

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.

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 ...

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

SACRAMÉNTA quæ sumpsimus, quæsumus, Dómine, et spirítualibus 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 (*Lk. 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” (*Jn. 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 (*Jn. 15:11*). When the Risen Christ appeared, no one laughed. The witnesses were “afraid yet filled with joy” (*Mt. 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” (*Jn. 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” (1PET. 1:8).

Commentary by Fr. George W. Rutler.



Your joy no man shall take from you.

Proper Prayers of the Mass in the Extraordinary Form

The Third Sunday after Easter

Introit (Psalm 65:1,2)

JUBILÁTE DEO, omnis terra, alleluia: psalmum dícite nómini ejus, alleluia: date glóriam laudi ejus, alleluia, alleluia, alleluia. *Ps. ibid. 3.* Dícite Deo, quam terribília sunt ópera tua, Dómine. In multitudíne virtútis tuæ mentiéntur tibi inimíci tui. *Ÿ.* Glória Patri, et Filio, et Spirítui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen. — Jubiláte 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. *Psalm.* Say unto God: How terrible are Thy works, O Lord! In the multitude of Thy strength Thine enemies shall lie to Thee. *Ÿ.* 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 redíre justítiae, veritátis tuæ lumen osténdis: da cunctis qui christiána professióne censéntur, et illa respúere, quæ huic inimíca sunt nómini; et ea quæ sunt apta, sectári. Per Dóminum nostrum ...

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 (I Peter 2:11–19)

CARÍSSIMI: Obsecro vos tamquam ádvenas et peregrínos abstinére vos a carnálibus desidériis, quæ militant advérsus ánimam; conversatióne vestram inter gentes habéntes bonam: ut in eo, quod detréctant de vobis tamquam de malefactoribus, ex bonis opéribus vos con-

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

ALLELÚIA, 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 (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, and you shall see Me, and, Because I go to the Father. They said therefore: What is this that He saith, A little while? We know not what He speaketh. And Jesus knew that they had a mind to ask Him. And He said to them: Of this do you

siderantes, gloríficent Deum in die visitatiónis. Subjécti igitur estóte omni humánæ creatúræ propter Deum: sive regi, quasi præcellénti: sive dúcibus, tamquam ab eo missis ad vindíctam malefactorum, laudem vero bonórum: quia sic est volúntas Dei, ut beneficiéntes obmutéscere faciátis imprudéntium hóminum ignorántiam: quasi líberi, et non quasi velámen habéntes malítiæ libertátem, sed sicut servi Dei. Omnes honoráte: fraternitátem diligite: Deum timéte: regem honorificáte. Servi, súbditi estóte in omni timóre dómínis, non tantum bonis et modéstis, sed étiam dýscolis. Hæc est enim grátia: in Christo Jesu Dómino nostro.

ALLELÚIA, alleluia. *Ÿ.* Redemptiõnem misit Dóminus pópulo suo. Alleluia. *Ÿ.* Oportébat pati Christum, et resúrgere a mórtuis: et ita intráre in glóriam suam. Alleluia.

IN ILLO TÉMPORE: Dixit Jesus discíplis suis: Módicum, et jam non vidébitis me: et íterum módicum, et vidébitis me: quia vado ad Patrem. Dixérunt ergo ex discíplis ejus ad ínvicem: Quid est hoc, quod dicit nobis: Módicum, et non vidébitis me: et íterum módicum, et vidébitis me, et: quia vado ad Patrem? Dicébant ergo: Quid est hoc quod dicit: Módicum? nescímus quid lóquitur. Cognóvit autem Jesus, quia volébant eum interrogáre, et dixit eis: De hoc quæritis inter vos,

quia dixi: Módicum, et non vidébitis me: et íterum módicum, et vidébitis me. Amen, amen dico vobis: quia plorábitis et flébitis vos, mundus autem gaudébit: vos autem contristabimini, sed tristitia vestra vertétur in gáudium. Múlier cum parit, tristítiam habet, quia venit hora ejus: cum autem pepérerit púerum, jam non méminit pressúræ propter gáudium, quia natus est homo in mundum. Et vos igitur nunc quidem tristítiam habébitis, íterum autem vidébo vos, et gaudébit cor vestrum: et gáudium vestrum nemo tollet a vobis. — *Credo.*

LAUDA ÁNIMA mea Dóminum: laudábo Dóminum in vita mea: psallum Deo meo, quámdiu ero, alleluia.

HIS NOBIS, Dómine, mystéris conferátur, quo terréna desidéria mitigántes, discámus amáre cœlestia. Per Dóminum ...

VERE DIGNUM et justum est, æquum et salutáre: Te quidem, Dómine, omni témpore, sed in hac potíssimum gloriósius prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndó destrúxit, et vitam resurgéndo reparávit. Et ideo cum Ángelis et Archángelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes: — *Sanctus.*

inquire among yourselves, because I said: A little while, and you shall not see Me: and again a little while, and you shall see Me. Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow: but I will see you again and your heart shall rejoice: and your joy no man shall take from you. — *Creed.*

Offertory

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

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

Preface for Easter

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.*