

THE GATES OF HEAVEN ARE LIGHTLY LOCKED: PART I
AN INTRODUCTION TO THE LITURGY

I. The liturgy is the prayer of Jesus Christ through His whole Church, prayer that brings the power of God to earth. “In the Church’s liturgy the divine blessing is fully revealed and communicated. The Father is acknowledged and adored as the source and the end of all the blessings of creation and salvation. In His Word who became incarnate, died, and rose for us, He fills us with His blessings. Through His Word, He pours into our hearts the Gift that contains all gifts, the Holy Spirit.” Catechism 1082.

A. The earthly liturgy joins the praises of heaven and earth together. As the Vatican II Council said, “In the earthly liturgy we share in a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God.” Vatican II Council, Sacrosanctum Concilium (1963) 8; Catechism 1090.

B. Liturgies have this power because they are not simply private prayers, but join together the whole Church, visible and invisible. See Sacrosanctum Concilium 26. They join our praise of God to that of the whole Church and receive, in that communion, His blessings to us. The letter to the Hebrews says, “you have approached Mount Zion and the city of the living God, the heavenly Jerusalem, and countless angels in festal gathering, and the assembly of the firstborn enrolled in heaven, and Jesus, the mediator of the new covenant.” Heb. 12:22-24. Through the liturgy, we are brought in union with the Church in heaven to praise God and receive His blessings. The Psalmist of old rejoiced when he heard of a common pilgrimage to Jerusalem. See Ps.122. All the more do we rejoice at this common pilgrimage to the heavenly Jerusalem that we live out in celebrating the liturgies of the Church.

C. The liturgy not only overcomes the barriers of space, but also of time, bringing the saving mysteries of Christ present to us. The liturgy thus “not only recalls the events that saved us but actualizes them, makes them present. The Paschal mystery of Christ is celebrated, not repeated. It is the celebrations that are repeated, and in each celebration there is an outpouring of the Holy Spirit that makes the unique mystery present.” Catechism 1104. Before ascending into heaven, Christ promised His Apostles, “I will be with you always, unto the end of the age.” Matt. 28:20. Through the liturgy, Christ becomes especially present to us.

D. To ensure this unity of the people of God throughout all time and space, and this connection with heaven itself, the Church specifies rules according to which liturgies must be prayed. There are options, such as the music sung or intercessions offered during the Mass and other liturgies; but the celebrant and the people should adhere to the instructions set forth in the rubrics, thus ensuring that their prayers are in fact the prayer of the whole Church. These rules are only superficially a limitation. At a deeper level, they are a guarantee of this joining of the whole Church together, on earth and in heaven, past present and future, and a guarantee of the legitimacy of our common worship

E. The liturgy includes: (1) all of the sacraments, with the Mass as central; (2) additional sacred gatherings, such as Eucharistic Adoration, funeral vigils, burials and funerals outside of Mass; and (3) the Liturgy of the Hours, a series of prayers that clergy and

consecrated brothers and sisters have solemnly promised to pray several times a day (five for a diocesan priest.) The Catechism recommends Eucharistic Adoration as a continuation of the devotion to the Mass and the Liturgy of the Hours as a good option for the laity as well a requirement for clergy and religious. See Catechism 1174-75. There is also a shorter form of the Liturgy of the Hours called the Book of Christian Prayer.

- F. Devotions are distinct from liturgies, for they are more the private prayers of the faithful, although they also have common characteristics that unite people throughout the world.
1. Because they are more individual prayers, they are more flexible; people can easily adapt them or add to them according to their needs, as long as such changes are consistent with the faith. See Sacrosanctum Concilium 13.
 2. Perhaps the most common devotions are the Rosary, the Divine Mercy Chaplet, lectio divina and the Stations of the Cross.
 - i. As Pope St. John Paul II wrote, through the Rosary, “the Christian people *sits at the school of Mary* and is led to contemplate the beauty on the face of Christ and to experience the depths of his love.” Apostolic letter Rosarium Virginis Mariae (2002) 1.
 - ii. Jesus revealed the Divine Mercy chaplet to St. Faustina, a Polish nun with Our Lady of Divine Mercy, in 1931. After much consideration, the Church approved of the devotion in 1978. And, in the year 2000, Pope St. John Paul II declared the Sunday after Easter to be Divine Mercy Sunday.
 - iii. Lectio divina is the prayerful reading of the Bible, in which one reads a passage, asks what it say in general, what it says to myself, engages in conversation with God, enters more deeply into the mystery of His word, and then resolves to put this mystery into practice. “The process of *lectio divina* is not concluded until it arrives at action (*actio*), which moves the believer to make his or her life a gift for others in charity.” Pope Benedict XVI, Apostolic Exhortation Verbum Domini (2010) 87.
 - iv. The Stations of the Cross, especially celebrated during the Lenten season, recall to mind the final hours of Good Friday, when Christ died for our salvation and thus won for us eternal life.
 3. Devotions to saints give us a greater sense of their example and intercession, which inspire and guide us. For, as the Letter to the Hebrews states, “Since we are surrounded by so great a cloud of witnesses, let us lay aside every weight and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith.” Heb. 12:1-2

