



QUINQUAGESIMA SUNDAY

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

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 magpasawalang-hanggan. 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 Panginoon, Amang makapangyarihan sa lahat at walang-hanggan 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**

INTROIT Psalm 30. 3, 4

Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias: quoniam firmamentum meum et refugium meum es tu: et propter nomen tuum dux mihi eris, et enutries me. Ps. 30. 2 In te, Domine, speravi, non confundar in aeternum: in justitia tua libera me et eripe me. V. Gloria Patri. Esto mihi...

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...

COLLECT

Præces nostras, quaesumus, Domine, clementer exaudi: atque a peccatorum vinculis absolutos, ab omni nos adversitate custodi. Per Dominum.

Isinasamo namin sa Iyo, O Panginoon, pakinggan mo ang aming mga panalangin: at palayain mo kami sa mga tali ng aming mga kasalanan, ingatan mo kami sa lahat ng kahirapan. Sa pamamagitan ni Hesukristo...

EPISTLE 1 Corinthians 13. 1-13 Lectio Epistolae beati Pauli Apostoli ad Corinthios

Fratres: Si linguis hominum loquar, et Angelorum, caritatem autem non habeam, factus sum velut aes sonans, aut cymbalum tinniens. Et si habuero prophetiam, et noverim mysteria omnia et omnem scientiam: et si habuero omnem fidem ita ut montes transferam, caritatem autem non habuero, nihil sum. Et si distribuero in cibos pauperum omnes facultates meas, et si tradidero corpus meum, ita ut ardeam, caritatem autem non habuero, nihil mihi prodest. Caritas patiens est, benigna est: caritas non aemulatur, non agit perperam, non inflatur, non est ambitiosa, non quaerit quae sua sunt, non irritatur, non cogitat malum, non gaudet super iniquitate, congraudet autem veritati: omnia suffert, omnia credit, omnia sperat, omnia sustinet. Caritas numquam excidit: sive prophetiae evacuabuntur, sive linguarum cessabunt, sive scientia destruatur. Ex parte enim cognoscimus, et ex parte prophetamus. Cum autem venerit quod perfectum est, evacuabitur quod ex parte est. Cum essem parvulus, loquebar ut parvulus, sapiebam ut parvulus, cogitabam ut parvulus. Quando autem factus sum vir, evacuavi quae erant parvuli. Videmus nunc per speculum in aenigmate: tunc autem facie ad faciem. Nunc cognosco ex parte: tunc autem cognoscam sicut et cognitus sum. Nunc autem manent fides, spes, caritas, tria haec: major autem horum est caritas.

Lesson from the Epistle of Blessed Paul the Apostle to the Corinthians.

Makapagsalita man ako sa mga wika ng mga tao at ng mga anghel, kung wala naman akong pag-ibig, para lamang akong kampanang umaalingawngaw o pompiyang na maingay. Kung ako man ay may kakayahang magsalita ng mensahe mula sa Diyos at umunawa sa lahat ng hiwaga, kung nasa akin man ang lahat ng kaalaman at lahat ng pananampalataya, anupa't nakakapagpalipat ako ng mga bundok, ngunit wala naman akong pag-ibig, wala akong kabuluhan. At kung ipamigay ko man ang lahat ng aking mga ari-arian at ialay ang aking katawan upang sunugin,[a] ngunit wala naman akong pag-ibig, wala rin akong mapapala! Ang pag-ibig ay matiyaga at magandang-loob, hindi maiinggitin, hindi mayabang ni mapagmataas man, hindi magaspanang ang pag-uugali, hindi makasarili, hindi magagalitin, o mapagtanim ng sama ng loob sa kapwa. Hindi ito natutuwa sa masama, sa halip ay nagagalak sa katotohanan. Ang pag-ibig ay matiisin, mapagtiwala, puno ng pag-asa, at nagtitiyaga hanggang wakas. Matatapos ang kakayahang magsalita ng mensahe mula sa Diyos, titigil rin ang kakayahang magsalita sa iba't ibang mga wika, at lilipas ang kaalaman, ngunit ang pag-ibig ay walang katapusan. Hindi pa ganap ang ating kaalaman at hindi rin ganap ang kakayahan nating magsalita ng mensahe mula sa Diyos, ngunit pagdating ng ganap, maglalaho na ang di-ganap. Noong ako'y bata pa, ako'y nagsasalita, nag-iisip at nangangatuwirang tulad ng bata. Ngayong ako'y mayroon nang sapat na gulang, iniwanan ko na ang mga asal ng bata.

