

of this present time are not worthy of the glory — *non sunt condignæ* — that shall be revealed in us." (Rom. VIII, 18).

Here, again, in his "wherefore," Saint Paul does but repeat Our Lord's own words. Of all the scenes which followed His resurrection none, perhaps, none, at least, of those recorded, is more full of tender intimacy, more full of lessons for us, than the journey to Emmaus. Think what this must have meant to those two heart-saddened wayfarers: "He expounded unto them in all the scriptures the things concerning Himself." And why? So that they might understand how it was needful that He should suffer, in order to enter into His Glory, into an even greater glory than before. "Ought not Christ to have suffered these things? Nonne oportuit haec pati Christum?" Was it not right and fitting that He should suffer these things? "In truth, "Christ must needs have suffered" (Acts XVII, 3), since "in all things it behoved him — *debut* — to be made like unto His brethren" (Heb. II, 17).

Yet, even so, "Behold and see if there be any sorrow like unto My Sorrows"; any loneliness like unto My loneliness; any chalice bitter as the Chalice of My Passion. "Now there stood by the Cross of Jesus His Mother." She, only, and above all others, may ask, as He asks, "if there be any sorrow like unto my sorrow"? "To what shall I liken thee, that I may comfort thee, O Virgin, Daughter of Sion?" "Thy sorrow is great as the sea." She "stood by the Cross of Jesus," and, so standing, learned, in all its loneliness, all its bitterness, the Sorrow that was like no other sorrow. "By the Cross of Jesus." It is there that we, too, may learn, with Her, "to rejoice, inasmuch as ye are Partakers of Christ's sufferings" (I. Pet. IV, 13); knowing that if we suffer, we shall also reign with Him, that if, by sorrow, He was made "in all things like unto his brethren," it is by sharing in His sorrow that we, like Mary, His Mother, shall be made like unto Him, even "partakers of the Divine Nature."

BEATUS, O. S. B.

