

Lay Cistercians of Gethsemani Abbey  
Vigils readings: Fourth Week in Easter  
May 3-9, 2020

**SUNDAY, MAY 3, 2020**

**The duty of a good shepherd: a reading from a commentary on the gospel of John by St. Thomas Aquinas.**<sup>1</sup>

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Jesus says: *I am the good shepherd*. The title of shepherd is obviously fitting for Christ because just as a flock is tended and fed by a shepherd, so the faithful are nourished by Christ with spiritual food and even with his body and blood. But to make a distinction between himself and a bad shepherd or thief, he adds the work “good” — good, because he carries out the duty of a shepherd, just as a good soldier is one who fulfills the duty of a soldier. But immediately before this Christ said that the shepherd entered by the gate and that he himself was the gate; now that he calls himself the shepherd, it follows that he must enter through himself. And indeed he does enter through himself, because he manifests himself and through himself has knowledge of the Father. We, on the other hand, enter through him because it is through him that we attain beatitude.

Note that no one else but himself is the gate because no one else is the true light except by participation, as it says of John the Baptist: *He was not the light but was to bear witness to the light*. Whereas of Christ it says: *He was the true light which enlightens every human being*. In the same way no one calls himself the gate: Christ reserves this for himself alone. To be a shepherd he granted to others, bestowing this on his members; for Peter was a shepherd, and the other apostles were too, as well as all good bishops. *I will give you shepherds after my own heart*, says Jeremiah. Although prelates of the Church who are sons are all shepherds, he expressly says that no one can be a good pastor unless he is united to Christ by charity and becomes a member of the true shepherd.

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<sup>1</sup> *On John X, 3, 1-2*; reprinted in *Meditations on the Sunday Gospels: Year A*; introduced and edited by John E. Rotelle, Hyde Park, NY: New City Press, 1995, pp. 60-61.

Charity is the duty of a good shepherd, and so it says *the good shepherd lays down his life for his sheep*. For this is the distinguishing mark between a good shepherd and a bad one: a good shepherd has the good of his flock at heart; a bad one is out for his own advantage. Ezekiel refers to this distinction when he says: *Woe to those shepherds that feed themselves. Is it not flocks that are fed by shepherds?* So whoever uses a flock to feed himself alone is not a good shepherd. A good shepherd, even in a material sense, endures much for the flock he is bent on tending; as Jacob said in Genesis, *Night and day I was consumed by frost and heat*. But because the welfare of a spiritual flock is more important than the physical life of a pastor, when danger threatens the salvation of his flock, every spiritual pastor should be prepared to lay down his life for the good of his flock. And so our Lord says, *The good shepherd lays down his life* — that is his physical life — *for his sheep*. He does so because he is responsible for them and loves them. Christ set us the example for teaching this: *If Christ laid down his life for us, we should lay down our lives for the brethren*.

**MONDAY, MAY 4, 2020**

**A Sermon of St Aelred for Easter <sup>1</sup>**

As our Lord Jesus Christ deigned to be born for us, to be tempted for us, to be beaten for us, and to die for us, so also did he deign to rise for us. Yet his temptation, scourging, death and entombment belong to our redemption; his resurrection strengthens our hope. For by the former he paid for us what we owed, by the latter he showed us what to hope for. Just as by the death of his flesh he freed our soul from death, so by the scourging he took he freed us from the scourging of our soul. For without a doubt, we were in the scourging and we were in the tomb, and whatever he himself suffered in the body is what we have suffered in the soul.

Let us now consider the order of the passion and thereby arrive at the glory of the resurrection. First Judas betrayed him with a kiss, and afterwards he was tied and led to Caiphas, then his face was veiled and he was beaten with fists. After this he was led to Pilate. From Pilate he was led to Herod and from Herod again to Pilate. At last, whipped, spat upon,

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<sup>1</sup> Aelred of Rievaulx – Kiturgical SZermons – Liturgical Press – Collegeville, MN – 2016 – pg 102

crowned with thorns, and having drunk bitter gall, he was crucified and buried. He suffered all these things in the body because we had suffered all these things in the soul, and thus by the passion of his body, he liberated us from the spiritual passion of our soul.

