



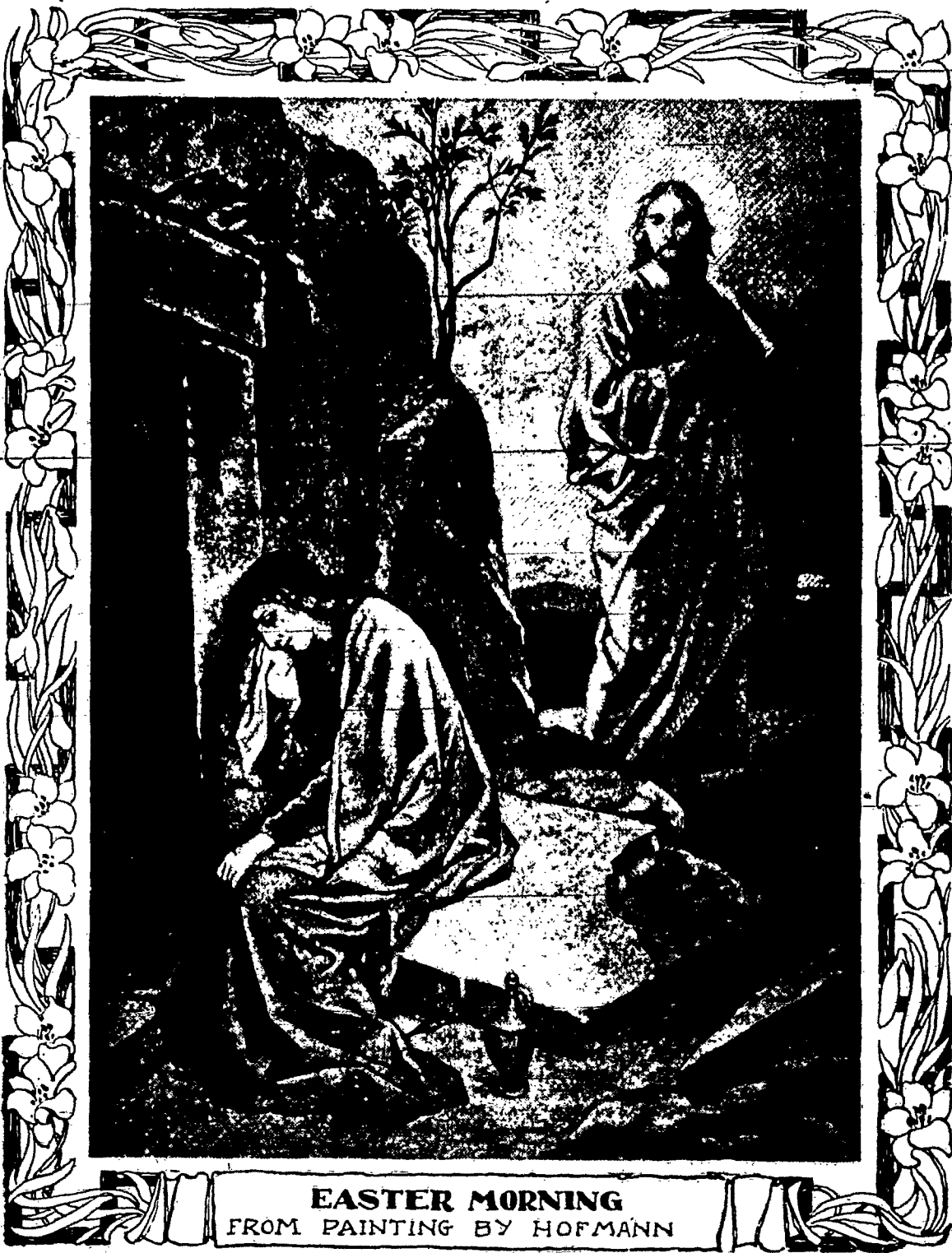
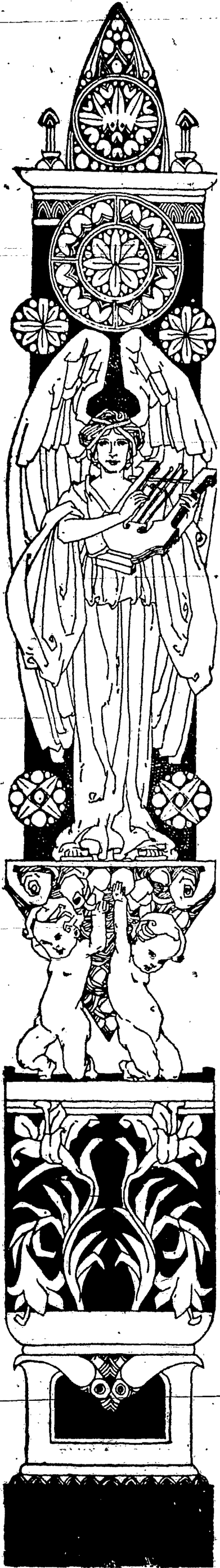
Supplement Cover

