

the hypostatic union of His own Humanity with His Divinity. We have the threefold repeated threes, or the mystery of the Incarnation, divided into three different stages, on account of the threefold action of the Blessed Trinity: The Father's decree by sending His angel; the Son's submission in the acceptance of Mary; and the operation of the Holy Ghost when overshadowing the Virgin.

It is very curious and note-worthy that, in so many instances, three threes mark either A, a conjoint action of the Divinity of the three persons, or, B, else symbolise some mystery of the Incarnation. For example: A. God reigning over the threefold three divisions of heavenly spirits; the heavenly "Sanctus, Sanctus, Sanctus Dominus, Deus Sabaoth." Why three times "Sanctus", when one Sanctus would apply to three Persons, who are all in their attributes the One and inseparable "Dominus, Deus," or Lord of Hosts? Does not each "Sanctus" mean as much as "Holy be the Father, the Son, and Holy Ghost?" Why that threefold repetition, which amounts to three times three for the whole trisagion—except it be a mysterious dispensation of the Almighty? B. We find a beautiful illustration of the three threes in the honor given to the God-man by the priests of the Church in the Divine Office. The "Divine" Office said my "men" representing our Lord in the ministrations of His graces, consists of three times 3 psalms and three times three lessons. The same occurs again in the ringing of the bell at mass, three times three knells at each Elevation, and three times three at Communion, which with the three times three incensings on each side of the altar at mass, and at the Magnificat, and the three times three ringings at the blessing at Benediction, makes a little *ensemble* well worthy of some serious consideration, although it is only a very short instance of numerous recurrences.

We find every year in the Calendar of the Church the three great fundamental and pre-prophesied mysteries of the sojourn of Christ upon earth. First, Christmas, in honor of the first promise of incarnation—God Himself made the promise from the first, beginning, "She shall crush thy head" (Gen. iii, 15) and it has subsequently been repeated to the patriarchs and kings until clearly manifested by the prophets, even as to time and circumstances. "Behold a virgin shall conceive and bear a Son, and His name shall be called, Emmanuel" (Isaias vii, 14). This promise was fulfilled in the Na-