



DOMINICA SEPTUAGESIMA

SEPTUAGESIMA SUNDAY

ASPÉRGES

Aspérges me. Dómine, hyssópo, et mundábor: *Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow.*
Miserére mei, Deus, secúndum magnam misericórdiam tuam. P. Glória Patri, et Filio, et Spirítui Sancto. S. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen.
 Aspérges me. Dómine, hyssópo, et mundábor: *As it was in the beginning, is now, and ever shall be, world without end. Amen.*

P. Osténde nobis, Dómine, misericórdiam tuam. *P. Show us, O Lord, Thy mercy.*
 S. Et salutáre tuum da nobis. *S. And grant us Thy salvation.*
 P. Dómine, exáudi oratióem meam. *P. O Lord, hear my prayer.*
 S. Et clamor meus ad te véniat. *S. And let my cry come unto Thee.*
 P. Dóminus vobíscum. *P. The Lord be with you.*
 S. Et cum spírítu tuo. *S. And with thy spirit.*

P. Orémus. Exáudi nos, Dómine sancte, Pater *P. Let us pray.*
 omnípotens, ætérne Deus, et míttre dignéris *Hear us, O holy Lord, almighty Father,*
 sanctum Angelum tuum de cælis, qui custódiat, *everlasting God, and vouchsafe to send Thy*
 fóveat, próteget, vísitet, atque deféndat omnes *holy Angel from heaven, to guard, cherish,*
 habitántes in hoc habitáculo. Per Christum *protect, visit and defend all that are assembled*
 Dóminum nostrum. S. Amen *in this place: Through Christ our Lord. S. Amen*

INTROIT *Psalm 17. 5, 6, 7*

Circumdedérunt me gémitus mortis, dolóres *The sorrows of death surrounded me, the sorrows*
 inférni circumdedérunt me: et in tribulatióne *of hell encompassed me; and in my affliction I*
 mea invocávi Dóminum, et exaudivit de templo *called upon the Lord, and He heard my voice*
 sancto suo vocem meam. *Ps. 17. 2, 3 I will love Thee,*
 te, Dómine, fortitúdo mea: Dóminus *O Lord, my strength: the Lord is my firmament,*
 firmaméntum meum, et refúgium meum, et *my refuge, and my deliverer. V. Glory be to the*
 liberátor meus. *V. Glória Patri. Circumdedérunt..*

COLLECT

Preces pópuli tui, quaésumus, Dómine, *Graciously hear, we beseech Thee, O Lord, the*
 cleménter exáudi: ut, qui juste pro peccátis *prayers of Thy people, that we, who are justly*
 nostris affligimur, pro tui nóminis glória *afflicted for our sins, may for the glory of Thy*
 misericórditer liberémur. Per Dóminum. *name, be mercifully delivered. Through our Lord.*

EPISTLE 1 Corinthians 9. 24-27; 10. 1-5

Fratres: Nescítis quod ii qui in stádio currunt, omnes quidem currunt, sed unus áccipit bravíum? Sic cúrrite, ut comprehendátis. Omnis autem qui in agóne conténdit, ab ómnibus se ábstinet: et illi quidem ut corruptíblem corónam accípiant: nos autem incorrúptam. Ego ígitur sic curro, non quasi in incértum: sic pugno, non quasi áërem vérberans: sed castígo corpus meum, et in servitútem rédigo: ne forte cum áliis prædicáverim, ipse réprobus effíciar. Nolo enim vos ignoráre, fratres, quóniam patres nostri omnes sub nube fuérunt, et omnes mare transiérunt, et omnes in Móyse baptizáti sunt in nube, et in mari: et omnes eámdem escam spiritálem manducáverunt, et omnes eúmdem potum spiritálem bibérunt: (bibébant autem de spiritáli, consequénte eos, petra: petra autem erat Christus): sed non in plúribus eórum beneplácitum est Deo.

Brethren, Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things; and they indeed that they may receive a corruptible crown; but we an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptized, in the cloud and in the sea: and did all eat the same spiritual food, and all drank the same spiritual drink: (and they drank of the spiritual rock that followed them: and the rock was Christ). But with most of them God was not well pleased.

GRADUAL Psalm 9. 10, 11, 19, 20

Adjútor in opportunitátibus, in tribulatióne: sperent in te, qui novérunt te: quóniam non derelínquis quæréntes te, Dómine. V. Quóniam non in finem oblívio erit páuperis: patiéntia páuperum non períbit in ætérnum: exsúrge, Dómine, non præváleat homo.

A helper in due time in tribulation: let them trust in Thee who know Thee: for Thou hast not forsaken them that seek Thee, O Lord. V. For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever: arise, O Lord, let not man prevail.