THE Catholic Journal.

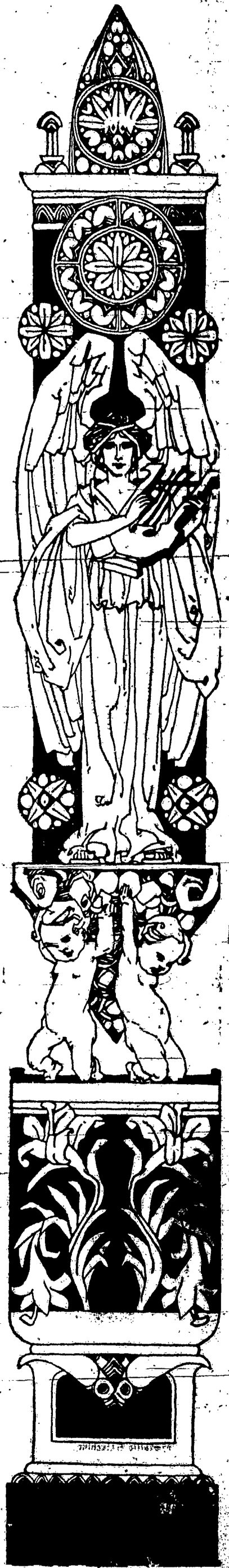
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EASTER MORNING
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Blessing the Fire at Easter

In an account of Easter in Rome published in the New York Evening Post mention was made of the curious ceremony of blessing the fire in the famous church of St. John Lateran.

All lights having been extinguished on Thursday evening, new fire is struck on Saturday by means of a flint and a colossal brazier filled with charcoal. After this is done the bishop, accompanied by his ministers with the cross, holy water and incense, in his miter and magnificent vestments, blesses the new fire and the five grains of incense that are to be fixed in the paschal candle.

Two long lines are formed of young deacons, students and monks waiting for ordination. They stand face to face with the bishop, looking down the line and stationed at the church door. After sprinkling the five grains of incense, which are large silvered cones and furling them with the censer, one of the deacons puts on a white damatic and, taking the rod with a lighted candle fixed at the top, the officiators fall into procession and return to the tribune.

The lighting of this new fire represents the rising of Christ and his victory over sin. From the spark obtained the paschal candle is lighted, and this, according to St. Anselm, signifies three things: The virgin wax typifies the body of our Lord, the wick the soul, while the flame is the symbol of divinity. The use of the Easter taper is very ancient in the Roman church, dating back as far as Pope St. Zosimus, who at the beginning of the fifth century ordered that it should be made in the shape of a column, on which the order of office was inscribed. The dimensions of the Easter candle were enormous at the beginning; the largest one of the kind is now the papal candle, measuring four inches in diameter and about two yards and a half in height.

After the return of the procession to the chancel the blessing of the candle takes place, and it is decorated by the deacon with the five balls of gilded and silvered incense, which he thrusts into the wax in the form of a cross. These are symbols of the wounds and perfumes with which the body of our Lord was covered; it is lighted as a symbol of the resurrection and burns during high mass and vespers until Ascension, forty days after Easter.

JUST BEING HAPPY.

Just keeping happy
Is a fine thing to do—
Looking on the bright side
Rather than the blue.
Sad or sunny musings
Is largely to the choosing.
And just being happy
Is brave work and true.

Just being happy
Helps other souls along;
Their burdens may be heavy
And they are not strong.
And your own sky will lighten
If other skies you brighten
By just being happy
With a heart full of song.
—Ripley D. Saunders.