R. Deo gratias

GRADUAL Psalm 76. 15, 16

Tu es Deus qui facis mirabilia solus: notam fecisti in gentibus virtutem tuam. V. Liberasti in brachio tuo populum tuum, filios Israel et Joseph.

TRACT Psalm 99. 1, 2

Jubilate Deo, omnis terra: servite Domino in letitia. V. Intrate in conspectu ejus in exultatione: scitote quod Dominus ipse est Deus. V. Ipse fecit nos, et non ipsi nos: nos autem populus ejus, et oves pascuae ejus.

GOSPEL St. Luke 18. 31-43

In illo tempore: Assumpsit Jesus duodecim, et ait illis: Ecce ascendimus Jerosolymam, et consummabuntur omnia, quae scripta sunt per prophetas de Filio hominis. Tradetur enim Gentibus, et illudetur, et flagellabitur, et conspuetur: et postquam flagellaverint, occident eum, et tertia die resurget. Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intelligebant quae dicebantur. Factum est autem, cum appropinquaret Jericho, caecus quidam sedebat secus viam, mendicans. Et cum audiret turbam praeteruntem, interrogabat quid hoc esset. Dixerunt autem ei, quod Jesus Nazarenus transiret. Et clamavit, dicens: Jesu, Fili David, miserere mei. Et qui praebant, increpabant eum ut taceret. Ipse vero multo magis clamabat: Fili David, miserere mei. Stans autem Jesus, jussit illum adduci ad se. Et cum appropinquasset, interrogavit illum, dicens: Quid tibi vis faciam? At ille dixit: Domine, ut videam. Et Jesus dixit illi: Respice, fides tua te salvum fecit. Et confestim vidit, et sequebatur illum, magnificans Deum. Et omnis plebs ut vidit, dedit laudem Deo.

R. Laus tibi, Christi

OFFERTORY Psalm 118. 12, 13

Benedictus es, Domine, doce me justificationes tuas: in labiis meis pronuntiavi omnia judicia oris tui.

SECRET

Haec hostia, Domine, quaesumus, emundet nostra delicta: et ad sacrificium celebrandum, subditorum tibi corpora mentesque sanctificet. Per Dominum. **R. Amen**

Dahilan sa iyong lakas, mga hirang mo'y natubos, ang lahat ng mga angkan ni Jose at ni Jacob. Noong ikaw ay makita ng maraming mga tubig, pati yaong kalaliman ay natakot at nanginig.

Umawit sa kagalakan ang lahat ng mga bansa! Si Yahweh ay papurihan, paglingkuran siyang kusa; lumapit sa presensya niya at umawit na may tuwa! O si Yahweh ay ating Diyos! Ito'y dapat na malaman, tayo'y kanya, kanyang lahat, tayong lahat na nilalang; lahat tayo'y bayan niya, kabilang sa kanyang kawan.

Ibinukod ni Jesus ang Labindalawa at sinabi sa kanila, "Pupunta tayo sa Jerusalem at doo'y matutupad ang lahat ng isinulat ng mga propeta tungkol sa Anak ng Tao. Siya'y ibibigay sa kamay ng mga Hentil; kukutyain, hahamakin, at duduraan. Siya'y hahagupitin at papatayin, ngunit sa ikatlong araw ay muli siyang mabubuhay." Subalit ang Labindalawa ay walang naunawaan sa kanilang narinig; inilihim sa kanila ang kahulugan niyon, at hindi nila nalalaman ang sinasabi ni Jesus. Nang malapit na si Jesus sa Jerico, may isang lalaking bulag na nakaupo sa tabi ng daan at namamalimos. Nang marinig niyang nagdaraan ang maraming tao, itinanong niya kung ano ang nangyayari. "Nagdaraan si Jesus na taga-Nazaret," sabi nila sa kanya. At siya'y sumigaw, "Jesus, Anak ni David! Mahabag po kayo sa akin!" Sinaway siya ng mga taong nasa unahan, ngunit lalo pa niyang nilakasan ang pagsigaw, "Anak ni David, mahabag po kayo sa akin!" Tumigil si Jesus at ipinatawag ang bulag. Paglapit ng bulag ay tinanong siya ni Jesus, "Ano ang gusto mong gawin ko para sa iyo?" "Panginoon, gusto ko po sanang makakitang muli," sagot niya. At sinabi ni Jesus, "Makakita ka! Pinagaling ka ng iyong pananampalataya." Noon di'y nakakita ang bulag at nagpupuri sa Diyos na sumunod kay Jesus. Nang makita ito ng mga tao, silang lahat ay nagpuri sa Diyos.

