



# DOMINICA PRIMA QUADRAGESIMA

## THE FIRST SUNDAY OF LENT

### THE ANGELUS

V. Ang Anghel ng Panginoon ay nagbalita kay Santa Maria.

**R. At siya'y naglihi, lalang ng Espiritu Santo.**

V. Aba Ginoong Maria, napupuno ka ng grasiya, Ang Panginoong Diyos ay sumasaiyo. Bukod kang pinagpala sa babaeng lahat; At pinagpala rin naman ang anak mong si Hesus.

**R. Santa Maria, Ina ng Diyos; Ipanalangin mo kaming makasalanang; Ngayon at kung kami'y mamamatay. Amen.**

V. Narito ang alipin ng Panginoon.

**R. Maganap sa akin ang ayon sa wika mo.**

*Aba Ginoong Maria etc...*

V. At ang Salita ay nagkatawang-tao.

**R. At nakipamuhay sa atin.**

*Aba Ginoong Maria etc...*

V. Ipanalangin mo kami, Santang Ina ng Diyos.

**R. Nang kami'y maging dapat makinabang sa mga pangako ni Kristo.**

V. Panginoon naming Diyos, kasihan mo nawa ang aming mga kaluluwa nang iyong mahal na grasiya at yayamang dahilan sa pamamalita ng anghel ay nakilala naming ang pagkakatawang-tao ni Jesukristong Anak mo, pakundangan sa mahal na sakit at pagkamatay niya sa Krus, papakinabangin mo kami ng kanyang pagkabuhay na magmuli, sa kaluwalhatian sa langit. Alang-alang kay Jesukristo na aming Panginoon. **R. Amen.**

### ASPÉRGES

Aspérges me. Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

*Miserére mei, Deus, secúndum magnam misericórdiam tuam. P. Glória Patri, et Fílio, et Spirítui Sancto. S. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.*

Aspérges me. Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

V. Osténde nobis, Dómine, misericórdiam tuam.

**R. Et salutáre tuum da nobis.**

V. Dómine, exáudi oratiónem meam.

**R. Et clamor meus ad te véniat.**

V. Dóminus vobíscum.

**R. Et cum spírítu tuo.**

V. Orémus. Exáudi nos, Dómine sancte, Pater omnípotens, ætérne Deus, et míttre dignéris

*Linsin moa ko, O panginoon, ng isopo, at ako ay lilinis; hugasan moako, at ako ay puputi tulad ng niyebe. Kahabagan moa ko, O Diyos, ayon sa iyoung dakilang habag. P. Luwalhati sa Ama, at sa Anak, at sa Espiritu Santo. T. Katulad ng sa unang-una, ngayon at magpakailanman at magpasawalanghangan. Amen. P. Linsin moa ko, O panginoon, ng isopo, at ako ay lilinis; hugasan moako, at ako ay puputi tulad ng niyebe.*

V. Muli mong ipamalas ang iyong habag, O Panginoon.

**R. At ipagkaloob sa amin ang iyong pagliligtas.**

V. Dinggin mo, O Panginoon ang aking panalangin.

**R. At itulot mong makarathing sa aiyo ang aking hibik.**

V. Sumainyo ang Panginoon.

**R. At sumainyong espiritu.**

V. Manalangin tayo. Dinggin mo kami, O banal na

sanctum Angelum tuum de cælis, qui custódiat, fóveat, próteget, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. **R. Amen**

### **INTROIT Psalm 30. 3, 4**

Esto mihi in Deum protectórem, et in locum refúgii, ut salvum me fácias: quóniam firmaméntum meum et refúgium meum es tu: et propter nomen tuum dux mihi eris, et enútries me. Ps. 30. 2 In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua líbera me et éripe me. V. Glória Patri. Esto mihi...