TRACT Psalm 129. 1-4

De profúndis clamávi ad te, Dómine: Dómine, exáudi vocem meam. V. Fiant aures tuæ intendéntes in oratiónem servi tui. V. Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit? V. Quia apud te propitiátio est, et propter legem tuam sustínui te, Dómine.

Out of the depths I have cried to Thee, O Lord: Lord, hear my voice. V. Let Thine ears be attentive to the prayer of Thy servant. V. If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it? V. For with Thee there is merciful forgiveness, and by reason of Thy law I have waited for Thee, O Lord.

GOSPEL St. Matthew 20. 1-16

In illo témpore: Dixit Jesus discíplis suis parábolam hanc: Símile est regnum cælórum hómíni patrifamílias, qui éxiit primo mane condúcere operários in víneam suam. ConventiÓne autem facta cum operáriis ex denário diúrno, misit eos in víneam suam. Et egréssus circa horam tértiam, vidit álios stantes in foro otiósos, et dixit illis: Ite et vos in víneam meam, et quod justum fúerit, dabo vobis. Illi autem abiérunt. Íterum autem éxiit circa sextam et nonam horam: et fecit simíliter. Circa undécimam vero éxiit, et invénit álios stantes, et dicit illis: Quid hic statis tota die otiósi? Dicunt

At that time Jesus spoke to His disciples this parable: The kingdom of heaven is like to a householder who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market place idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour: and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day

ei: Quia nemo nos condúxit. Dicit illis: Ite et vos in vineam meam. Cum sero autem factum esset, dicit dómínus vineæ procuratóri suo: Voca operários, et redde illis mercédem, incípiens a novíssimis usque ad primos. Cum veníssent ergo qui circa undécimam horam vénerant, accepérunt síngulos denários. Veniéntes autem et primi, arbitráti sunt quod plus essent acceptúri: accepérunt autem et ipsi síngulos denários. Et accipiéntes murmurábant advérsus patremfamílias, dicéntes: Hi novíssimi una hora fecérunt, et pares illos nobis fecísti, qui portávimus pondus diéi et æstus. At ille respóndens uni eórum, dixit: Amíce, non fácio tibi injúriam: nonne ex denário convenísti mecum? Tolle quod tuum est, et vade: volo autem et huic novíssimo dare sicut et tibi. Aut non licet mihi quod volo fácere? an óculus tuus nequam est, quia ego bonus sum? Sic erunt novíssimi primi, et primi novíssimi. Multi enim sunt vocáti, pauci vero elécti.

idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thine eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

OFFERTORY Psalm 91. 2

Bonum est confitéri Dómino, et psállere nómini tuo, Altíssime.

It is good to give praise to the Lord, and to sing to Thy name, O Most High.

SECRET

Munéribus nostris, quaésumus, Dómine, precibúsq; suscep-tis: et cæléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Receive our offerings and prayers, we beseech Thee, O Lord, and both cleanse us by these heavenly mysteries, and graciously hear us. Through our Lord.

PREFACE OF THE MOST HOLY TRINITY

Vere dignum et justum est, aéquum et salutáre, nos tibi semper et ubíque 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 únitas, et in majestáte adorétur æquálitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes:

It is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God. Who, together with Thine only-begotten Son, and the Holy Ghost, art one God, one Lord: not in the oneness of a single Person, but in the Trinity of one Substance. For what we believe by Thy revelation of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or separation. So that in confessing the true and everlasting Godhead, distinction in persons, unity in essence, and equality in majesty may be adored. Which the angels and archangels, the cherubim also and seraphim do praise: who cease not daily to cry out, with one voice saying:

COMMUNION ANTIPHON Psalm 30. 17, 18

Illúmina fáciem tuam super servum tuum, et salvum me fac in tua misericórdia: Dómine, non confúndar, quóniam invocávi te.

Make Thy face to shine upon Thy servant, and save me in Thy mercy: let me not be confounded, O Lord, for I have called upon Thee.

POSTCOMMUNION COLLECT

Fidèles tui, Deus, per tua dona firméntur: ut éadem et percipiéndó requirant, et quæréndo sine fine percípíant. Per Dóminum.

May Thy faithful people, O God, be strengthened by Thy gifts; that in receiving them, they may seek after them the more, and in seeking them, may receive them for ever. Through our Lord.

TODAY'S REFLECTIONS

Why is this Sunday called "Septuagesima"?

