

as if they were her own. She knew, also, that her grief afflicted the heart of her Son, and this pierced her with new sorrow. Moreover, her grief was very much increased, because she well understood all those circumstances of our Lord's Passion, which were heretofore mentioned, and from which we are to form a proper estimate of the bitterness and magnitude of his sufferings. Oh, how truly did the sword of grief pierce through her soul. (Luke ii. 35.)

#### NINTH DAY.

What were the virtues exhibited by his Mother during the Passion of her Son?

Resignation of her own will: conformably to that saying of Christ, 'Not my will, but thine be done.'

Humility. Amidst so much suffering, ignominy, contempt, and grievous accusations of Jesus, who is condemned as a malefactor, she is not ashamed to acknowledge herself openly as his Mother, and to share in all his ignominy.

Fortitude and greatness of soul: though she is filled with the most deadly anguish at the sight of her agonizing Son, she does not sink under her grief, but stands before the cross, and contemplates those immense sufferings, which with such cruel pangs afflict her heart.

Charity for mankind; she is not indignant at the murderers of her Son, but rather has compassion on their blindness. And because, he endured his sufferings for the salvation of all, his pious Mother, after the example of her Son, offered them up to God the Father, even for those who crucified him.

## An Exposition of the 21st Psalm,

BY A CATHOLIC PRIEST.

THE TITLE.

UNTO THE END: FOR THE MORNING PROTECTION—  
A PSALM FOR DAVID.

ARGUMENT.

This Psalm so evidently treats of the Passion and Resurrection of our Lord, that it could be very absurd to attempt explaining it in any other sense. The title relates to the Resurrection, which is signified by the words, Morning Protection, or Susception. For the Resurrection took place in the morning and through the power of God, who lifted up Christ, as it were, from the tomb, and brought him to life, according to that saying of the Psalmist, I have risen up, because the Lord hath protected me. (Ps. iii. 6). The Hebrew word, *aieleth*, signifies a stag, or according to some, a star. But the seventy-two interpreters have properly translated it, protection, because with them the verb *aial* means, to protect. Neither is there a great difference between this meaning and the Hebrew readings of Morning hart, or Morning star. All relate to Christ's resurrection, because at his resurrection he is justly compared to a star, for he arose clothed with light as with a garment, and he says of himself in the last chapter of the Apocalypse, 'I am the bright and morning star.' He is also like a hart, or a doe, both because poisonous animals can do no injury to a hart, which even with its breath draws out serpents from their holes, and kills them, as St. Jerome on this psalm, and St. Basil on the xxviii. assert; thus Christ, with the breath of his mouth will destroy the impious, and was uninjured by all the persecutions of the wicked; and also because a hart flies most swiftly into the highest mountains, from whence Christ is frequently compared in the canticles, to the young hart bounding over the hills. For on the day of his resurrection he ascended in the