### **COLLECT**

Deus, qui Ecclésiám tuam ánnua quadragesimáli observatióne puríficas: præsta famíliæ tuæ; ut, quod a te obtinére abstinéndo nítitur, hoc bonis opéribus exsequátur. Per Dóminum nostrum Jesum Christum, Fílium tuum: qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sácula sæculórum.

R. Amen.

### **EPISTLE 2 Cor 6:1-10 Lectio Epistolæ beati Pauli Apostoli ad Corinthios**

Fratres: Exhortámur vos, ne in vácuum grátiam Dei recipiátis. Ait enim: Témpore accépto exaudívi te, et in die salútis adjúvi te. Ecce, nunc tempus acceptábile, ecce, nunc dies salútis. Némini dantes ullam offénsionem, ut non vituperétur ministérium nostrum: sed in ómnibus exhibeámus nosmetípsos sicut Dei minístros, in multa paciéntia, in tribulatió nibus, in necessitatibus, in angústis, in plagis, in carcéribus, in seditiõ nibus, in labóribus, in vigíliis, in jejúniis, in castitate, in sciéntia, in longanimitate, in suavitate, in Spíritu Sancto, in caritate non ficta, in verbo veritátis, in virtúte Dei, per arma justítie a dextris et a sinístris: per glóriam et ignobilitátem: per infámiam et bonam famam: ut seductóres et veráces: sicut qui ignóti et cógniti: quasi moriéntes et ecce, vívimus: ut castigáti et non mortificáti: quasi tristes, semper autem gaudéntes: sicut egéntes, multos autem locupletántes: tamquam nihil habéntes et ómnia possidéntes. **R. Deo gratias**

*Panginoon, Amang makapangyarihan sa lahat at walang-hanggang Diyos, at isugo mo ang iyong banal na Anghel sa langit, upang bantayan, ingatan, kalingain at ipagsanggalang ang lahat ng natitipon sa dakong ito. Sa pamamagitan ni Cristong aming Panginoon. **R. Amen***

*Ikaw ang aking kanlungan at sanggalang; ayon sa pangako mo, akayin ako't patnubayan. Iligtas mo ako sa nakaumang na patibong; laban sa panganib, sa iyo manganganlong. Sa iyong kamay, ipinagkakatiwala ko ang aking buhay. At sa aki'y ibibigay ang iyong kaligtasan; ikaw ay Diyos na mapagkakatiwalaan. V. Ako'y iyong dinggin, iligtas ngayon din! Sana'y ikaw ang aking maging batong kublihan; matibay na kuta para sa aking kaligtasan. Luwalhati sa etc. Ikaw...*

*O Diyos, Ikaw na nagpapadalisa sa Iyong Simbahan sa pamamagitan ng taunang pagdiriwang ng Kuwaresma, ipagkaloob Mo sa Iyong sambahayan na kung ano ang kanilang pinagsisikapan na makamit mula sa Iyo sa pamamagitan ng pag-iwas, ay makamit nila sa pamamagitan ng mabubuting gawa. Sa pamamagitan ni Hesukristo, iyong Anak na aming Panginoon. R. Amen.*

*Aral mula sa Sulat ni Blessed Paul the Apostle sa mga taga-Corinto.*

*Yamang kami'y magkakasama sa gawain ng Diyos, nakikiusap kami sa inyo na huwag ninyong sayangin ang kagandahang-loob na ibinibigay sa inyo ng Diyos. Sapagkat sinasabi niya, "Sa kaukulang panahon ay pinakinggan kita, sa araw ng pagliligtas, sinaklolohan kita." Ngayon na ang kaukulang panahon! Ito na ang araw ng pagliligtas! Iniwasan naming makagawa ng anumang makakahadlang kaninuman upang hindi mapulaan ang aming paglilingkod. Sa halip, sa lahat ng paraan sinisikap naming ipakita ang aming katapatan bilang mga lingkod ng Diyos. Kami'y matiyagang nagtiis sa lahat ng uri ng kahirapan, kapighatian at mga kagipitan. Kami'y hinagupit, ibinilango at binugbog. Naranasan namin ang magtrabaho nang labis, mapuyat at magutom. Namuhay kami nang malinis, may kaalaman, pagtitiis, kabutihan, patnubay ng Espiritu Santo, tunay na pag-ibig, tapat na pananalita, at kapangyarihan ng Diyos. Ang pagiging matuwid ang siya naming sandatang panlaban at panangga. Naranasan naming maparangalan at ipahiya, ang laitin at papurihan. Kami'y itinuring na sinungaling, gayong totoo naman ang aming sinasabi;*