4. Through these and other devotions, such as prayers before meals, chaplets, novenas, and simply private prayer, the faithful fulfill the words of Christ who called for us to proclaim by word and action, “the Kingdom of God is at hand.” Luke 10:9; see Sacrosanctum Concilium 12.

II. There are certain definite elements of the Mass and other liturgies, and others that are changeable. And there are legitimate variations in the liturgies in different nations and traditions throughout the world. Among many other things, the Vatican II Council addressed a reform of the liturgy, particularly in the Latin tradition, but by extension in the other traditions of the Catholic Church.

A. There are 23 specific churches within the one universal Catholic Church. The largest of which is the Latin or Western church, which we are in.

1. Early in Church history, different traditions arose in different areas. There were five central areas: Rome, Constantinople in Asia Minor (now called Turkey), Jerusalem, Alexandria in Egypt, and Antioch in Syria. Each area developed different traditions with regard to such things as liturgical style, ways of presenting theology, Biblical interpretation (emphasizing the historical or symbolic meanings), art and music.

2. The Latin rite is the tradition that developed around Rome. It is called the Latin rite because it developed in the Latin speaking area of the Roman Empire and, to this day, the originals of central Church documents (e.g., liturgy and canon law) are written in Latin and then translated into other languages.

3. Twenty-two other traditions eventually developed around the other centers, with Constantinople being the central one in the late classical and early medieval times. As missionaries went out to other countries, such as Russia and the Ukraine, some of specific traditions developed in these nations. These traditions, often collectively called the Eastern churches, predominate in Eastern Europe, Russia, the Middle East, Northern Africa, and parts of India. The large majority of Catholics outside of these areas are in the Latin tradition, which is so named because Latin is the original language of liturgical and general documents. Due to immigration, the United States has Catholics from all of the traditions.

B. For the Latin church, the Council of Trent set forth clear and precise standards for Mass and other liturgies for diocesan churches that governed from the mid-sixteenth century until the Vatican II Council. It should be noted, however, that these ways of celebrating Mass had grown up over the centuries from the early church onward. What the Council of Trent did was make then universal.

1. In response to Protestant denominations, as well as legitimate concerns raised by Catholics, the Council of Trent (1545-1563) set forth 15 decrees and related canons to clarify the faith and organize and reform practices across the board.

2. In 1551, the Council issues the Decree and Canons on the Eucharist, which emphasized as a matter of infallible dogma the true presence of Christ in the Eucharist under the appearance of bread and wine, and the fact that Christ is fully present under either species (the appearance of bread or wine), as long as that species continues. The canons also upheld the rightfulness of the reservation of the

Eucharist in the tabernacle and Eucharistic adoration and processions. Then, in 1562, the Council issued the Decree and Canons on the Mass, which both upheld the ancient doctrines and practices, but also made some accommodations to the demands for a more accessible Mass.

a. Thus, the Council strongly upheld the Mass as the true re-presentation of the sacrifice of Christ and of great assistance to the faithful, both living and dead. It also upheld the rightfulness of Masses offered for the dead and in honor of the saints. Likewise, it upheld the use of such things as incense, fine vestments, and some prayers prayed in low voice by the priest to emphasize the mystery of the Mass.

b. The Council considered, but decided against, allowing the Mass to be celebrated in the vernacular. One reason was that, in the midst of so much change and rebellion against the unity of the Church, the Council decided that there was need for the universal language to be maintained in the Mass. However, in Chapter VII of the Decree, the Council did recommend that the priest or another official make more efforts during and after the Mass to explain the liturgy.