Pupurihin kita, Yahweh, ika'y aking pupurihin; ang lahat ng tuntunin mo ay ituro po sa akin. Ang lahat mong mga utos na sa aki'y ibinigay, palagi kong babanggitin, malakas kong isisigaw.

Ipagkaloob, O Panginoon, idinadalangin namin sa Iyo na ang alay na ito ay linisin kami mula sa lahat ng aming mga kasalanan: upang kami, ang Iyong mga lingkod, na pinabanal sa katawan at kaluluwa, ay marapat na maihandog sa Iyo itong aming sakripisyo. Sa pamamagitan

ng ating Panginoon. R. Amen

PREFACE OF THE MOST HOLY TRINITY

Vere dignum et justum est, æquum et salutæ, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spírítu Sancto, sine differéntia discretiónis sentímus. Ut in confessióne veræ sempiternaéque Deitátis, et in persónis proprietas, et in esséntia únitás, et in majestáte adorétur æquálitás. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotídie, una voce dicéntes:

At ngayon ay nagpapasalamat kami sa iyo sapagkat iyong inihayag ang iyong kaluwalhatian katulad ng kaluwalhatian ng Anak at ng Espiritu Santo; tatlong personang pantay-pantay sa kamahalan, di mapaghihiwalay sa kadakilaan, subalit iisang Panginoon, iisang Diyos, na kailanman ay nararapat sambahin at luwalhatin. 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 pagpuri sa iyo: At sa aming pagbubunyi sa iyong kaluwalhatian, ay walang humpay ka naming ipinagdarangal:

COMMUNION ANTIPHON Psalm 77. 29, 30 Manducavérunt, et saturáti sunt nimis, et desidérium eórum áttulit eis Dóminus: non sunt fraudáti a desidério suo.

Kinakain nila ito, nasisiyahan silang lahat, binibigyan sila ng Diyos ng pagkaing hinahangad. Ngunit habang kinakain ang pagkaing idinulot, at hindi pa tumitigil pagkat di pa nabubusog,

POSTCOMMUNION COLLECT

Quaésumus, omnípotens Deus, ut qui cæléstia aliménta percépipimus, per hæc contra ómnia advérsa muniámur. **R. Amen**

Isinasamo namin sa Iyo, Makapangyarihang Diyos: na kami na tumanggap ng makalangit na pagkaing ito, ay nawa'y ipagtanggol laban sa lahat ng mga kahirapan. Sa pamamagitan ng ating Panginoon. R. Amen

TODAY'S REFLECTIONS

When the fulness of time came, the Son of God, who was also Son of Abraham, declared his Eternal Father's power, by saying, that he was about to raise up a new progeny of Abraham's children from the very stones, that is, from the Gentiles [St. Matth. iii. 9]. We Christians are this new generation. But, are we worthy children of our Father? - Let us listen to the Apostle of the Gentiles: By faith, Abraham, when called (by God), obeyed to go out into a place, which he was to receive for an inheritance: and he went out not knowing whither he went. By faith, he abode in the land, dwelling in tents, with Isaac and Jacob, the co-heirs of the same promise; for he looked for a City that hath foundations, whose builder and maker is God [Heb. xi. 8,9,10].

If, therefore, we be children of Abraham, we must, as the Church tells us, during Septuagesima, look upon ourselves as exiles on the earth, and dwell, by hope and desire, in that true country of ours, from which we are now banished, but towards which we are each day drawing nigher, if, like Abraham, we are faithful in those various stations allotted us by our Lord. We are commanded to use this world as though we used it not [I. Cor. vii. 31]; to have an abiding conviction of our not having here a lasting City [Heb. xiii. 14], and of the misery and danger we incur, when we forget that Death is one day to separate us from everything we possess in this life.