*hindi kinikilala, gayong kami'y kinikilala ng marami; itinuturing na patay na, ngunit buháy naman; pinaparusahan kami, subalit hindi pinapatay. Ang tingin sa amin ay nalulungkot, gayong kami'y laging nagagalak; mga dukha, ngunit marami kaming pinapayaman; mga walang-wala, ngunit sagana sa lahat ng bagay.*

### **GRADUAL Psalm 90,11-12**

Angelis suis Deus mandávit de te, ut custódiat te in ómnibus viis tuis.

V. In mánibus portábunt te, ne umquam offéndas ad lápidem pedem tuum.

### **TRACT Psalm 90:1-7; 90:11-16**

Qui hábitat in adjutório Altíssimi, in protectióne Dei cœli commorántur.

V. Dicet Dómino: Suscéptor meus es tu et refúgium meum: Deus meus, sperábo in eum.

V. Quóniam ipse liberávit me de láqueo venántium et a verbo áspero.

V. Scápulis suis obumbrábit tibi, et sub pennis ejus sperábis.

V. Scuto circúmdabit te véritas ejus: non timébis a timóre noctúrno.

V. A sagítta volánte per diem, a negótio perambulánte in ténebris, a ruína et dæmónio meridiáno.

V. Cadent a látere tuo mille, et decem mília a dextris tuis: tibi autem non appropinquábit.

V. Quóniam Angelis suis mandávit de te, ut custódiat te in ómnibus viis tuis.

V. In mánibus portábunt te, ne umquam offéndas ad lápidem pedem tuum,

V. Super áspidem et basilíscum ambulábis, et conculcábis leónem et dracónem.

V. Quóniam in me sperávit, liberábo eum: prótegam eum, quóniam cognóvit nomen meum,

V. Invocábit me, et ego exáudiam eum: cum ipso sum in tribulatióne,

V. Erípiam eum et glorificábo eum: longitúdine diérum adimplébo eum, et osténdam illi salutáre meum.

### **GOSPEL St. Matthew 4:1-11**

In illo témpore: Ductus est Jesus in desértum a Spíritu, ut tentarétur a diábolo. Et cum jejúnasset quadragínta diébus et quadragínta nóctibus, postea esúriit. Et accédens tentátor,

Sa kanyang mga anghel, ika'y itatagubilin, saan mang dako maparoon, tiyak kang iingatan.

Sa kanilang mga kamay, ika'y aalalayan, nang sa mga bato, paa mo'y hindi masasaktan.