3. Shortly after the Council, the Popes, and especially St. Pope Pius V (1566-72), implemented its decrees, including a standardization of the Mass and other liturgies. In Quo Primum Tempore (1570), St. Pope Pius V made the Roman rite, later called the Tridentine rite, the standard for all diocesan churches in the Latin rite, although religious orders could keep their own form of the liturgy. This rite, described in the Missale Romanum, would prevail until the Vatican II Council with relatively few changes.

a. This rite strongly emphasized the unity of the Church and the permanence of the Mass. The Tridentine Mass also reduced the number and variety of saints being celebrated, but continued the honor given to them in the Mass and with the liturgical calendar. In fact, there were usually several saints per day. Overall, there was also a focus on the Mass pointing the way to heaven.

b. There was not much emphasis on the participation of the people or on preaching. It was thought that the people could be more prayerful if they did not have as much to say. And preaching usually occurred more outside of Mass when the emphasis was more on teaching; the Mass and other liturgies, by contrast, emphasized mystery and sacrifice more.

C. Between the Council of Trent and the Vatican II Council, there were a number of reform movements and efforts to make the liturgy more engaging.

1. In the nineteenth century, there was a great rise in devotions, and especially Marian devotions (including the appearances at Lourdes and Rue de Bac and the Dogma of the Immaculate Conception.) In addition, the Benedictines, especially Solemnes, France, and Beuron and Maria Laach, Germany, promoted a more reverent, ancient liturgy that would reflect the timelessness of the Church in the midst of a changing world. There was also a great effort to explain the liturgy to the people more, especially as literacy was increasing

2. As the twentieth century dawned, there was a great deal of interest in a liturgical renewal that would get the people more involved.

a. Dom Lambert Beauduin (1873-1960) of the Benedictine monastery in Mont Cesar in Belgium, emphasized the active participation of the faithful at Mass, especially in his 1914 book Liturgy in the Life of the Church.

b. Dom Odo Casel (1886-1948), abbot of the Benedictine monastery at Maria Laach in Germany, focused on the fact that the Mass is a timeless mystery, but one that brings about a current transformation. The people thus must respect the unity and mystery of the Mass, but also actively make it their own.

c. In 1918, Fr. Romano Guardini (1885-1968), a priest of the diocese of Mainz, Germany wrote The Spirit of the Liturgy, in which he emphasized the delightfulness of liturgy, emphasizing that, like all of the most joyful things, it is not meant to be “practical,” but rather enriching of the spirit.

D. The Popes authorized and encouraged a renewal of participation in the Mass and understanding of it.

1. Thus, in 1903, Pope St. Pius X issued the moto proprio Tre Le Sollecitudini, he focused on Church music and encouraged the active participation of the faithful, especially in that context. In 1905, he encouraged frequent communion in the decree Sacra Tridentina Synodus. And in 1910, he published Quam Singulari, which lowered the age of First Communion to 7. In that year he also allowed the “dialogue Mass,” which involved more participation by the faithful.

2. In Mediator Dei (1947), Pope Pius XII focused on liturgical renewal and the active participation of the faithful. In that encyclical, he also insisted on a more reverent form of the Mass, avoiding both a dull routineness and experimentation not specifically authorized by the Church. In the 1950s, he restored the Easter Vigil to her previous prominence and reduced the Eucharistic fast to three hours to allow more frequent reception of Communion, as well as lessen the burdens on priests.

E. Thus, when Pope John XIII called for the Vatican II Council, he appointed one of the commissions to work on the liturgy. That effort would eventually lead to the first Vatican II Council document, Sacrosanctum Concilium (1963), which promoted the reform of the liturgy, but in a way that would respect its ancient traditions. In that document, the Vatican II Council restated and elaborated on the theology of the Mass and other liturgies, and called for certain changes in how the Mass and other liturgies are celebrated, while respecting the ancient forms.

1. Chapter I outlines the overall principles of the liturgical renewal. It describes in vivid form how it is that the liturgy is the current work and prayer of Jesus Christ through His whole Church, in heaven and on earth, and how in the liturgy “we take part in the beginning of the heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims.” And then it focuses on promoting the full and active participation of the laity, the education of the laity in liturgy, and the careful training of clergy to celebrate the liturgy well and reverently.