THE INTROIT is the prayer of mankind, blind and wretched as the poor man of Jericho; it asks for pity from its Redeemer, and beseeches him to guide and feed it.

THE EPISTLE: *How appropriate for this Sunday is the magnificent eulogy of Charity, here given by our Apostle! This virtue, which comprises the love both of God and our Neighbour, is the light of our souls. With out Charity, we are in darkness, and all our works are profitless. The very power of working miracles cannot give hope of salvation, unless he who does them have Charity. Unless we are in Charity, the most heroic acts of other virtues are but one snare more for our souls. Let us beseech our Lord to give us this light. But, let us not forget, that however richly he may bless us with it here below, the fulness of its brightness is reserved for when we are in heaven; and that the sunniest day we can have in this world, is but darkness when compared with tile splendour of our eternal charity. Faith will then give place, for we shall be face-to-face with all Truth; Hope will have no object, for we shall possess all Good; charity alone will continue, and, for this reason, is greater than Faith and Hope, which must needs accompany her in this present life. This being the glorious destiny reserved for man, when redeemed and enlightened by Jesus, is it to be wondered at, that we should leave all things, in order to follow such a Master? What should surprise us, and what proves how degraded is our nature by sin, is to see Christians, who have been baptised in this Faith and this Hope, and have received the first-fruits of this Love, indulging, during these days, in every sort of worldliness, which is only the more dangerous because it is fashionable. It would seem as though they were making it their occupation to extinguish within their souls the last ray of heavenly light, like men that had made a covenant with darkness. If there be Charity within our souls, it will make us feel these offences that are committed against our God, and inspire us to pray to him to have mercy on these poor blind sinners, hoc they are our brethren.*

In this epistle St. Paul speaks of the necessity, the excellence and the nature of true charity. He says that all natural and supernatural gifts, all good works, even martyrdom, cannot save us if we have not charity; because love alone can render our works pleasing to God. Without charity, therefore, though ever so many prayers be recited, fasts observed , and good deeds performed, nothing will be acceptable to God, or merit eternal life. Strive then, O Christian soul, to lead a pious life in love, and to remain always in the state of grace.

Can faith alone, as the so-called Reformers assert, render man just and save him? Faith alone, however strong, though it could move mountains, without love, that is, without good works performed for love of God and our neighbor, can never justify or save us. For, when St. Paul says, that man is justified by faith without works, (Rom. III. 28.; XI: 6.; Eph. II. 8. 9.) he means to refer to those works which were performed by command of the law of Moses, and which, as they were external and without true charity, were of no avail; he did not refer to those works which are performed in a state of grace with a lively, love-inspired faith. Therefore the same Apostle writes to the Galatians: (Gal. V. 6.) Faith only availeth which worketh by charity; to Titus: (Tit. III. 8.) It is a faithful saying: and these things I will have thee affirm constantly: that they who believe in God, may be careful to excel in good works. These things are good and profitable unto men; and he exhorts the Colossians (Colos. I. 10.) to be fruitful in every good work. St. James confirms the same by saying: (James II. 17-24.) So faith if it have not works, is dead in itself; by works man is justified and not by faith only. That this is the true doctrine of Christ is evident from His own words, when He says: "Every tree that bringeth not forth good fruit, shall be cut down and shall be cast into the fire." (Matt. VII. 19.) At the day of judgment Christ will demand good works from all men, (Matt. XXV. 35.) and will not judge them only according to their faith, but by their good works, which true faith must always produce. (Apoc. XX. 12.) Would Christ and His apostles demand good works, if faith alone be sufficient? "The devil's also believe and tremble," (James II. 19.) they believe, but they are not saved, and their faith but increases their torments. Therefore, the assertion that faith without good works is sufficient for justification and salvation, is plainly against the doctrine of Christ and His Church, and must of necessity lead man to vice and misery,

as shown by the history of the unhappy separation of the sixteenth century.

