

is to the Church that he will leave all his own authority to rule us; it is into the hands of the Church that he will entrust all the truths he has taught; it is the Church that he will make the dispenser of all those means of salvation which he has destined for the world. This Church is a society, unto which all mankind is invited. It is composed of two classes of members; the governing and the governed; the teaching and the taught; the sanctifying and the sanctified. This society is the Spouse of Christ; it is by her that he produces his elect. She is the one only Mother of the elect; out of her bosom there is no salvation.

But how is this society to subsist? How is it to persevere through the long ages of time, even to the last day? Who is to give it unity and adhesion of its parts? What is to be the visible link between its members—the palpable sign of its being the true Spouse of Christ, in the event of other societies rising up and disputing her titles? If Jesus himself could have remained with us we should have had nothing to fear, for where he is, there also are truth and life; but, as he says, *he is going*, and we may not as yet follow him. Give ear, then, and learn what is the primary quality of the true Spouse of Christ.

Jesus was one day, previous to his Passion, in the country of Cæsarea Philippi, his Apostles standing around him, and he began questioning them about what they thought of him. One of them, Simon the son of John or Jonas, and brother to Andrew, answered in the name of all, and said: *Thou art Christ, the Son of the living God!* Jesus expressed his pleasure at receiving Simon's testimony, which was not the result of any human knowledge, but the expression of a divine revelation there and then granted to him; and he immediately told this Apostle that from that

time forward he was to be, not *Simon*, but *Peter* (which means a rock). Christ had been spoken of by the prophets under the name of a *Rock*, or *Stone* [Is. 28:16]; by thus solemnly conferring upon his disciple a title so characteristically that of the Messiah, Jesus would give us to understand that Simon was to have something in common with Himself which the other Apostles were not to have. After saying to him: *Thou art Peter* (that is, *thou art the rock*), he added: *And upon this rock I will build my Church*. Let us weigh the force of these words of the Son of God. He has a project in view: he intends to *build a Church*. It is not now that he will build it, but at some future period; but one thing we already know as a certainty—that this Church will be built on Peter.

That future is now become the present. We are come to the last days of Jesus' visible presence here below. The time is come for him to make good his promise, and found the kingdom of God—that Church which he was to build upon the earth.... He suddenly addresses himself to Peter: *Simon, son of John, lovest thou me?* Peter, with his usual eagerness, answers his Master's question: *Yea, Lord, thou knowest that I love thee*. Jesus resumes, with a tone of authority: *Feed my lambs ... Feed my lambs ... Feed my sheep!*

Here, then, we have Peter made shepherd by him who says of himself: *I am the good Shepherd*. Firstly, our Lord gives his Apostle, twice over, the care of his lambs; this does not make him the complete shepherd: but when he bids him feed his *sheep* too, the whole flock is subjected to his authority. Now, therefore, let the Church show herself, let her take her stand, let her spread herself through the length and breadth of the nations; Simon, the son of John, is proclaimed its visible head.

Commentary from The Liturgical Year by Dom Prosper Guéranger O.S.B. (1805-1875)



I am the good shepherd, and I know Mine, and Mine know Me.

Introit (Psalm 32:5–6)

MISERICORDIA Dómini plena est terra, allelúia: verbo Dómini cœli firmáti sunt, allelúia, allelúia. *Psalm*. Exultáte, justí, in Dómino: rectos decet collaudátio. V̄. Glória Patri, et Fílio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen. — Misericórdia Dómini ...

THE EARTH is full of the mercy of the Lord, alleluia: by the word of the Lord the heavens were established, alleluia, alleluia. *Ps. ibid.* 1. Rejoice in the Lord, O ye just; praise becometh the upright. V̄. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — The earth is full ...

Collect

DEUS, QUI in Fílio tui humilitate jacéntem mundum erexisti, fidélibus tuis perpétuam concède lætítiam; ut, quos perpétuatæ mortis eripuisti cásibus, gáudiis fácias pérfrui sempitérnis. Per eúndem Dóminum nostrum Jesum Christum ...

O GOD, who, by the humility of Thy Son, didst lift up a fallen world, grant unending happiness to Thy faithful: that those whom Thou hast snatched from the perils of endless death, Thou mayest cause to rejoice in everlasting joys. Through the same Jesus Christ, Thy Son, our Lord...

Epistle (I Peter 2:21–25)

CARÍSSIMI: Christus passus est pro nobis, vobis relínquens exémplum, ut sequámini vestigia ejus. Qui peccátum non fecit, nec invéntus est dolus in ore ejus: qui cum maledicerétur, non maledicébat: cum paterétur, non comminabátur: tradébat autem judicánti se injuste: qui peccáta nostra ipse pértulit in corpore suo super lígnum: ut

DEARLY BELOVED: Christ suffered for us, leaving you an example, that you should follow His steps, who did no sin, neither was guile found in His mouth. Who when He was reviled, did not revile: when He suffered, He threatened not, but delivered Himself to him that judged Him unjustly: who His own self bore our sins in His body upon the tree: that we, being dead to sins,

should live to justice; by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the Shepherd and Bishop of your souls.