For we were betrayed by a kind of deceitful kiss. Listen to the kiss: *Taste and you will be like gods*. This kiss had sweetness and delight on the outside, but poison lay concealed within. After this kiss we were bound. How? Without doubt, by our own inordinate desires. For as Scripture says. *The woman, seeing that the tree was beautiful to see and sweet to eat took and ate from it*. At first, therefore, she was as if seduced by a kind of sweet kiss – certainly it tasted sweet to the soul to be *like gods*. But afterwards she was so bound by her inordinate desires that she could not restrain herself, even if she hoped for no other advantage from it.

Thus bound, humanity was handed over to Caiphas, that is, to cupidity, whose servants and attendants *veiled his face*. For who are the servants of cupidity except the vices themselves, which veiled humans' face so that they could not perceive the true sun, true justice? They were veiled as it were by two bonds, that of ignorance and that of inordinate desire. For these two make a human being totally blind. At length they were beaten by fists – and what causes these blows if not sadness and error? Clearly human pride took a beating: the first blow was the error that the human person perversely coveted in place of divine knowledge, and the second, sadness, because that error did not satisfy him. For if he had been punished by error alone, he would not be much cured, because he would secretly enjoy his error. Rightly was he told, *prophecy*. What is there to say to one who was thrown out of Paradise and worn out by error and tribulations except *Prophecy*? Otherwise you mock and reproach him and say, "Show now the divinity that you so perversely coveted."

After this he was handed over to Pilate, that is, to the devil, prince of this world. In a marvelous way the demons themselves ridiculed the human species in their midst when a man being mocked by one devil was handed over to another for mockery. We find in Daniel that another devil was the prince of the kingdom of the Greeks, and still another that of the Persians. Truly. Who can say in how many ways the human species has already been scourged? What more? Mocked by unclean spirits, people have been led to such perversity that they enjoy it when they do evil and exult in the worst things. This is not to be wondered at. He was thus crowned with thorns,

because his glory and honor were in his own iniquities. For the more prone he was to perverse and crude things, and the more he leaned toward all vices, the more he appeared to glory in himself. But he was not able to escape from the bitter draft, gall was mixed in either his food or his drink. All the sweet things of his life were mixed with the bitter and the painful.

At last he died and was buried. He died because he was separated from God. He was buried because he had reached a point of contempt for God. Even if people are vicious and sinful, inasmuch as they confess and recognize their sin, they are not punished by death. When, however, they advance so far in their evil life that they neither recognize nor confess their sin, then they are dead from deep within. As it is written, *confession is as far from death as if it were not*. Moreover they go so far as to be oblivious of God and hold him in contempt, even despairing of his mercy, they are buried. About this point Scripture says. *The impious man when he came into the depths of evil was contemptuous*.

Because we had suffered all these things in the soul, our Lord Jesus Christ wished to suffer all of them in his body and, through the sufferings of his body, to cure the sufferings of our soul. And because Christ suffered all these things for us, so that he then rose from the dead, without a doubt where he rose we too have risen. *If therefore you have risen with Christ, seek the things that are above*. But we must see to whom the apostle spoke: undoubtedly to those who have risen with Christ. And who are those who rise with Christ except those who share in all that Christ has suffered?

## **TUESDAY, MAY 5, 2020**

A Continuation of the Sermon for Easter by St Aelred <sup>2</sup>

I am silent about other people, but I wonder whether the apostle speaks especially to you who have certainly suffered many temptations, as if you were being beaten with Christ; to you who die with Christ through daily labors and tribulations, to you who are, as it were, buried in this cloister and in the silence of Christ. You who suffer all these things, not in your soul against Christ, but in your body for Christ, you have certainly risen with Christ. For now you have risen in the soul; and afterward you will arise in your body. | *Therefore seek the things that are above*. But since not all of

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<sup>2</sup> Aelred of Rievaulx – The Liturgical Sermons #77 – Liturgical Press – Collegeville, MN – 2016 – pg 1-5

those who share in this resurrection are the same in perfection, let us briefly see how all sought to seek the things that are above, all according to their own way.

For there are the beginners, the advanced and the perfect. The beginners are those newly come from the world, who are a great deal plagued by carnal desires. The advanced, those who have already gained a certain calm in regard to their carnal desires, are vehemently attacked by spiritual vices. We call fornication, extravagance, gluttony, drunkenness and others of this kind carnal vices. These are customarily the first to assail people when they leave the world. Afterwards, spiritual vices like pride and vainglory immediately begin to assail the one who starts advancing in virtue.

