

COMMUNION (John 16. 16)

A LITTLE while, and you shall not see Me, alleluia; and again a little while, and you shall see Me, because I go to the Father, alleluia, alleluia.

MÓDICUM, et jam non vidébitis me, alleluia; et iterum módicum, et vidébitis me: quia vado ad Patrem, alleluia, alleluia.

POSTCOMMUNION

MAY the Sacraments which we have received, we beseech Thee, O Lord, renew us with spiritual refreshment and defend us with bodily help. Through our Lord ...

SACRAMÉNTA quæ sumpsimus, quæsumus, Dómine, et spiritalibus nos instáurent aliméntis, et corporálibus tueántur auxiliis. Per Dóminum nostrum ...

* * *

THE JOY OF EASTER is more than happiness, since happiness is a feeling while joy is a fact. Happiness comes from impressions, while joy comes from comprehension. Happiness with what is bad quickly turns to sadness. Joy is being happy with what is good. As only God is good (*Luke 18:19*), endless joy comes from encounter with Him who is eternal: "So also you now indeed have sorrow; but I will see you again, and your heart shall rejoice; and your joy no man shall take from you" (*John 16:22*).



The nineteenth-century Oxford philosopher Richard Whately said, "Happiness is no laughing matter." We might laugh at that, until we realize that he spoke of that blessed happiness toward which all human activity tends, but which needs knowledge of truth to become the "fullness of joy" that Jesus promised (*John 15:11*). When the Risen Christ appeared, no one laughed. The witnesses were "afraid yet filled with joy" (*Matt. 28:8*). It was too joyful to be a laughing matter. This is why the Church's most joyful liturgies are "solemn" and to reduce worship of the Risen

Christ to a merely human party would be like turning the Heavenly City into a suburb.

Because Easter is direct contact with things eternal, we have to work at understanding its joy, and at first it may not seem "joyful" at all. It is easier to relate to the happiness of Christmas and the sorrow of Good Friday, since all of us were born and will die. But only when they are perceived as marking the birth and death of the Son of God, do these occasions become joyful. The Resurrection permits no sentimentalizing, unless it is turned into a festival of spring and vague immortality, but that evaporates quickly, and even the flowers and birds do not pay tribute south of the equator.

Jesus told Peter: "What I am doing you do not understand now; but afterward you will understand" (*John 13:7*). Just before his own crucifixion, around the year 64 when Rome was in flames, Peter described the Risen Christ "in whom also now, though you see Him not, you believe; and believing shall rejoice with joy unspeakable and glorified" (*1 Peter 1:8*).

Commentary by Fr. George W. Rutler, S.T.D.

Proper Prayers of the Mass in the Extraordinary Form Third Sunday after Easter



*I will see you again and your heart shall rejoice,
and your joy no man shall take from you.*

INTROIT (Psalm 65. 1, 2)

JUBILÁTE Deo, omnis terra, alleluia: psalmum dicite nómini ejus, alleluia: date glóriam laudi ejus, alleluia, alleluia, alleluia. *Psalm.* Dícite Deo, quam terribilia sunt ópera tua, Dómine. In multitúdine virtútis tuæ mentiúntur tibi inimici tui. *V.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen. — Jubilate Deo ...

SHOUT with joy to God, all the earth, alleluia: sing ye a psalm to His Name, alleluia: give glory to His praise, alleluia, alleluia, alleluia. *Ps. ibid. 3.* Say unto God: How terrible are Thy works, O Lord! In the multitude of Thy strength Thine enemies shall lie to Thee. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — Shout with joy ...

COLLECT

DEUS, qui errántibus, ut in viam possint redire justítiae, veritátis tuæ lumen osténdis: da cunctis qui christiána professióne censéntur, et illa respúere, quæ huic inimica sunt nómini; et ea quæ sunt apta, sectári. Per Dóminum nostrum Jesum Christum Fílium tuum ...

O GOD, who to those that go astray dost show the light of Thy truth, that they may return to the path of justice: grant that all who are enrolled in the Christian faith, may both spurn all that is hostile to that name, and follow after what is fitting to it. Through our Lord Jesus Christ, Thy Son ...

EPISTLE

From the First Letter of Blessed Peter the Apostle, 2. 11-19.

