

This is indeed the tabernacle of God with men. The consecrating Pontiff is about to accomplish those rites of the New Law which are far holier and more perfect than those of the Jewish law, which were but a faint figure of the splendor of the new Jerusalem. As at the dedication of Solomon's Temple, the Majesty of God is about to fill this place which has already witnessed so many miracles worked by the right hand of the Highest.

—With the above-mentioned mixture of salt, water, wine and ashes, the Pontiff traces five crosses on the altar-slab, one of them in the centre, and two at each end, whilst the singers alternate the verses of the psalm *Judica*, which the Priest recites always at the commencement of the Mass, with the strophe *Introitus* "I will go unto the altar of God, to God who gives joy to my youth."

Seven times the Pontiff proceeds round the altar, asperging it, whilst the singers repeat : *Asperges* after each verse of the *Miserere*.

The solemn moment has arrived when the relics of the Saints are to be placed in the sepulchres of the altars. A resting-place has been hollowed out, which is to be covered with a slab of marble to be cemented in its place by the hands of the Pontiff.

All the clergy, followed by the Bishops, descend the nave of the Basilica and proceed processionally to the sacristy where the relics have reposed. Four priests in red vestments, bear on their shoulders the receptacle containing the precious relics, and the procession returns outside the church and along the nave, in the same order as before.

The Church's divine liturgy makes use of admirable expressions in saluting these venerable relics. "How long have they been forgotten in the sepulchre, how long have the faithful ardently longed to venerate them." "Come forth then, sings the Church, ye Saints of God, come forth, and hasten to the glorious day."