Because in accordance with the words of the First Council of Orleans, some pious Christian congregations in the earliest ages of the Church, especially the clergy, began to fast seventy days before Easter, on this Sunday, which was therefore called Septuagesima" - the seventieth day. The same is the case with the Sundays following, which are called Sexagesima, Quinquagesima, Quadragesima, because some Christians commenced to fast sixty days, others fifty, others forty days before Easter, until finally, to make it properly uniform, Popes Gregory and Gelasius arranged that all Christians should fast forty days before Easter, commencing with Ash-Wednesday.

Why, from this day until Easter, does the Church omit in her service all joyful canticles, alleluia's, and the Gloria in excelsis etc?

Gradually to prepare the minds of the faithful for the serious time of penance and sorrow; to remind the sinner of the grievousness of his errors, and to exhort him to penance. So the priest appears at the altar in violet, the color of penance, and the front of the altar is covered with a violet curtain. To arouse our sorrow for our sins, and show the need of repentance, the Church in the name of all mankind at the Introit cries with David: The groans of death surrounded me, the sorrows of hell encompassed me: and in my affliction I called upon the Lord, and he heard my voice from his holy temple. (Ps. XVII, 5-7.) I will love thee, O Lord, my strength; the Lord is my firmament, and my refuge, and my deliverer. (Fs. XVII. 2-3.) Glory be to the Father, etc.

The Introit describes the fears of death, wherewith Adam and his whole posterity are tormented, in consequence of sin. But, in the midst of all this misery, there is heard a cry of hope, for man is still permitted to ask mercy from his God. God gave man a promise, on the very day of his condemnation:- the sinner needs but to confess his miseries, and the very Lord, against whom he sinned, will become his Deliverer.

In the Collect, the Church acknowledges that her children justly suffer the chastisements, which are the consequences of sin; but she beseeches her divine Lord to send them that Mercy, which delivers from misery.

THE EPISTLE: *"These stirring words of the Apostle deepen the sentiments already produced in us by the sad recollections of which we are this day reminded. He tells us, that this world is a race, wherein all must run but that they alone win the prize, who run well. Let us, therefore, rid ourselves of everything that could impede us, and make us lose our crown. Let us not deceive ourselves: we are never sure, until we reach the goal. Is our conversion more solid than was St. Paul's? Are our good works better done, or more meritorious, than were his? Yet, he assures us, that he was not without the fear that he might perhaps be lost; for which cause, he chastises his body, and keeps it in subjection to the spirit. Man, in his present state, has not the same will for all that is right and just, which Adam had before he sinned, and which, notwithstanding, he abused to his own ruin. We have a bias which inclines us to evil; so that our only means of keeping our*

ground is by sacrificing the flesh to the spirit. To many this is very harsh doctrine; hence, they are sure to fail, - they never can win the prize. Like the Israelites spoken of by our Apostle, they will be left behind to die in the desert, and so lose the Promised Land. Yet, they saw the same miracles that Josue and Caleb saw! So true is it that nothing can make a salutary impression on a heart, which is obstinately bent on fixing all its happiness in the things of this present life; and though it is forced, each day, to own that they are vain, yet each day it returns to them, vainly but determinedly loving them.

The heart, on the contrary, that puts its trust in God, and mans itself to energy by the thought of the divine assistance being abundantly given to him that asks it, - will not flag or faint in the race, and will win the heavenly prize. God's eye is unceasingly on all them that toil and suffer. These are the truths expressed in the Gradual." Dom Guranger OSB

Having exhorted us to penance in the Introit of the Mass, the Church desires to indicate to us, by reading this epistle, the effort we should make to reach the kingdom of heaven by the narrow path (Matt. VII. 13.) of penance and mortification. This St. Paul illustrates by three different examples. By the example of those who in a race run to one point, or in a prize-fight practice and prepare themselves for the victor's reward by the strongest exercise, and by the strictest abstinence from everything that might weaken the physical powers. If to win a laurel-crown that passes away, these will subject themselves to the severest trials and deprivations, how much more should we, for the sake of the heavenly crown of eternal happiness, abstain from those improper desires, by which the soul is weakened, and practice those holy virtues, such as prayer, love of God and our neighbor, patience, to which the crown is promised! Next, by his own example, bringing himself before them as one running a race, and fighting for an eternal crown, but not as one running blindly not knowing whither, or fighting as one who strikes not his antagonist, but the air; on the contrary, with his eyes firmly fixed on the eternal crown, certain to be his who lives by the precepts of the gospel, who chastises his spirit and his body as a valiant champion, with a strong hand, that is, by severest mortification, by fasting and prayer. If St. Paul, notwithstanding the extraordinary graces which he received, thought it necessary to chastise his body that he might not be cast away, how does the sinner expect to be saved, living an effeminate and luxurious life without penance and mortification? St. Paul's third example is that of the Jews who all perished on their journey to the Promised Land, even though God had granted them so many graces; He shielded them from their enemies by a cloud which served as a light to them at night, and a cooling shade by day; He divided the waters of the sea, thus preparing for them a dry passage; He caused manna to fall from heaven to be their food, and water to gush from the rock for their drink. These temporal benefits which God bestowed upon the Jews in the wilderness had a spiritual meaning; the cloud and the sea was a figure of baptism which enlightens the soul, tames the concupiscence of the flesh, and purifies from sin; the manna was a type of the most holy Sacrament of the Altar, the soul's true bread from heaven; the water from the rock, the blood flowing from Christ's wound in the side; and yet with all these temporal benefits which God bestowed upon them, and with all the spiritual graces they were to receive by faith from the coming Redeemer, of the six hundred thousand men who left Egypt only two, Joshua and Caleb, entered the Promised Land. Why? Because they were fickle, murmured so, often against God, and desired the pleasures of the flesh. How much, then, have we need to fear lest we be excluded from the true, happy land, Heaven, if we do not continuously struggle for it, by penance and mortification!