*Siyang naghahangad ng pagkukop ng Kataas-taasan, at nananatili sa pagkalinga ng Makapangyarihan, ay makakapagsabi kay Yahweh: “Muog ka't kanlungan, ikaw ang aking Diyos, ang Diyos na tangi kong pinagtiwalaan.” Sa panganib at bitag ika'y kanyang ililigtas, at kahit ano mang matinding salot ay di ka magdaranas. Lulukuban ka niya sa lilim ng kanyang malapad na pakpak, at sa kalinga niya ay palagi ka ngang nakakatiyak; iingatan niya't ipagsasanggalang, pagkat siya'y matapat. Pagsapit ng gabi, di ka matatakot sa anumang bagay, maging sa gagawing biglaang paglusob ng mga kaaway. Ni sa ano pa mang darating na salot pagkagat ng dilim, sa pagpuksa'y wala kang takot, sa araw man dumating. Kahit na mabuwal sa iyong harapan ang sanlibong tao, sa iyong paligid ang bilang ng patay maging sampung libo; di ka matatakot, at natitiyak mong di ka maaano. Sa kanyang mga anghel, ika'y itatagubilin, saan mang dako maparoon, tiyak kang iingatan. Sa kanilang mga kamay, ika'y aalalayan, nang sa mga bato, paa mo'y hindi masasaktan. Iyong tatapakan kahit mga ahas o leong mabagsik, di ka maaano sa mga serpiyente't leong mababangis. Ang sabi ng Diyos, “Ililigtas ko ang mga tapat sa akin, at iingatan ko ang sinumang taong ako'y kikilanlin. Kapag sila'y tumawag, laging handa ako na sila'y pakinggan, aking sasamahan at kung may problema ay sasaklolohan; aking ililigtas at ang bawat isa ay pararangalan. Sila'y bibigyan ko't gagantimpalaan ng mahabang buhay, at nakakatiyak, tatamuhin nila aking kaligtasan!”*

*Pagkatapos, si Jesus ay dinala ng Espiritu sa ilang upang tuksuhin ng diyablo. Siya'y nag-ayuno sa loob ng apatnapung araw at apatnapung gabi kaya't siya'y nagutom. Dumating ang diyablo at sinabi sa kanya, “Kung ikaw ang Anak ng Diyos,*

dixit ei: Si Fílius Dei es, dic, ut lápides isti panes fiant. Qui respóndens, dixit: Scriptum est: Non in solo pane vivit homo, sed in omni verbo, quod procedit de ore Dei. Tunc assúmpsit eum diábolus in sanctam civitátem, et stáruit eum super pinnáculum templi, et dixit ei: Si Fílius Dei es, mitte te deórsum. Scriptum est enim: Quia Angelis suis mandávit de te, et in mánibus tollent te, ne forte offéndas ad lápidem pedem tuum. Ait illi Jesus: Rursum scriptum est: Non tentábis Dóminum, Deum tuum. Iterum assúmpsit eum diábolus in montem excélsium valde: et ostendit ei ómnia regna mundi et glóriam eórum, et dixit ei: Hæc ómnia tibi dabo, si cadens adoráveris me. Tunc dicit ei Jesus: Vade, Sátana; scriptum est enim: Dóminum, Deum tuum, adorábis, et illi soli sérvies. Tunc relíquit eum diábolus: et ecce, Angeli accessérunt et ministrábant ei.

### **R. Laus tibi, Christi**

### **OFFERTORY Psalm 90:4-5**

Scápulis suis obumbrábit tibi Dóminus, et sub pennis ejus sperábis: scuto circúmdabit te véritas ejus.

### **SECRET**

Sacrificíum quadragesimális inítii sollémniter immolámus, te, Dómine, deprecántes: ut, cum epulárum restrictióne carnálium, a noxiis quoque voluptátibus temperémus. Per Dóminum. **R. Amen**

### **PREFACE OF LENT**

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Qui corporáli ieiúnio vítia cómprimis, mentem élevas, virtútem largíris et præmia: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítte iúbeas, deprecámur, súpplíci confessióne dicéntes:

*gawin mo ngang tinapay ang mga batong ito.” Ngunit sumagot si Jesus, “Nasusulat, ‘Hindi lamang sa tinapay nabubuhay ang tao, kundi sa bawat salitang nagmumula sa bibig ng Diyos.’” Pagkatapos, dinala siya ng diyablo sa Jerusalem, ang banal na lungsod, at pinatayo sa taluktok ng Templo. Sinabi nito sa kanya, “Kung ikaw ang Anak ng Diyos, magpatihulog ka, sapagkat nasusulat, ‘Sa kanyang mga anghel, ika’y itatagubilin, at sa kanilang mga kamay, ika’y aalalayan, nang sa mga bato, paa mo’y hindi masaktan.’” Ngunit sumagot si Jesus, “Nasusulat din naman, ‘Huwag mong susubukin ang Panginoon mong Diyos.’” Pagkatapos, dinala siya ng diyablo sa isang napakataas na bundok at ipinakita sa kanya ang lahat ng kaharian sa daigdig at ang karangyaan ng mga ito. Sinabi ng diyablo sa kanya, “Ibibigay ko sa iyo ang lahat ng ito kung magpapatirapa ka at sasamba sa akin.” Kaya’t sumagot si Jesus, “Lumayas ka Satanas! Sapagkat nasusulat, ‘Ang Panginoon mong Diyos ang dapat mong sambahin. At siya lamang ang dapat mong paglingkuran.’” Pagkatapos, iniwan na siya ng diyablo. Dumating naman ang mga anghel at siya’y pinaglingkuran nila.*

*Lulukuban ka niya sa lilim ng kanyang malapad na pakpak, at sa kalinga niya ay palagi ka ngang nakakatiyak; iingatan niya’t ipagsasanggalang, pagkat siya’y matapat. Pagsapit ng gabi, di ka matatakot sa anumang bagay, maging sa gagawing biglaang paglusob ng mga kaaway.*

*Iniaalay namin ang mga handog na ito sa simula ng Kuwaresma, nananalangin sa Iyo, O Panginoon, na habang ginagawa namin ang pagpipigil sa paggamit ng pagkain sa katawan, maaari din kaming umiwas sa mga nakakapinsalang kasiyahan. Sa pamamagitan ng ating Panginoon. R. Amen*

### **Kuwaresma**

*At ngayon ay nagpapasalamat kami sa iyo sapagka’t sa pagpapakasakit sa aming masasamang hilig at itinataas ang aming isipan mula sa mga bagay ng sanlibutan, kami’y lubos na pinagpapala at ginagantimpalaan, sa pamamagitan ni Christo na aming Panginoon. Kaya nga, kasama ng mga Anghel at ng mga Arkanghel, at ng buong kalipunan ng kapangyarihan sa langit, buong kasiyahan kaming umaawit ng himig ng pagpupuri sa iyo. At sa aming pagbubunyi sa*

*iyong kaluwalhatian, ay walang humpay ka naming ipinagdarangal:*

**COMMUNION ANTIPHON Psalm 90:4-5**

Scápulis suis obumbrábit tibi Dóminus, et sub pennis ejus sperábis: scuto circúmdabit te véritas ejus.

Lulukuban ka niya sa lilim ng kanyang malapad na pakpak, at sa kalinga niya ay palagi ka ngang nakakatiyak; iingatan niya't ipagsasanggalang, pagkat siya'y matapat. Pagsapit ng gabi, di ka matatakot sa anumang bagay, maging sa gagawing biglaang paglusob ng mga kaaway.

**POSTCOMMUNION COLLECT**

Qui nos, Dómine, sacraménti libátio sancta restáuret: et a vetustáte purgátos, in mystérii salutáris fáciat transíre consórtium. **R. Amen**

*Nawa'y ang banal na pag-aalay ng Iyong sakramento ay magpabago sa amin, O Panginoon, at maging dalisay sa aming mga dating gawi at makasama sa hiwagang ito ng kaligtasan. Sa pamamagitan ng ating Panginoon. R. Amen*

**TODAY'S REFLECTIONS**

*The Introit, as likewise the Gradual, Tract, Offertory, and Communion, are all taken from the 90th Psalm. We have, elsewhere, spoken of the appropriateness of this beautiful Psalm to the spirit of the Church during the Season of Lent. It bids the Christian soul confide in the divine aid. She is now devoting her whole energies to prayer; she is engaged in battle with her own and God's enemies. She has need of support. Let her not be afraid God tells her, in these words of the Introit, that her confidence in him shall not be in vain.*