DEARLY beloved: I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul, having your conversation good among the Gentiles; that whereas they speak against you as evildoers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling, or to governors as sent by him for the punishment of evildoers and for the praise of the good: for so is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice, but as the servants of God. Honor all men: love the brotherhood: fear God: honor the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy before God: in Christ Jesus our Lord.

ALLELUIA

Alleluia, alleluia. (*Ps. 110. 9.*) The Lord hath sent redemption to His people. Alleluia. (*Luke 24. 46.*) It behooved Christ to suffer and to rise again from the dead, and so to enter into His glory. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. John, 16. 16-22.

AT THAT TIME Jesus said to His disciples: A little while, and now you shall not see Me: and again a little while, and you shall see Me: because I go to the Father. Then some of His disciples said to one another: What is this that He saith to us: A little while, and you shall not see me: and again a little while,

CARISSIMI: Obsecro vos tamquam advenas et peregrinos abstinere vos a carnalibus desideriis, quae militans adversus animam; conversationem vestram inter gentes habentes bonam: ut in eo, quod detractant de vobis tamquam de malefactoribus, ex bonis operibus vos considerantes, glorificent Deum in die visitationis. Subiecti igitur estote omni humanae creaturae propter Deum: sive regi, quasi praecellenti: sive ducibus, tamquam ab emissis ad vindictam malefactorum, laudem vero bonorum: quia sic est voluntas Dei, ut benefacientes obmutescere faciatis imprudentium hominum ignorantiam: quasi liberi, et non quasi velamen habentes malitiae libertatem, sed sicut servi Dei. Omnes honorate: fraternitatem diligite: Deum time: regem honorificate. Servi, subditi estote in omni timore dominis, non tantum bonis et modestis, sed etiam dyscolis. Haec est enim gratia: in Christo Jesu Domino nostro.

Alleluia, alleluia. *V.* Redemptionem misit Dominus populo suo. Alleluia. *V.* Oportebat pati Christum, et resurgere a mortuis: et ita intrare in gloriam suam. Alleluia.

IN ILLO TEMPORE: Dixit Jesus discipulis suis: Modicum, et jam non videbitis me: et iterum modicum, et videbitis me: quia vado ad Patrem. Dixerunt ergo ex discipulis ejus ad invicem: Quid est hoc, quod dicit nobis: Modicum, et non videbitis me: et iterum

modicum, et videbitis me, et: quia vado ad Patrem? Dicabant ergo: Quid est hoc quod dicit: Modicum? nescimus quid loquitur. Cognovit autem Jesus, quia volebant eum interrogare, et dixit eis: De hoc quaeritis inter vos, quia dixi: Modicum, et non videbitis me: et iterum modicum, et videbitis me. Amen, amen dico vobis: quia plorabitis et flebitis vos, mundus autem gaudet: vos autem contristabimini, sed tristitia vestra vertetur in gaudium. Mulier cum parit, tristitiam habet, quia venit hora ejus: cum autem pepererit puerum, jam non meminit pressurae propter gaudium, quia natus est homo in mundum. Et vos igitur nunc quidem tristitiam habetis, iterum autem videbo vos, et gaudet cor vestrum: et gaudium vestrum nemo tollet a vobis. — *Credo.*

OFFERTORY (Psalm 145. 2)

LAUDA anima mea Dominum: laudabo Dominum in vita mea: psallum Deo meo, quamdiu ero, alleluia.

PRAISE the Lord, O my soul: in my life I will praise the Lord: I will sing to my God as long as I shall be, alleluia.

SECRET

HIS nobis, Domine, mysteriis conferatur, quo terrena desideria mitigantes, discamus amare caelestia. Per Dominum ...

GRANT, O Lord, by these Mysteries, that checking our earthly longings, we may learn to love heavenly things. Through our Lord...

PREFACE FOR EASTER

VERE dignum et justum est, aequum et salutare: Te quidem, Domine, omni tempore, sed in hac potissimum gloriosius praedicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: — *Sanctus.*

IT is truly meet and just, right and for our salvation, at all times to praise Thee, O Lord, but more gloriously at this time above others when Christ our Pasch was sacrificed. For He is the true Lamb Who took away the sins of the world: Who by dying destroyed our death, and by rising again hath restored us to life. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing a hymn to Thy glory, evermore saying: — *Sanctus.*