The Tract sends forth our cry to God, and thee cry is from the very depths of our misery. Man is humbled exceedingly by the Fall; but he knows, that God is full of mercy, and that, in his goodness, he punishes our iniquities less than they deserve: were it not so, none of us could hope for pardon.

THE GOSPEL: *“It is of importance, that we should well understand this Parable of the Gospel, and why the Church inserts it in to-day’s Liturgy. Firstly, then, let us recall to mind on what occasion our Saviour spoke this Parable, and what instruction he intended to convey by it to the Jews. He wishes to warn them of the fast approach of the day when their Law is to give way to the Christian Law; and he would prepare their minds against the jealousy and prejudice which might arise in them, at the thought that God was about to form a Covenant with the Gentiles. The Vineyard is the Church in its several periods, from the beginning of the world to the time of God himself coming to dwell among men, and form all true believers into one visible and permanent society. The Morning is the time, from Adam to Noah; the Third Hour begins with Noah and ends with Abraham; the Sixth Hour includes the period which elapsed between Abraham and Moses; and lastly, the Ninth Hour opens with the age of the Prophets, and closes with the Birth of the Saviour. The Messiah came at the Eleventh Hour, when the world seemed to be at the decline of its day. Mercies unprecedented were reserved for this last period, during which, Salvation was to be given to the Gentiles by the preaching of the Apostles. It is by this mystery of Mercy that our Saviour rebukes the Jewish pride. By the selfish murmurings made against the Master of the House by the early Labourers, our Lord signifies the indignation which the Scribes and Pharisees would show at the Gentiles being adopted as God’s children. Then, he shows them how their jealousy would be chastised: Israel, that had laboured before us, shall be rejected for their obduracy of heart, and we Gentiles, the last comers, shall be made first, for we shall be made members of that Catholic Church, which is the Spouse of the Son of God.*”

This is the interpretation of our Parable given by St. Augustine and St. Gregory the Great, and by the generality of the Holy Fathers. But it conveys a second instruction, as we are assured by the two Holy Doctors just named. It signifies the calling given by God to each of us individually, pressing us to labour, during this life, for the Kingdom prepared for us. The Morning is our childhood. The Third Hour, according to time division used by the ancients in counting their day, is sun-rise; it is our youth. The Sixth Hour, by which name they called our mid-day, is manhood. The Eleventh Hour, which immediately preceded sun-set, is old age. The Master of the House calls his Labourers at all these various Hours. They must go that very hour. They that are called in the Morning may not put off their starting for the Vineyard, under pretext of going afterwards, when the Master shall call them later on. Who has told them that they shall live to the Eleventh Hour? They are called at the Third Hour; they may be dead at the Sixth. God will call to the labours of the last hour such as shall be living when that hour comes; but, if we should die at mid-day, that last call will not avail us. Besides, God has not promised us a second call, if we excuse ourselves from the first.” Dom Guranger OSB

In this parable, what is to be understood by the householder, the vineyard, laborers, and the penny?

The householder represents God, who in different ages of the world, in the days of Adam, Noah, Abraham, Moses, and finally, in the days of Christ and the apostles, has sought to call men as workmen into His vineyard, the true Church, that they might labor there industriously, and receive the penny of eternal glory.

How and when does God call people?

By inward inspiration, by preachers, confessors, spiritual books, and conversations, etc., in flourishing youth and in advanced age, which periods of life may be understood by the different hours of the day.

What is meant by working in the vineyard?