*In the Collect, the Church prays for her children, that their fast may not only purify them, but may also obtain for them that divine assistance, which will secure their salvation, by enabling them to abound in good works. The two following Collects, for the general wants of the Church, are then added.*

**THE EPISTLE:** *These words of the Apostle give us a very different idea of the Christian Life from that which our own tepidity suggests. We dare not say that he is wrong, and we right; but we put a strange interpretation upon his words, and we tell both ourselves and those around us, that the advice he here gives is not to be taken literally now-a-days, and that it was written for those special difficulties of the first age of the Church, when the Faithful stood in need of unusual detachment and almost heroism, because they were always in danger of persecution and death. The interpretation is full of that discretion which meets with the applause of our cowardice, and it easily persuades us to be at rest, just as though we had no battle to fight; whereas, we have both: for there is the devil, the world, flesh and blood. The Church never forgets it; and hence, at the opening of this great Season, she sends us into the desert, that there we may learn from our Jesus how we are to fight. Let us go; let us learn, from the Temptations of our Divine Master, that the life of man upon earth is a warfare [Job, vii. 1], and that, unless our fighting be truceless and brave, our life, which we would fain pass in peace, will witness our defeat. That such a misfortune may not befall us, the Church cries out to us, in the words of St. Paul: Behold! now is the acceptable time. Behold! now is the day of salvation. Let us, in all things comport ourselves as the servants of God, and keep our ground unflinchingly to the end of our holy campaign. God is watching over us, as he did over his Beloved Son in the Desert. The Church very appropriately reads on this day this epistle of St. Paul, in which he exhorts the Christians to make use of the time of grace. A special time of grace is Lent, in which everything invites to conversion and penance, a time, therefore, in which God is ready to make rich bestowal of His graces. St. Anselm says, those do not use the grace who do not cooperate. Let us, therefore, follow St. Paul's exhortation, and earnestly practise those virtues he places before us, and especially those of temperance, patience, chastity, liberality, love of God and of our neighbor. Let us arm ourselves with the arms of justice at the right and the left, that is, let us strive to be humble in prosperity and in adversity, confident of God's help. Let us never be led from the path of virtue, by mockery, contempt, nor by persecution, torments, or death.*

*The Gradual tells us, that we are under the protection of the Angels, and that these blessed Spirits leave us not, either day or night. During Lent, they redouble their efforts against our enemies, and rejoice at seeing us*

*sinner accept the penance, which is to bring us to salvation.*

*The Tract, too, inspires us with confidence: it speaks to us of the goodness of God, and of his fatherly watchfulness over us his ungrateful children, whom he wishes to make his faithful friends and co-heirs of his kingdom.*

**THE GOSPEL:** *Let us admire the exceeding goodness of the Son of God, who, not satisfied with atoning for all our sins by dying on the Cross, deigns to suffer a fast of forty days and forty nights, in order to encourage us to do penance. He would not that the justice of his heavenly Father should exact any punishment from us, unless he himself first suffered it, and that, too, in a thousand times severer way than we could. What are all our penances, - even were they done thoroughly, - when we compare them with the severity of this fast of Jesus in the desert? Can we have the face, to be ever seeking for dispensations from the little which our Lord asks of us in atonement for our sins, - sins, alas! which deserve such rigorous penance? Instead of complaining at our feeling a slight inconvenience of a few days' duration, let us compassionate our innocent Jesus, who subjects himself to a forty days of most rigorous privation of food and drink.*

