Paul, why holding a sword.....59
Peace, what is.....230, 231
Persons, consecrated to God.....57
Persecutions, the times of the.....11, 12
Peter represented with keys.....49
 St., coming to Rome..... 5
 brought to Rome the Latin
 Rite 1
 meaning of the word..... 49
Pictures in the Church.....34, 35
 object of, in the Church..44, 46
Places consecrated to God.....57
Porch, the meaning of the....21, 33
Potter's field, the268
Post-Communion, the.....239
 the ceremonies of
 the..... 240
Pontifical, the104
Prayers, ceremonies of the.....169
 to whom offered..... 168
 how ended.....168, 169
 by whom composed..... 169
 the Lord's..... 225
 explained... 226, 227
 why said in a
 loud tone..... 225
 the, of the Episcopal Church
 ceremonies of the..... 228, 229
 the seven requests of the
 Lord's Prayer 227
 during funeral rites..... 264
Praying, Moses... 169
Praying, Solomon..... 169
Priest, the High, entering the Holy
 of Holies..... 21
Priest, the assistant, whom he sig-
 nifies 156
Priest, when dead.....257, 265
Priesthood, the.....150
Preface, the.....192
 the eleven..... 192
 the, explained 193-196
Presence of God, ruins tell of the... 9
Prime, the office of.....274
Procession, the meaning of a.....187
 the Gospel..... 174
Prophets, the twelve minor.....24
Psalm, origin of the word.....284
 by whom composed... 42
 the, beginning Mass..... 158
 when not said..... 158
Psalm, why not said at Masses for
 the dead..... 264
Psalms, the, of Vespers.. 278-281
Pulpit, why high.....178
Purgatory.....250-255
Purificator, the60
Purple, the, of the bishops.....12
Pyramid, the origin of the word.... 266

RED, the meaning of the.....142
 the, of the Cardinals..... 12
Redemption, our.....106-123
Relics of the Saints in the altar
 stone.....66, 77, 161
 why incensed..... 163
Right hand side, its meaning167, 170
Rite, the different.....102
 the Apostolic..... 102, 103
Ritual, the.....104
Ring, the Bishop's.....140
Rock, the meaning of the.....51
Rome, the Empire of.....3, 95
 the city of..... 3
 our head.....97, 98
 the destruction of..... 99
Ruins on the Nile.....6
 the, of Mexico and Peru..... 7
 Arabia Petra..... 6
 Ireland..... 7
 old churches.....9, 70

SACRIFICE, the nature of a.....145, 146
 the different kinds of.146, 147
 in the Old Law..... 147
 in the New Law..... 147
 the, of the Holy Eucharist 148
 of the Mass, the proofs of
 148-152
 the Fathers of the Church
 on 150
Salt, the meaning of.....155, 156
 why used155, 156
Sanctuary, the meaning of.....25
 the type of, in the Old
 Law..... 22
 the..... 11
"Sanctus," the, explained.....193, 194
Sandals, the Bishop's.....135, 186
Satisfaction, the meaning of.....117
 of Christ, the.....117-121
 of Christ for all men... 118
 the, of Christ complete. 118
Sarcophagus, the origin of the word. 267
Saviour, pictures of the.....46, 47
Sculpture, the nature of.....36
 the beginning of.....37, 38
Seals, the seven52, 53
Secret, the, of the Mass.....191
 for the dead. 262
Sepulture, origin of the word.....262
 laws relating to.....267, 268
Seraphim, the.....47

Seraphim, images of the	22	Veil, the chalice	61
Sermon, the	177, 178	the Bishop's.....	136
antiquity of the.....	178	of the temple.....	21
Sext, the office of	274	Verse, the	163, 164
Shepherd, the Good	50	Vessels, the Holy, profaned	2, 62
Silence, parts said in	191	of the tabernacle..	58
why the Canon is said in....	195	Vessels, the Holy, of the tabernacle	
when broken.....	225	consecrated.....	58
Sin, original	107	Vessels, the Holy, of the Church	58
"Sleep of peace," the.....	215	Vestments, the origin of the	19
Society, the Church is a	16	made by God's com-	
Son of God, the, how represented ...	52	mand.....	123, 124
Sophia, St., the great church of	74	natural to man.....	123
Species, the nature of the	89	signification of the....	124
S. P. Q. R., the meaning of the	54	St. Paul on.....	125
Statue, why none of our Lord in the		the six of the bishops	
Church.....	50	and priests.....	126, 129
Steeple, the meaning of the	25	the nine of the bishops.	
Steps, meaning of the altar	68	126, 135	
Stole, the	132, 133	the four of the priests	
Stone, the meaning of the corner	20	of the tabernacle....	126
the altar. (See Altar.)		the eight of the high	
Subdeacon, what he signifies	156, 184	priesthood.	127
why he holds the book		the, of the Old Law ..	
closed.....	157	124, 126, 127	
Supper, the last	81, 82, 148, 153	at the Last Supper... .	127
Surplice, the	139	Vestibule, the	18
Symbolism, the nature of	35	Vespers, the office of	273-289
Symbols of Christ	49	the origin of the.....	273
Synagogue, meaning of the word	15	the meaning of the.....	276
TABERNACLE, meaning of the word ..	17	the beginning of the.....	277
how made.....	21-23	the Psalms of.....	278-281
the materials of.....	21, 273	the hymn of.....	282
a description of.....	21-23	Violet, the meaning of	143
the consecration of the.	29	WASHING his fingers	153, 189, 239
the fine arts in the....	37, 38	the meaning of the.....	190
was the model of our		the Psalm said at the.....	189
Church.....	19	Water put in the chalice	186
of the Church.....	71	coming out of the side of	
" Tantum Ergo," the	237	Christ,.....	155
Temples, the, of Greece and Rome ..	4, 5	Holy.....	23, 154
Temple, the consecration of Solo-		the origin of the.....	154
mon's.....	29	why used.....	25
Temple, the fine arts in the	38	the meaning of the....	154
the, three times consecrated	31	the blessing of the.....	154
meaning of the word.....	17	the, among the Jews..	
Testament, the Old	148, 152, 206	23, 154, 155	
the New.....	148, 152, 206	the sprinkling of the... 154	
Terce, the office of	274	sprinkled on the coffin..	265
Theories, three great	86-88	church.	31
"Tiara," meaning of the Pope's	139	Westminster Abbey	7, 266
Tomb, origin of the word	266	White, the meaning of	141
Tongues, the divisions of	97	the, garments of the Pope... 12	
Tract, the	171	Windows, the meaning of the	53
Trinity, the Holy	181	Words, the use of	96
Tunic, the	12, 187	X, why marked on the floor at the	
Turns around, why the celebrant	167	consecration of a church.....	30, 31
VAIL, the, on the shoulders of the			
subdeacons.....	135		