Are good works available which are performed in the state of mortal sin? Good works performed while in a state of mortal sin avail nothing in regard to eternal life, writes St. Lawrence Justinian, but aid in moderating the punishment imposed for disobedience and the transgression of God's commandments. They bring temporal goods, such as honor, long life, health, earthly happiness, etc.; they prevent us from falling deeper into sin, and prepare the heart for the reception of grace; so the pious Person writes: "Do as much good as you can, even though in the state of mortal sin, that God may give light to your heart."

In the GRADUAL and TRACT, the Church sings the praises of God's goodness towards his elect. He has set them free from the slavish yoke of the world, by enlightening them with his grace; they are his own children, the favoured sheep of his pasture.

THE GOSPEL: *Jesus tells his Apostles, that his bitter Passion is at hand; it is a mark of his confidence in them but, they understand not what he says. They are as yet too carnal-minded to appreciate Our Saviour's mission; still, they do not abandon him; they love him too much to think of separating from him. Greater by far than this, is the blindness of those false Christians, who, during these three days, not only do not think of the God, who shed his Blood and died for them, but are striving to efface from their souls every trace of the divine image! Let us adore that sweet Mercy, which has drawn us, as it did Abraham, from the midst of a sinful people; and let us, like the blind man of our Gospel, cry out to our Lord, beseeching him to grant us an increase of his holy light. This was his prayer: Lord that I may see. God has given us his light; but he gave it us, in order to excite within us the desire of seeing more and more clearly. He promised Abraham, that he would show him the place he had destined for him; may he grant us, also, to see the land of the living! But our first prayer must be, that he show us him self, as St. Augustine has so beautifully expressed it, that we may love him, and show us our own selves, that we may cease to love ourselves.*

Why did Christ so often foretell His passion to His disciples? Because He wanted to show how great was His desire to suffer for us, for we speak often of that which we crave; and because He wished His disciples when they should see Him treated as a criminal and martyred, not to think evil of Him, or imagine themselves deceived, but remember that He had foretold all minutely that all happened of His own will.

Did not the disciples understand anything of what He predicted in regard to His future sufferings? They may, certainly, have well understood He was to suffer, for which reason Peter tried to dissuade Him from it; (Matt. XVI. 22.) but they did not comprehend why or for what He would suffer, or how He would rise again. All this the Holy Ghost gave them to understand, after it had come to pass. (John XIV. 26.) The light of the Holy Ghost is of so much value, that without it even the clearest doctrines of faith are not understood.

Why does Christ so often call Himself the Son of Man? He wished to show, in the Jewish way of speaking, He was also man, a descendant of Adam, and that we should be humble, and not seek or desire high titles.

Why did the blind man call Christ the Son of David? Because, like all the Jews, he believed that the Messiah, according to humanity, would be of the house of David, as was promised. (Ps. CXXXI. 11.)

Why did Christ ask the blind man: What wilt thou that I do to thee? This He asked, not because He was unaware of the blind man's wish, but to enable him the better to prove his faith and hope that through Christ he would receive his sight; and to teach us how willing He is to help us, and how it pleases Him if we confidently place our wants before Him. We should learn from this blind man, who would not be restrained by the passing crowd in his ardent and reiterated request, not to pay attention, in the work we have commenced, to human respect, or human judgment, but to persevere, and not allow ourselves to be led astray by the world's mockery or contempt. We should also learn to be grateful to God, and faithfully cling to Him, if He has once opened the eyes of our mind, and healed our spiritual blindness, which is far more deplorable than physical blindness, for nothing can be more miserable than not to see and understand God, not to know what is necessary for our salvation, and what is pernicious.

Why is this gospel read on this Sunday? The Church wishes to remind us of the painful passion and death of Jesus, and to move us by the contemplation of those mysteries to avoid and despise the wicked, heathenish amusements of carnival, sinful pleasures which she has always condemned, because they come from dark paganism, and, to avert the people from them, commands that during the three days of carnival the Blessed Sacrament shall be exposed for public adoration, sermons given, and the faithful exhorted to have recourse at this time to the Sacraments of Penance and the Blessed Sacrament of the Altar, with the reception of which Pope Clement XIII. (Breve, 23. June 1765) connected a plenary indulgence. A true Catholic will conform to the desire of his holy Church, considering the words which St. Augustine spoke, at this time, to the faithful, *"The heathens (as also the worldly people of our days) shout songs of love and merriment, but you should delight in the preaching of the word of God; they rush to the dramatic plays, but you should hasten to Church; they are intoxicated, but you should fast and be sober."*

THE OFFERTORY, in which the Church prays that her children may have the light of life, which consists in knowing the Law of God. She would have our lips pronounce his doctrine and the divine commandments, which he has brought us from heaven.