2. Chapter 2 then described the specific changes that the Council called for in the Mass, especially with regard to promoting the active, aware and devout participation of the laity.

a. There was to be the simplification of the liturgy, eliminating duplicative rites (e.g., the numerous signs of the cross and genuflections.)

b. The Mass would open up the full “treasures of the scriptures” so that the liturgy include readings from the complete course of the Bible over a set number of years. (Today the lectionary is set up to reflect a three year cycle for Sundays and a two year cycle for weekdays.)

c. There would be a greater emphasis on the homily and a restoration of the prayers of the faithful after the homily.

d. There would be a “suitable place for the vernacular language in the Mass,” especially in the readings and common prayers of the faithful. The Council did say that the laity should be able to say or sing in Latin the standard Mass parts that are common to every Mass.

3. Later chapters dealt with: (1) the Divine Office and other liturgies; (2) changes in the liturgical year so that it would be simpler and more clearly “unfold the mystery of Christ from the Incarnation and Nativity to the Ascension, to Pentecost and the expectation of the blessed hope of the coming of the Lord”; (3) sacred music as a “treasure of inestimable value”; and (4) sacred art and furnishings.

III. The Church uses the liturgical year to order her celebrations, especially the Mass, along the lines of the mysteries of our redemption, centered on the life, death and resurrection of Christ, as well as His return in glory.

A. The liturgical year has five seasons, Advent, Christmas, Lent, Easter, and Ordinary Time, with Ordinary Time divided into two parts. At the high point of the liturgical year is the Triduum, which ends Lent and begins the Easter season.

1. Advent is the 22 to 28 days just before Christmas, from the fourth Sunday before Christmas to the day before Christmas. During this time, the Church focuses on the preparation of the Chosen People of old for the coming of the Messiah, and our own preparation to welcome Jesus into our lives, now and at the end of all things on earth. This year, Advent began on Sunday, November 29.

2. The Christmas season begins on Christmas Eve and is marked with celebrations for such feasts as: the Feast of the Holy Family; the Epiphany, when the magi came to visit Jesus; and the Baptism of the Lord, which launched Jesus’ public ministry. The feast of the Baptism of the Lord, which is usually celebrated on the Sunday after January 6 (the traditional day for the Epiphany), concludes the Christmas season and prepares for Ordinary Time.

3. The English term Lent comes from the old Anglo-Saxon word lencten, meaning Spring. There may also be a connection to the Latin word lentus, which means slow, tough and enduring. (The Latin term for this season is Quadragesima, which means simply 40 days.) Beginning with Ash Wednesday and continuing

about 40 days through midday on Holy Thursday, Lent focuses on the final days of Christ's life leading up to His Crucifixion and especially on His sacrifice for us. The theme is more penitential and somber, for this season calls for us to focus on repenting from sin, building up discipline over our desires and comforts, focusing more on prayer and charity, and so joining more fully in Christ's self-sacrificing love for us and the world.

4. Concluding Lent and beginning Easter is the Triduum, the highest time of the year. The Triduum goes from the Mass of the Lord's Supper on Holy Thursday evening through Easter Sunday. During the Triduum we celebrate the central events of history, Christ's Passion, Death and Resurrection, as well as the Eucharist that makes them present.
 5. Starting with the Easter Vigil and continuing 50 days through the Feast of Pentecost (when the Holy Spirit came in power to the first Christians) we celebrate the glorious season of Easter. (The English word Easter comes from an old English word meaning "the opening." The term in Latin is Pascha, which refers the Passover and to the Paschal mystery, i.e., the redemptive work of Christ culminating in His death and resurrection.) This season focuses on the Resurrection of Christ and on the early Church. There is a call for joyfulness and a sense of mission to proclaim the risen Christ, and anticipate even now everlasting glory in heaven.
 6. The concept of "Ordinary Time" comes from the Latin words *ordinarius* and *ordinatus*, which imply a time that is steady, orderly, and even rhythmic. The first part of Ordinary Time begins after the Christmas season and continues until Lent; and the second part of Ordinary Time begins after the Easter season and continues until Advent. It thus consists of thirty-three or thirty-four weeks, depending on how long the Advent and Christmas seasons are. The Gospel readings at Mass during Ordinary Time generally describe the public ministry of Jesus from the time of His Baptism to the final confrontation with dark powers that led to His Crucifixion and then Resurrection. And there is a focus on the steady, ordered growth of the Christian life, both for each person and for the whole Church.
- B. Within the seasons the Church also sets aside special days for saints and the great events of Jesus Christ, the Blessed Virgin Mary, and the Church.
1. The highest of all days in the Church year are those of the Easter Triduum, the time from the Mass of the Lord's Supper on Holy Thursday through Easter Sunday. On these days, we celebrate the central events of all of history: the death of Christ on Good Friday, His time among the dead on Holy Saturday, and His glorious Resurrection on Easter Sunday. These greatest of events are commemorated and made present in the Eucharist and the Mass, which were established at the Last Supper that we celebrate on Holy Thursday night.
 2. Next in line are the solemnities, glorious days of celebration and prayer. There are sixteen solemnities on the universal calendar, of which the highest are: Christmas, Epiphany (celebrating the arrival of the Magi before Jesus), the

