

of the triumphant entry of Jesus into Jerusalem and the Temple amidst the plaudits of a joyous crowd. But, alas, how long did this enthusiasm last? Were there not hundreds that joined this day in the "Hosannah" and a few days later joined in the passionate cries of Our Lord's enemies? And was this fickleness confined to the Jews of those days, and does not history repeat itself daily in thousands, who wish to serve Our Lord and His antagonists at the same time? This is forcibly brought home to us by the Passion, sung on Palm Sunday. Light and darkness meet; divine love and human ingratitude clasp hands.

Where it is possible, the Passion is sung by three persons in sacred orders, the bass voice taking the part of Christ, the cantus firmus acting as Evangelist (narrator) and the tenor representing the crowd. Any one that has heard the Passion sung in this way cannot deny the profound impression made upon the hearers, many of whom are moved to tears.

On Tuesday and Wednesday, following Palm Sunday, the Passion, according to St. Mark and St. Luke, is read in the Mass, and on Wednesday evening the Office of *Tenebræ* is commenced. It has its name partly on account of the time of recitation, which was late in the evening or at midnight, but chiefly on account of its meaning. The psalms, lessons and antiphons of this office are the lamentations of the spouse over the fate of her Divine Bridegroom.

The lamentations are the wails of the prophet Jeremias, sitting upon the ruins of the Temple and of the City of Jerusalem, after Nebucadnezar led the Jewish nation into the Babylonian captivity, but in a higher sense they are a touching expression of the dereliction of the Church.

The morning service of Thursday, Friday and Saturday was originally an evening service, hence we anticipate now great events, remembering the institution of the Blessed Sacrament and the agony of Our Lord on Thursday morning, His death and burial on Friday morning, his Resurrection on Saturday.

On the historical Thursday Our Lord instituted the Blessed Sacrament, gave His apostles Holy Communion and commanded them to preserve the sacred species left over; on the same evening He washed the feet of His apostles and abandoned Himself to His enemies after the three hours' agony in Gethsemani. These different phases are faithfully reproduced in the liturgy of the Church on *Maundy Thursday*, so-called on account of the first word in the Antiphone sung during the washing of the feet: *Mandatum novum*—"a new commandment I give to you that you love one another, as I have loved you."

The altars are decorated with flowers and lights, the purple veil of the crucifix on the altar is changed into white, which is also the color of the vestments—all this in grateful remembrance of the Blessed Eucharist. During the singing of the Gloria the Church bells are rung. But great joy and deep sorrow are incompatible; hence the Church instituted the Feast of Corpus Christi as a Feast of joy and abandons herself on Maundy Thursday to her sorrow. After the Gloria the Church bells and gongs are silent, and wooden clappers take their place. The organ is also mute, for souls steeped in bitterness do not admit sounds resembling joy. The "Pax," the kiss of peace, is not given during the Mass, because on this day Judas betrayed his master with a kiss.