*What was it that supported him? Prayer, devotedness to us, and the knowledge of the exigencies of his Father's justice. And when the Forty Days were over, and his Human Nature was faint from exhaustion, he is assailed by Temptation; but here again he thinks upon us, and sets us an example;- he triumphs over the temptation, calmly and resolutely, and thereby teaches us how to conquer. How blasphemous the boldness of Satan, who dares to tempt Him, who is the Just by excellence! But, how divine is the patience of Jesus, who permits the hellish monster to lay his hand upon him, and carry him from place to place! The Christian soul is oftentimes exposed to the vilest insults from this same enemy; nay, at times, she is on the point of complaining to her God, for his permitting her to have such humiliations. Let her, on these occasions, think upon Jesus, the Saint of Saints, who was given over, so to speak, to the wicked spirit; and yet, he is not the less the Son of God, the Conqueror of hell; and all that Satan gains by his attack, is utter defeat. In the same way, if the soul, when under the violence of temptation, resist with all her energy, - she is not one jot less dear to God, and Satan retires with one more eternal shame and chastisement upon him. Let us take part with the Holy Angels, who, as soon as the tempter is gone, come to our Redeemer, and respectfully administer food to him. How affectionately do they not compassionate his hunger and thirst! How zealously they make amends, by their adorations, for the frightful outrage offered to their King! How fervently they extol the charity of their God, who, out of his love for man, seems to have been forgetting his own dignity, in order to provide for the wants of the children of Adam.*

I. Christ went into the desert by the inspiration of the Holy Ghost to prepare by fasting and prayer, for His mission, and to endure the temptations of Satan, that, as St. Paul says, He might be one tempted in all things such as we are, without sin, and so become for us a High-priest who knew how to have compassion on our infirmities, (Heb. IV. 15.) and to show us by His own example, how we should, armed with the word of God, as with a sword, overcome the tempter. (Eph. VI. 17.) – Let us, therefore, courageously follow Christ to the combat against all temptations, with His assistance it will not be hard to conquer them. He has certainly taught us to overcome the hardest ones: the lust of the eyes, of the flesh, and the pride of life, and if we overcome these, it will be easy to conquer the rest.

II. If Christ, the only Son of God, permitted Himself to be tempted by Satan, even to be taken up on a high mountain, and to the pinnacle of the temple, it should not appear strange to us, that we are assailed by many temptations, or that we should find in the lives of so many saints that the evil spirit tormented them by various images of terror and vexation. This we find in the history of the pious Job, where we also find at the same time, that the evil spirit cannot harm a hair of our head without God's permission.

III. From the coming of the angels to minister to Christ, after He had conquered Satan, we see that all who bravely resist temptations, will enjoy the assistance and consolations of the heavenly spirits.

*In the Offertory, the Church borrows, once more, the words of David, and shows us our Lord overhadowing his faithful people with the wings of his tenderest care, and shielding us, with the truth of holy Faith, from every attack [Eph. vi. 16].*

*Lent consists in something more than mere fasting. Fasting will not produce our conversion, unless we join*



*with it the avoiding dangerous occasions; for these would lead us into sin, and rob us at once of God's grace. Hence it is, that the Church, in her **Secret**, beseeches our Lord to bless us with the special grace of keeping from noxious pleasures.*

*In order to impress our minds with more and more confidence, the Church repeats, in her **Communion Antiphon**, the encouraging words already spoken to us in the Offertory. The Sacrifice which has just been offered for us, is a fresh earnest of how much God loves us.*

*In the **Postcommunion**, the Church reminds us that the holy Eucharist is our richest source of strength because it purifies us. Let the sinner, therefore, lose no time in making his peace with his God; let him not wait for Easter, but receive, as soon as may be, that heavenly food, which saves us from the anger of God, because it makes us one with the very Author of Salvation.*

**INSTRUCTION ON TEMPTATION** *To be tempted by the devil. , (Matt. IV. I.)*

**What is a temptation?** A temptation is either a trial for instruction and exercise in virtue, or a deception and incitement to sin. In the first sense, God tempts man; in the second, he is tempted by the devil, the world or bad people, and the flesh, by evil thoughts, feelings, words, or work.