It means laboring, fighting, suffering for God and His honor, for our own and the salvation of others. As in a vineyard we spade, dig, root out weeds, cut off all that is useless and noxious, manure, plant, and bind up, so in the spiritual vineyard of our soul we must, by frequent meditation on death and hell, by examination of conscience dig up the evil inclinations by their roots, and by true repentance eradicate the weeds of vice, and by mortification, especially by prayer and fasting cut away concupiscence; by the recollection of our sins we must humble ourselves, and amend our life; in place of the bad habits we must plant the opposite virtues and bind our unsteady will to the trellis of the fear of God and of His judgment, that we may continue firm.

How is a vice or bad habit to be rooted up?

A great hatred of sin must be aroused; a fervent desire of destroying sin must be produced in our hearts; the grace of God must be implored without which nothing can be accomplished. It is useful also to read some spiritual book which speaks against the vice. The Sacraments of Penance and of holy Communion should often be received, and some saint who in life had committed the same sin, and afterwards by the grace of God conquered it, should be honored, as Mary Magdalen and St. Augustine who each had the habit of impurity, but with the help of God resisted and destroyed it in themselves; there should be fasting, alms-deeds, or other good works, performed for the same object, and it is of great importance, even necessary, that the conscience should be carefully examined in this regard.

Who are standing idle in the market place?

In the market-place, that is the world, they are standing idle who, however much business they attend to, do not work for God and for their own salvation; for the only necessary employment is the service of God and the working out of our salvation. There are three ways of being idle: doing nothing whatever; doing evil; doing other things than the duties of our position in life and its office require, or if this work is done without a good intention, or not from the love of God. This threefold idleness deprives us of our salvation, as the servant loses his wages if he works not at all, or not according to the will of his master. We are all servants of God, and none of us can say with the laborers in the Vineyard that no man has employed us; for God, when He created us, hired us at great wages, and we must serve Him always as He cares for us at all times; and if, in the gospel, the householder reproaches the workmen, whom no man had hired, for their idleness, what will God one day say to those Christians whom He has placed to work in His Vineyard, the Church, if they have remained idle?

Why do the last comers receive as much as those who worked all day?

Because God rewards not the time or length of the work, but the industry and diligence with which it has been performed. It may indeed happen, that many a one who has served God but for a short time, excels in merits another who has lived long but has not labored as diligently. (Wisd. IV. 8-13.)

What is signified by the murmers of the first workmen when the wages were paid?

As the Jews were the first who were called by God, Christ intended to show that the Gentiles, who were called last, should one day receive the heavenly reward, and that the Jews have no reason to

murmur because God acted not unjustly in fulfilling His promises "to them, and at the same time calling others to the eternal reward. In heaven envy, malevolence and murmuring will find no place. On the contrary, the saints who have long served God wonder at His goodness in converting sinners and those who have served Him but a short time, for these also there will be the same penny, that is, the vision, the enjoyment, and possession of God and His kingdom. Only in the heavenly glory there will be a difference because the divine lips have assured us that each one shall be rewarded according to his works. The murmurs of the workmen and the answer of the householder serve to teach us, that we should not murmur against the merciful proceedings of God towards our neighbor, nor envy him; for envy and jealousy are abominable, devilish vices, hated by God. By the envy of the, devil, death came into the world. (Wisd. II. 24.) The envious therefore, imitate Lucifer, but they hurt only themselves, because they are consumed by their envy. "Envy," says St. Basil "is an institution of the serpent, an invention of the devils, an obstacle to piety, a road to hell, the depriver of the heavenly kingdom."

What is meant by: The first. shall be last, and the last shall be first?

This again is properly to be understood of the Jews; for they were the first called, but will be the last in order, as in time, because they responded not to Christ's invitation, received not His doctrine, and will enter the Church only at the end of the world; while, on the contrary, the Gentiles who were not called until after the Jews, will be the first in number as in merit, because the greater part responded and are still responding to the call. Christ, indeed, called all the Jews, but few of them answered, therefore few were chosen. Would that this might not. also come true with regard to Christians whom God has also called, and whom He wishes to save. (I. Tim. II. 4.) Alas! very few live in accordance with their vocation of working in the vineyard of the Lord, and, consequently, do not receive the penny of eternal bliss.

At the Offertory, the Church invites us to celebrate the praises of God. God has mercifully granted us, that the hymns we sing to the glory of his name, should be our consolation in this vale of tears.

In the Communion-Antiphon, the Church prays that man, having now been regenerated by the Bread of heaven, may regain that likeness to his God which Adam received at his creation. The greater our misery, the stronger should be our hope in Him, who descended to us that we might ascend to him.