Alleluia

ALLELÚIA, alleluia. (*Lk. 24:35.*) The disciples knew the Lord Jesus in the breaking of bread. **Alleluia.** (*Jn. 10:14.*) I am the good Shepherd: and I know My sheep, and Mine know Me. Alleluia.

Gospel (John 10:11–16)

AT THAT TIME Jesus said to the Pharisees: I am the good Shepherd. The good Shepherd giveth His life for His sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth: and the wolf catcheth and scattereth the sheep: and the hireling fleeth, because he is a hireling and he hath no care for the sheep. I am the good Shepherd: and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father: and I lay down My life for My sheep. And other sheep I have that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd. — *Creed.*

Offertory (Psalm 62:2,5)

O GOD, MY GOD, to Thee do I watch at break of day: and in Thy Name I will lift up my hands, alleluia.

Secret

MAY THIS holy offering, O Lord, always bring to us Thy healing blessing: that what it represents in a Mystery, it may accomplish with power. Through our Lord ...

peccátiis mórtui, justítiae viv-
ámus: cujus livóre sanáti
estis. Erátis enim sicut oves
errántes, sed convérsi estis
nunc ad pastórem et epíscop-
um animárum vestrérum.

ALLELÚIA, alleluia. V̄. Cogno-
vérunt discípuli Dóminum
Jesum in fractióne panis.
Alleluia. V̄. Ego sum pastor
bonus: et cognóscó oves me-
as, et cognóscunt me meæ.
Alleluia.

IN ILLO TÉMPORE: Dixit Jesus
pharisæis: Ego sum pastor
bonus. Bonus pastor ánimam
suam dat pro óvibus suis.
Mercenárius autem, et qui
non est pastor, cujus non
sunt oves própriae, videt
lupum veniéntem, et dimittit
oves et fugit: et lupus rapit et
dispérgit oves: mercenárius
autem fugit, quia mercen-
árius est, et non pértinet ad
eum de óvibus. Ego sum pas-
tor bonus: et cognóscó meas,
et cognóscunt me meæ. Sicut
novit me Pater, et ego agnós-
co Patrem: et ánimam meam
pono pro óvibus meis. Et áli-
as oves hábeo quæ non sunt
ex hoc ovili: et illas opórtet
me addúcere, et vocem meam
áudient, et fiet unum ovile et
unus pastor. — *Credo.*

DEUS, DEUS MEUS, ad te de
luce vígilo: et in nómine tuo
levábo manus meæ, alleluia.

BENEDICTIÓNEM nobis, Dó-
mine, cónferat salutárem
sacra semper oblátio: ut, quod
agit mystério, virtúte perfí-
ciat. Per Dóminum ...

Preface for Easter

VERE DIGNUM et justum est,
æquum et salutáre: Te quid-
em, Dómine, omni témpore,
sed in hac potíssimum glori-
ósius prædicáre, cum Pascha
nostrum immolátus est Chris-
tus. Ipse enim verus est
Agnus, qui ábstulit peccáta
mundi. Qui mortem nostram
moriéndo destrúxit, et vitam
resurgéndo reparávit. Et ideo
cum Ángelis et Archángelis,
cum Thronis et Dominatióni-
ibus, cumque omni militiá
coeléstis exércitus, hymnum
glóriae tuæ cánimus, sine fine
dicétes: — *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.*

Communion (John 10:14)

EGO SUM pastor bonus, alle-
luia: et cognóscó oves meas,
et cognóscunt me meæ,
alleluia, alleluia.

I AM the good Shepherd, alleluia: and I know My sheep, and Mine know Me, alleluia, alleluia.

Postcommunion

PRÆSTA nobis, quæsumus,
omnipotens Deus: ut vivifi-
caciónis tuæ grátiam con-
sequétes, in tuo semper
múnere gloriémur. Per Dó-
minum nostrum ...

GRANT unto us, we beseech Thee, almighty God, that we who receive the grace of new life, may ever glory in Thy gift. Through our Lord Jesus Christ, Thy Son ...



“I know Mine, and Mine know Me.”

THIS SUNDAY goes under the name *Good Shepherd Sunday*, because in the Mass there is read the Gospel of St. John, wherein our Lord calls himself by this name. How very appropriate is this passage of this Gospel to the present season, when our divine Master began his work of establishing and consolidating the Church, by giving it the pastor, or shepherd, who was to govern it to the end of time!

In accordance with the eternal decree, the Man-God, on the fortieth day

after his Resurrection, is to withdraw his visible presence from the world. He is not to be seen again upon the earth until the last day, when he will come again to judge the living and the dead. And yet he could never abandon mankind, for which he offered himself on the Cross, and delivered from death and hell by rising triumphantly from the grave. He will continue to be its Head after his Ascension into heaven: but what shall we have on earth to supply his place? We shall have the Church. It