**By what are we principally tempted?** By our own evil concupiscence and inclination to sin which adhere to us through original sin, (Fam. I. 14.) on account of which it is said, that the flesh lusteth against the spirit. (Gal. V. 17.)

**Does the devil also tempt us?** He does, and is therefore called, in this day's gospel, the tempter. St. Peter teaches us this, having himself experienced it: Be sober and watch: because your adversary the devil, as a roaring-lion, goeth about, seeking whom he may devour. (I Peter V. 8.) Not all temptations are to be ascribed to the devil, however, they often come from our own corrupt nature, our own incautiousness, or looseness of our senses, by which we expose ourselves to the danger of falling into sin.

**How does the devil tempt us to sin?** In a twofold manner: He incites the concupiscence of man to those sins to which he sees him inclined, and then seeks to blind and confuse his imagination, so that he neither reflects, nor properly sees the temporal injury, disgrace, and derision, nor the shamefulness of sin and its eternal punishment. Thus the devil seduced Eve, our first mother, and thus he tempted Christ, with whom he could not, of course, succeed, for He was incapable of sin. He tempts bad people to persecute us, or to try us by their wicked vanities, as he did by the friends of Job.

**Can the devil force us to evil?** He cannot; "*for as a chained dog,*" says St. Augustine, "*can bite none but those who go near him, so the devil cannot harm with his temptations those who do not consent to them. Like the dog he can bark at you, but cannot bite you against your will.*" Not by force but by persuasion Satan strives to injure, he does not force our consent, but entreats it. Seek, therefore, to subdue your passions and your senses, especially your eyes, and you will either remain free from all temptations, or easily overcome them.

**Does God also tempt us?** God does indeed tempt us, but not to sin, as St. James expressly teaches. (Fam. I. 13.) God either Himself proves us by sufferings and adversities, or He permits the temptations of the devil or evil-minded people to give us opportunity to practise the virtues of love, patience, obedience, etc. Thus He said to the Jews through Moses: The Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or no. (Deut. XIII. 3.)

**Does God permit us to be tempted by man also?** He does, and for the same reasons. Thus He permitted the chaste Joseph to be tempted by Putiphar's wife; (Gen. XXXIX. 7.) Job by his wife and his friends. (Job II. 9.) But He never permits us to be tempted beyond our strength, but gives us always sufficient grace to overcome and even to derive benefit from the temptation. (I Cor. X. 13.)

**Are temptations pernicious and bad?** No; they are useful and necessary, rather. "*Hard is the fight,*" St. Bernard writes, "*but meritorious, for although it is accompanied by suffering, it is followed by the crown;*"

(Apoc. III. 12.) and Origen says. (Libr. Num.) "*As meat becomes corrupt without salt, so does the soul without temptations.*" Temptations, then, are only injurious when consent is given, and we suffer ourselves to be overcome by them.

**When do we consent to temptations?** When we knowingly and willingly decide to do the evil to which we are tempted; as long as we resist we commit no sin.

**What are the best means of overcoming temptations?** Humility; for thus answered St. Anthony, when he saw the whole earth covered with snares, and was asked "*Who will escape?*" "*The humble;*" he who knows his own frailty, distrusts himself, and relies only on God who resists the proud and gives His grace to the humble; (Dam. IV. 6.) the fervent invocation of the Mother of God, of our holy guardian angels and patron saints; the pronouncing of the holy name of Jesus, making the sign of the cross, sprinkling holy water; the remembrance of the presence of God who knows our most secret thoughts, and before whom we are indeed ashamed to think or do that which would cause us shame in the presence of an honorable person; frequent meditation on death, hell, and eternal joys; fleeing from all those persons by whom, and places in which we are generally tempted; fervent prayers, especially ejaculations, as:

*"Lord, save me, lest I perish! Lord, hasten to help me!"* finally, the sincere acknowledgment of our temptations at the tribunal of penance, which is a remedy especially recommended by pious spiritual teachers.