It is necessary, therefore, that beginners who have already risen with Christ through confession, seek the things that are above. The virtues are above, the vices below. Above is chastity, which belongs to heaven; below, lust, which belongs to hell. Above is moderation, which raises the mind to heavenly things; below is gluttony, which drives the mind toward the belly. Below is love of temporal things, beautiful garments, and the like, for example; above is contempt for the world, because the one who condemns the world is superior to the world, while the one who loves the world surrenders to the world.

Therefore those who are beginning ought always to despise those things that are below, namely, vice and sin, and always keep before their eyes the virtues, which are above. Those, however, who have made progress in virtues and are tempted by pride, let them see why they take pride in themselves. If it is because of the virtues that they have, let them know that these are already no longer virtues. For proud virtues are not virtues. Let them understand that those who are proud are from below, not from above. For if they grow proud, whether they seek some praise from another or because they glory in themselves, each attitude is from below, not from above, because each are of human origin. Therefore, if they have already risen with Christ, let them seek the things that are above, not by faith alone but also by good works, so that they may fulfill what the apostle said: *He who glories, let him glory in the Lord.*

Those who have already made such progress in perfection that after the mortification of all their vices they also think humbly of themselves in good and perfect works, let them totally ascend higher and seek the things

that are above. Let nothing suffice for them except to always aim higher. Let them begin to raise their hearts from every earthly thought, close their eyes to all visible reality, and be zealous to surmount every creature so that they may see the king in all his beauty.

Therefore, let beginners strive toward virtue; those making progress, toward true humility; the perfect toward contemplation. Thus what the apostle said will be fulfilled: *If you have risen with Christ, seek the things that are above*. And he adds: *Savor the things that are above, not the things on earth*. What is the difference between seeking something and savoring it? A very great difference, brothers. Would that those who seek the truth would all savor the truth itself. As we have read, all the children of Israel collected the manna, but not all of them savored the manna in the same way. How many people today seek the truth and find it? Nevertheless they do not savor the truth itself when they have found it.

Many read the gospels and the prophets; indeed they also seek the truth of opinions, but they do not savor them when they find them. For if they savored that internal sweetness of truth to be had in Scripture, they would not live in such a perverse and morally abandoned way as they do. Many also say: O, if only I knew where I could serve Christ in an honest life, no one would deter me from it." Yet after they have found the pure, evangelical life, many have no taste for it, but have, rather, a greater taste for the sweetness of the world.

Thus the children of Israel greatly desired to leave Egypt, to throw off the service of the Pharaoh, and to sacrifice in solitude to God. But afterward, when they had come into solitude, when they had seen the miracles and signs that the Lord did in their sight, when they had tasted the heavenly manna, they began to have a greater taste for the food of Egypt. They desired the flesh pots and felt distaste for the manna. Therefore, brothers, it is not enough if you have sought the truth; it is not enough if you have sought and found the things that are above. Also savor the things that are above.

Savor, that is, frequently meditate upon and thoroughly consider how great is the excellence of truth, what security there is in purity, what happiness in the service of God. By frequent meditation, acquire not only the knowledge of the truth, as many evil people have done, but also the taste for truth. If thus we have arisen and raised ourselves above the earth

in mind, intention, zeal and love, then we will truly share in the resurrection of the Lord. But let us also pray for his most gentle mercy.

**WEDNESDAY, MAY 6, 2020**

**An Easter Sermon by St Aelred of Rievaulx [<sup>1</sup>](#)**

At the time when the sons of Israel were leaving Egypt, it was prescribed in the Law that a lamb was to be slaughtered and eaten. This was called the paschal feast. It was also prescribed that for seven days they should eat unleavened bread – that is, bread without leavening. And this was called the feast of unleavened bread. The Evangelist brings this out when he says: *The festival of unleavened bread, called the pasch, was approaching..* Let us take a look at how the second feast symbolizes the Lord's resurrection. And first of all let us reflect on how profoundly that divine majesty humbled himself and to what depths he descended for us. He who is the creator, made himself a creature. He who was Lord, made himself a servant. He who was rich, made himself poor. He who was great, made himself little. *And the Word was made flesh.* He was bread and he fed the angels. But he did not feed us. We were, however, so weak that in no way could we taste that bread in all its purity. We had within us a corrosive leaven that robbed us of our pristine strength. We had become so unlike that pure and untainted bread that we could not taste it at all. This leavening which we had within us was twofold. We had within us the leavening of mortality and we had within us the leavening of iniquity.