THE COMMUNION-ANTIPHON commemorates the miracle of the Manna, which fed, in the desert, the descendants of Abraham; and yet, this food, though it came from heaven, did not preserve them from death. The living Bread, which we have had given to us from heaven, gives eternal light to the soul: and he who eats it worthily, shall never die.

INSTRUCTION ON LENT

Who instituted Lent? According to the fathers of the Church, Justin and Irenaeus, the fast before Easter was instituted and sanctified by Christ Himself; according to the saints Leo and Jerome, the holy apostles ordained it given by Jesus.

Why has the Church instituted this fast forty days before Easter? To imitate Christ who fasted forty days; to participate in His merits and sufferings; to subject our flesh by voluntary mortification to the spirit, and to mortify our evil desires as did St. Paul; (Col. I. 24.) to enable us to lead a pure life, and thus prepare for the holy festival of Easter, and the reception of the divine Lamb, Jesus: and, finally, to render God satisfaction for our sins, and do penance, as Pope Gregory says, for the sins of one whole year by one short fast, lasting only the tenth part of a year.

Was the fast of Lent observed in early times as in the present? Yes, but more strictly; for the people of the early ages not only abstained from meat, but also from all that which is connected with it, such as eggs, butter, cheese, etc., even from wine and fish, although this was not the

general command of the Church; they fasted all day, and only ate in the evening after vespers, in remembrance of which, vespers are now said before dinner-time, because the Church, as a kind mother, now permits the supper to be changed into a dinner, and also allows something to be taken in the evening, that the body may not be too much weakened, and become unfit for labor.

How much does this ancient custom put to shame the Christians of to-day who think the fast in our times too severe! "*But,*" asks St. Ambrose, "*what sort of Christians are they? Christ, who never sinned fasted for our sins, and we will not fast for our own great and numerous offences?*"

How should the holy season of Lent be spent? As according to the teaching of St. Leo, the main thing in fasting is not that the body be deprived of food, but that the mind at the same time be withdrawn from wickedness, we should endeavor during Lent, not only to be temperate in eating and drinking, but especially to lead a modest life, sanctifying the days by persevering prayer and devoutly attending church.

TODAY'S OFFERTORY HYMN

1

**Love Divine, all loves excelling,
Joy of heaven, to earth come down,
Fix in us thy humble dwelling,
All thy faithful mercies crown.**

2

**Jesus, thou art all compassion,
Pure unbounded love thou art;
Visit us with thy salvation,
Enter every trembling heart.**

3

**Come, almighty to deliver,
Let us all thy grace receive;
Suddenly return, and never,
Never more thy temples leave.**

4

**Thee we would be always blessing,
Serve thee as thy hosts above,
Pray, and praise thee, without ceasing,
Glory in thy perfect love.**

5

**Finish then thy new creation
Pure and spotless let us be;
Let us see thy great salvation,
Perfectly restored in thee,**

6

**Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before thee,
Lost in wonder, love, and praise!**

TODAY'S RECESSIONAL HYMN

1

**Be Thou my Vision, O Lord of my heart;
Naught be all else to me, save that Thou art
Thou my best Thought, by day or by night,
Waking or sleeping, Thy presence my light.**

2

**Be Thou my Wisdom, and Thou my true
Word;
I ever with Thee and Thou with me, Lord;
Thou my great Father, I Thy true son;
Thou in me dwelling, and I with Thee one.**

3

**Be Thou my battle Shield, Sword for the fight;
Be Thou my Dignity, Thou my Delight;
Thou my soul's Shelter, Thou my high Tower:
Raise Thou me heavenward, O Power of my
power.**

4

**High King of Heaven, after victory won,
May I reach Heaven's joys, O bright Heaven's
Sun!
Heart of my own heart, whatever befall,
Still be my Vision, O Ruler of all.**



Quinquagesima