Ascension, which occurs on the 40th day of Easter, and Pentecost, which closes out the Easter season 10 days later. The other twelve universal solemnities are the celebrations of: Mary, the Mother of God (January 1); St. Joseph (March 19); the Annunciation of Gabriel to Mary and the Incarnation of Christ (March 25); the Holy Trinity; Corpus Christi, the Body and Blood of Jesus in the Eucharist; the Sacred Heart of Jesus (the last three of which occur during the three weeks after Pentecost); the birth of John the Baptist (June 24); Saints Peter and Paul (June 29); the Assumption of Mary into heaven (August 15); All Saints' Day (November 1); Christ the King (the last Sunday before Advent); and the Immaculate Conception of Mary (December 8.) In addition, the memorial days for the main patron saint of a country, parish or religious order can be elevated to a solemnity for that parish or order. Thus, for example, the saint's day for St. Francis of Assisi and St. Clare of Assisi (October 4 and August 11) are celebrated as a solemnity in the Franciscans Order.

3. The next highest day is a feast day, which celebrates a particularly prominent saint or event in the life of Christ, Mary or the Church. Thus, for example, the days for all of the Apostles, some of the earliest martyrs (e.g. Saints Stephen and Lawrence), and the archangels are feasts, as are celebrations the Presentation, Baptism and Transfiguration of Christ, the Birth of Mary, the Visitation of Mary to Elizabeth, the conversion of St. Paul and the dedication of the Lateran Basilica in Rome. The day for the patron saint or saints of a diocese, an area or a religious order, or the anniversary of the dedication of a diocese's cathedral, can be a feast day. Thus, for example, Saints Thomas More and Elizabeth Ann Seton are the patrons for the Diocese of Arlington; and thus their days (June 22 and January 4) can be celebrated as feasts in this diocese.

4. Most saints' days are memorials, as are the days for such devotions as the Immaculate Heart of Mary or the Rosary. However, if a saints' day occurs during the season of Lent or the last eight days of Advent, it is combined with the theme for that season and called a commemoration. Memorials can be obligatory or optional. If a memorial is obligatory, Masses and other liturgies of that day usually must celebrate that saint or devotion, with exceptions such as weddings, Confirmations, or funerals. If a memorial is optional it may be celebrated. In addition to memorials on the general calendar, specific places have memorials for special saints or people who have been declared blessed (one step before being declared a saint.) Thus, for example, in the United States, we celebrate the memorials of Saint John Neumann, an early archbishop of Philadelphia and Saint Kateri Tekakwitha, a native American convert honored as the Lily of the Mohawks, on January 5 and July 14 respectively.

C. The liturgical color for a day or season is used for the priest's vestments and often for such other purposes as one of the altar cloths, Church decorations, and the vesture of people assisting in the liturgy. In the Latin rite that we are used to, there are four primary liturgical colors, violet, white (or gold), red and green, and two secondary colors, rose and black.

1. Violet is the color for Advent, Lent, other occasions of penance and quiet reflection such as the sacrament of Reconciliation and sometimes funerals.