You see now how far removed we were from that bread in which there was neither mortality nor iniquity. We are mortals and sinners; he is immortal and just. How were we to come together? He saw this, he who is caring and merciful. Because we could not ascend to him, he came down to us. He took upon himself one part of our leavening and so adapted himself to our weakness. He did not take to himself the whole leaven that was in us, but a certain part of it. If he had taken on the whole of it he would be as we are and he would not be able to help us. If he had taken none of it he would be so distant from us that we would not be able in any way to approach him. And so we would remain forever in our wretchedness. We have said that there was a twofold leavening in us: mortality and iniquity. The one he took

on and by it was made like us. The other he avoided so that he could profit us.

The leavening of our mortality therefore he accepted, and abode in the purity of his justice, so that he would be the sort of being who could come down to us and yet remain the sort of being to whom we ought to ascend. You see now, brothers, how that pure bread is leavened for our sake. To this leavening of mortality belongs hunger, thirst, sorrow, misery. All of this our Lord took on himself. He chose to take on this leavening, but he was not obliged to remain in ferment. First he showed this leavening in himself through a wondrous compassion and then he purged himself of this leaven through a wondrous charity. He purged himself of this leavening in such a way as to show his wonderful charity for us. Therefore he willed to purge himself from the leavening of mortality in the way in which we have to purge ourselves from the leavening of iniquity.

We ought to know that our iniquity is the cause of our mortality. And therefore when we are fully purged of iniquity we will doubtless also be purged of mortality. We ought meanwhile to realize that our iniquity is twofold. It comes from the nature in which we were born and from the evil which we later brought to it. From both of these the Lord purges us. He offered for us a sacrifice – his own blood – and through this sacrifice we are purged. And therefore what we suffer now from the corruption of our nature is no longer iniquity but infirmity. From the corruption of our nature come the impulses of concupiscence which we suffer unwillingly. From this come the impulses of lust, anger, pride, ambition. But if we do not consent to them, God does not impute them to us, because the pure sacrifice was offered to offset the corruption of our nature. Note, then, by the workings of his compassion in us in baptism we are purged of all sins, both those which came from nature and those which we added voluntarily.

1The Liturgical Sermons of Aelred of Rievaulx – Sermon 12 - Cistercian Fathers Series - #58 – Cistercian Publications – Kalamazoo – 2001 – pg 194

**THURSDAY, MAY 7, 2020**



## A Continuation of the Easter Sermon by St Aelred of Rievaulx <sup>1</sup>

Christ's compassion has purged us of all sins through Baptism. But have we kept ourselves in that untainted state? What then shall we do? He has taught us how we are to be cleansed. In the same way as he was purged of the leavening of mortality we ought to be purged from the leavening of iniquity. Doubtless, he could somehow have purged himself of mortality without suffering pain. But since we cannot be purged of our iniquity except by temporal pains, he willed to provide an example for us.

Remember now that we said that our Lord Jesus Christ is bread. Think of him before the passion. Notice that he was, as it were, bread with leavening in it. He was hungry and thirsty, he wept, he slept, he felt tired. All these things belong not to the leavening of iniquity but to the leavening of infirmity and mortality. By all of them he demonstrated the compassion and charity he had towards us. All of them, because they were characteristic of us in that he did not possess them himself, he took them on from us. But in us they are all mixed with sin. For our hunger and thirst are usually accompanied by evil obsessions, our sadness by complaining and despair or bitterness, our sleep by looseness, and our lethargy and laziness by listlessness. But our Lord untangled them and separated them. He rejected the sin and took on the infirmity. For a short time he hid what was his own and took upon himself what was ours. That is why Isaiah said: *That he may accomplish his work, his alien work.*

What work? Many are the works of the Lord, but here he is speaking of a particular work which belongs especially to him. *Heaven, earth, the sea and all that they contain* are his work. But we know how he accomplished these works; he did not undertake alien works to accomplish these. *He spoke and they were made.* What then is this work of his that is so special, so singular, so wonderful, so unheard of? Let us listen then to what Scripture says: *His mercies are above all his works.* But *his mercies are above all his works.* Therefore the work of his mercy is especially his work. It is his own work, his proper work, in which there appears to the utmost his goodness, his charity, and his kindness.