- a. For Lent, the color represents such themes as repentance from sins, somber reflection on our longing for the greater kingdom, and the desire to share in love with Jesus in His suffering for our sake.
 - b. For Advent, there is also a notion of penance and longing, but also combined with violet as the ancient symbol of royalty, the color that kings and queens used to wear. For in Advent, we reflect upon the ancient Jews' longing for the promised Messiah (the anointed one) and our longing for Jesus who is King of heaven and earth.
 - c. These two seemingly very different meanings are joined in Jesus Christ. For He suffered on Calvary and so won a kingdom, both for His own human nature and for each of us. Likewise, it is precisely by repenting of sins and joining in the suffering of Christ that we share in His kingdom. See, e.g., Phil 2:5-11.
 - d. Violet may also be used at funerals and other Masses for the dead, symbolizing the mourning at death and the confidence that through penance we can assist the dead in arriving in His everlasting kingdom.
2. The color white reflects glory, joy, holiness and purity.
- a. It is thus the color for the Christmas season, when we celebrate the birth of Christ and His early life, and of the Easter season, a time of rejoicing at His Resurrection and presence with us.
 - b. It is also the color of glorious days such as the solemnities of Corpus Christi (the Eucharist) and Trinity and is used for the days of angels and of saints who did not die as martyrs. For saints and angels, it symbolizes their heroic sanctity and their glory in heaven.
 - c. As the symbol of joy, white is also the usual color for such festive occasions as weddings, baptisms, ordinations, graduations, and the blessings of people, churches and liturgical treasures, or anything that is helpful.
 - d. Because Mary is the queen of heaven and earth, white is the color for Marian days and events associated with Mary, such as the Immaculate Conception and the Assumption, usually with the addition of blue for her in particular.
 - e. White can also be the color for funerals, reflecting hope in the resurrection.
 - f. For particularly high days or events, such as Christmas and Easter, gold can be combined with white to show even greater glory.

3. Red is the color for the Holy Spirit and for martyrs, those who died for the faith.
 - a. Red symbolizes the spiritual fire of the Holy Spirit and is thus the color for Confirmations and for Pentecost, when Christ sent the Holy Spirit upon Mary, the Apostles and other early Christians ten days after the Ascension.
 - b. For martyrs, red symbolizes their courage and the blood they shed for the faith, sacrifices that consecrated their lives and their lands for Christ.
 - c. For both the celebration of the Holy Spirit and the martyrs, red also represents the fire of charity that should inspire all Christians.

4. Green is the color for Ordinary Time, and represents hope and steady, regular growth, such as that of the fields and trees. As the color of hope, green reflects the recognition that this life is meant to be the springtime of everlasting life. As the color of the fields, green reminds us to dedicate our lives and the world around us as vineyards of the Lord, producing fruit worthy of everlasting life. See Luke 3:8; Catechism 755. Thus, during ordinary time, the color green is generally used for priest's vestments and often other adornments, unless the day is a solemnity, feast or memorial, in which case white or red would be the usual color.

5. In addition to the central colors for the liturgical year, the church sometimes uses rose or black.

- a. Rose is a color that combines purple, red and white. It thus symbolizes Christian longing, courage and joy together. The Church uses the rose color on two Sundays, Gaudete Sunday and Laetare Sunday. Gaudete is a Latin term that means "Rejoice" with the connotation of gaining what one has longed for. And Gaudete Sunday is the third Sunday of Advent, a Sunday that focuses on the preliminary joy that we experience even now awaiting Christ, even as there is a poignant sense of longing. Laetare also means "Rejoice," with an additional connotation of having overcome some sorrow of struggle. And Laetare Sunday is the fourth Sunday of Lent, during which we anticipate the joy of having overcome the sorrows and struggles against sin in a fallen world, seeing that the redemption of the world and ourselves is near at hand.

- b. Reflecting sorrow and mourning at loss is the color black. It can be used on Good Friday, funerals and other Masses for the dead. In such cases, this color symbolizes sorrow at death as Blessed Virgin Mary and the women of Jerusalem felt at the Cross, as Jesus felt at the death of Lazarus, and as we feel at the parting of a loved one. See Luke 23:26-32; John 11:35, 19:25-27. There is an old Jewish saying, "Sorrow at death is a sign of love during life." And we are willing to risk that sorrow here on earth for the sake of love. Such noble sorrow will be rewarded in a kingdom where the desires of all rightful loves are fulfilled. As Jesus said, "blessed are those who weep and mourn, for one day they will laugh." Matt. 5:4; Luke 6:21.