But how would he accomplish this work if not by saving the wretched? Therefore the work of our salvation is the work of his mercy – that is, the

work which is properly *his* work. What is the property of the Savior – that is, Jesus – if not to save? As you know, brothers, our Lord Jesus Christ is *wisdom*, he is strength, he is life. What is the opposite of wisdom and as it were foreign to it? Without doubt, folly. And what is the opposite of strength? Without doubt, infirmity. Similarly the only thing opposite death is life. Reflect now on how our Lord took on himself a work which was alien to him so that he might be able to accomplish his own work, that is, the work of his mercy. He who is wisdom willed to be, as it were, foolish. He who was strong willed to be infirm. That is why the apostle says: *The folly of God is wiser than the wisdom of human beings and the infirmity of God stronger than human strength*. That he may accomplish his work, his alien work, bread hungers, the fountain thirsts, strength grows tired and life dies.

But how does he accomplish his own work by means of this alien work? It is his hunger that feeds us, his thirst that inebriates us, his weariness that refreshes us, his death that brings us life. All this is the work of his mercy. By means of this alien work he accomplishes everything. Therefore, as we said, wisdom accomplishes its work by means of folly, strength accomplishes it by means of weakness, might accomplishes it by means of weariness, life accomplishes it by means of death. In order that he might accomplish the work of his mercy, the work of his wisdom and the work of his judgment became foreign to him. At length the time came when he willed to rid himself of this leavening. He applied fire – that is, his passion. In his passion all that leavening was destroyed, all corruption and all mortality were destroyed, and today he rose from earth, unleavened bread.

Well, brothers, let us celebrate the feast of unleavened bread. Let us eat this bread without leaven. Our bread is the body of the Lord. It is without leavening because, as the Apostle says: *Christ, once raised from the dead, is never to die again*. If we would eat this bread which is without leavening, we too must be free of leavening as the Apostle commands. Yet how are we to purge ourselves of it? Surely our Lord has taught us. In the same way as he himself rid himself of the leavening which he had taken upon himself for our sakes we must rid ourselves of the leavening which corrupts us. It is by way of insults, reviling, scourging, the cross and death that he came to the resurrection. At his resurrection he was rid of the leavening and now the flesh which he offers us is pure, immortal. What shall we think,

brothers? Can we come to resurrection by any way other than that which he followed? Anyone who thinks so is wrong.

Let us imitate his passion so that we may be able to share his resurrection here in soul and on the day of judgment in both body and soul. Because this cannot be brought about by our own efforts, let us implore his mercy that he himself might deign to act in us, Jesus Christ our Lord.

[1](#)The Liturgical Sermons of Aelred of Rievaulx – Sermon 12 - Cistercian Fathers Series - #58 – Cistercian Publications – Kalamazoo – 2001 – pg 194

**FRIDAY, MAY 8, 2020**

**Christian de Cherge – Monk, Martyr and Mystic**  
**By Dom Bernardo Olivera <sup>3</sup>**

In its early stages, monastic life was interpreted in various ways. Not a few understood monasticism as an authentic martyrdom. The martyr, the monk and the mystic are people who have oriented their lives toward mystery and entered deeply therein. They long for one thing only: to enter into communion with their Lord in death in order to be joined with Him in the Resurrection.

Christian de Cherge was born on January 18, 1917 at Colmar into a distinguished family of eight children. His father was a military man, as would be his older brother later on. During his childhood he spent three years in Algeria during the Second World War. From the time of his childhood he always remained impressed by the Muslim's way of approaching God. On October 6, 1956, at the age of nineteen he entered the seminary of the Carmelites in Paris. His studies were interrupted in 1959 when he had to report for military service. Set on becoming an officer, he took the required courses, and in July of the following year he was made second lieutenant. That same month, at the very time of the war of independence, he arrived in Algeria at the age of twenty-three.

An event occurred during this period that left its mark on him for the rest of his life. He had made friends with an Algerian who worked as a

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<sup>3</sup> Monk, Martyr and Mystic – Dom Bernardo Olivera – Cistercian Studies Quarterly – vol. 34 – 1999 – pg 321

warden under the French authorities, a position that made him susceptible to the violence of the National Liberation Army. Mohamed tried to be faithful at one and the same time to his Christian friend, to his Islamic faith, and to his own people. It so happened one day that they were involved in a scuffle in the street. Mohamed protected his friend and tried to pacify his aggressors. The following day, he was found dead. This painful episode was never to be forgotten. Christian came back to it in later years, writing: "I know at least one beloved brother, a convinced Muslim, who gave his life for love of another, in a concrete way, by spilling his own blood. Indeed, since then, in my hope for communion of all the elect in Christ, I can fix my eyes on this friend who lived, even in his death, the one commandment."

For Christian de Cherge all of this was a foundational experience and the seed of a vocation. In the blood of his friend, assassinated for not having wanted to bargain with hatred, Christian said in 1982: "I knew my calling to follow Christ would end up living itself out sooner or later in the same country where I had been given this pledge of the greater love 'shed for you and for many'" On March 21, 1964, he was ordained a priest and shortly thereafter was sent to Algeria and to the monastic life. On September 14, 1976 he made his perpetual vows. In it he expressed his desire to "live in Prayer in the service of the Church of Algeria, listening to the Muslim soul, God willing, until the final gift of my death".

Christian was elected titular Prior of Atlas in 1984 He was already deeply involved in the interreligious dialogue. On May 21, 1996, united with his six brothers of the community, he sealed with his blood the witness of his life.

Before this happened, though, he wrote out his "Testament".  
"When we have to face an A-DIEU...  
If it should happen one day – and it could be today –  
That I become a victim of the terrorism which now seems ready to engulf  
All the foreigners living in Algeria,  
I would like my community, my Church, my family,  
To remember that my life was GIVEN to God and to this country.  
I ask them to accept that the Sole Master of all life  
Was not a stranger to this brutal departure.  
I ask them to pray for me –  
For how could I be found worthy of such an offering?  
I ask them to be able to link this death with the many other

Deaths which were just as violent, but forgotten  
Through indifference or anonymity.  
There is no greater love than to give one's life in this way  
For those whom we love. It is better to do so ahead of time and for all, as  
Jesus did.  
In such a way that he won't take it away from you,  
The one who will think he is putting you to death.  
Already, without his knowing it, the gift is granted to him as to the others.  
My life has no more value than any other  
Nor any less value.  
In any case, it has not the innocence of childhood.  
I have lived long enough to know that I am an accomplice in the evil  
Which seems, alas, to prevail in the world,  
Even in that which would strike me blindly.  
I should like, when the time comes, to have the moment of lucidity  
Which would allow me to beg forgiveness of God  
And of all my fellow human beings  
And at the same time to forgive with all my heart  
The one who would strike me down.  
I could not desire such a death.  
It seems to me important to state this.  
I do not see, in fact, how I could rejoice  
If the people I love were to be accused indiscriminately of my murder.

**SATURDAY, MAY 9, 2020**

**From a Paschal Homily by Hesychius of Jerusalem [1](#)**

The festival we celebrate is one of victory – the victory of the Son of God, king of the whole universe. On this day the devil is defeated by the crucified one; our race is filled with joy by the risen one. In honor of my resurrection in Christ this day cries out: “In my journey I beheld a new wonder – an open tomb, a man risen from the dead, bones exulting, souls rejoicing, men and women refashioned, the heavens opened, and powers crying out: *Lift up your gates, you princes; be lifted up, you everlasting doors, that the king of glory may come in.* On this day I saw the king of heaven, robed in light, ascend above the lightning and the rays of the sun, above the sun and the

sources of water, above the dwelling place of the angelic powers and the city of eternal life.”

Hidden first in a womb of flesh, he sanctified human birth by his own birth; hidden afterward in the womb of the earth, he gave life to the dead by his resurrection. *Suffering, pain, and sighs have now fled away. For who has known the mind of God, or who has been his counselor* if not the Word made flesh, who was nailed to the cross, who rose from the dead, and who was taken up into heaven.

This day brings a message of joy: it is the day of the Lord's resurrection when, with himself, he raised up the race of Adam. Born for the sake of human beings, he rose from the dead with them. On this day paradise is opened by the risen one, Adam is restored to life, Eve is consoled. On this day the divine call is heard, the kingdom is prepared, we are saved and Christ is adored. On this day when he had trampled death under foot, made the tyrant a prisoner, and despoiled the underworld, Christ ascended into heaven as a king in victory, as a ruler in glory, as an invincible charioteer. He said to the Father: *Here am I, O God, with the children you have given me* and he heard the Father's reply: *Sit at my right hand until I make your enemies your footstool.* To him be glory, now and for ever, through endless ages, Amen.

[1](#)A Word in Season – vol. III – Exordium Books – 1983 – pg 17

**END OF READINGS**