



SEXAGESIMA 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 pagkatawang-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 mittere dignéris sanctum Angelum tuum de cælis, qui custódiat, fóveat, próteget, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum

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

Dóminum nostrum. **R. Amen**

INTROIT Psalm 43. 23-26

Exsúrge, quare obdórmis, Dómine? exsúrge, et ne repéllas in finem. Quare fáciem tuam avértis, oblivísceris tribulatióem nostram? adhaésit in terra venter noster: exsúrge, Dómine, ádjuva nos, et líbera nos. Ps. 43. 2 Deus, áuribus nostris audívimus: patres nostri annuntiavérunt nobis. V. Glória Patri. Exsúrge...

COLLECT

Deus, qui cónspicis quia ex nulla nostra actióne confídimus: concéde propítius; ut contra advérsa ómnia, Doctóris géntium protectióne muniámur. Per Dóminum.

EPISTLE 2 Corinthians 11. 19-33; 12. 1-9 Lectio Epistolae beati Pauli Apostoli ad Corinthios

Fratres: Libénter suffértis insipiéntes: cum sitis ipsi sapiéntes. Sustinétis enim si quis vos in servitútem rédigit, si quis dévorat, si quis áccipit, si quis extóllitur, si quis in fáciem vos cædit. Secúndum ignobilitátem dico, quasi nos infirmi fuérimus in hac parte. In quo quis audet (in insipiéntia dico) áudeo et ego. Hebraei sunt, et ego: Israélitæ sunt, et ego: Semen Ábrahæ sunt, et ego: Mínistri Christi sunt (ut minus sápiens dico) plus ego: in labóribus plúrimis, in carcéribus abundántius, in plagis supra modum, in mórtibus fréquenter. A Judaéis quínquies quadragénas, una minus, accépi. Ter virgis cæsus sum, semel lapidátus sum, ter naufrágium feci, nocte et die in profúndo maris fui: in itinéribus sæpe, perículis flúminum, perículis latrónum, perículis ex género, perículis ex géntibus, perículis in civitáte, perículis in solitúdine, perículis in mari, perículis in falsis frátribus: in labóre et ærúmna, in vigiliis multis, in fame et siti, in jejúniis multis, in frígore et nuditáte: præter illa quæ extrínsecus sunt, instántia mea quotidiána, sollicitúdo ómniú Ecclesiárum. Quis infirmátur, et ego non infirmor? quis scandalizátur, et ego non uror? Si gloriári opórtet: quæ infirmitátis meæ sunt, gloriábor. Deus et Pater Dómini nostri Jesu Christi, qui est benedíctus in saécula, scit quod non méntior. Damásci præpósitus gentis Arétæ regis, custodiébat civitátem Damascenórum, ut me comprehénderet: et per fenéstram in sporta dimíssus sum per murum, et sic effúgi manus ejus. Si gloriári opórtet (non éxpedít quidem), véniam autem ad visiónes et

*ipagsanggalang ang lahat ng natitipon sa dakong ito. Sa pamamagitan ni Cristong aming Panginoon. **R. Amen***

Bumangon ka, bakit ka natutulog, Oh Panginoon? bumangon ka, at huwag mo kaming itapon hanggang sa wakas. Bakit Iyong inilalayo ang Iyong mukha, at nililimot ang aming kabagabagan? ang aming tiyan ay dumikit sa lupa: bumangon ka, Oh Panginoon, tulungan mo kami at iligtas mo kami. Ps. 43. 2 Narinig namin, Oh Dios, ng aming mga tainga: ipinahayag sa amin ng aming mga magulang. V. Luwalhati sa Ama. Bumangon ka, bakit ka natutulog, Oh Panginoon?

O Diyos, na nakikita na hindi namin inilalagay ang aming tiwala sa anumang bagay na aming ginagawa: maawaing ipagkaloob na sa pamamagitan ng proteksyon ng Doktor ng mga Gentil ay maipagtaggool kami laban sa lahat ng mga kahirapan. Sa pamamagitan ng ating Panginoon.

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

Mga kapatid, malugod ninyong tinitii ang mga hangal: datapuwa't kayo'y marurunong. Sapagka't kayo'y nagtitiis kung ang isang tao ay magdadala sa iyo sa pagkaalipin, kung ang isang tao ay sumakmal sa iyo, kung ang isang tao ay kumuha sa iyo, kung ang isang tao ay itinaas, kung ang isang tao ay saktan ka sa mukha. Nagsasalita ako ayon sa kahihyan, na para bang naging mahina kami sa bahaging ito. Kung saan kung ang sinumang tao ay maglakas-loob (ako ay nagsasalita ng kamangmangan), ako ay nangangahas din. Sila'y mga Hebreo, gayundin ako. Sila'y mga Israelita, gayundin ako. Sila'y mga binhi ni Abraham, gayundin ako. , sa mga bilangguan nang mas madalas, sa mga guhit na higit sa sukat, sa mga pagkamatay nang madalas. Sa mga Hudyo limang beses akong tumanggap ng apatnapung hampas maliban sa isa. Makaitlong beses akong hinampas ng mga pamalo, minsan binato ako, tatlong beses akong nalunod, isang gabi at isang araw ay nasa kailaliman ng dagat: sa madalas na paglalakbay, sa panganib sa tubig, sa panganib ng mga tulisan, sa mga panganib mula sa aking sarili. bansa, sa panganib mula sa mga Gentil, sa mga panganib sa lungsod, sa mga panganib sa ilang, sa mga panganib sa dagat, sa mga panganib sa mga bulaang kapatid: sa pagpapagal at paghihirap, sa maraming pagbabantay, sa gutom at pagkauhaw, sa madalas na pag-aayuno, sa lamig at kahubaran; bukod sa mga bagay na wala, ang aking pang-araw-araw na halimbawa, ang pagmamalaskit para sa lahat ng mga simbahan. Sino ang mahina, at hindi ako mahina? sino ang naiiskandalo, at hindi ako nagliliyab? Kung kailangan ko ng kaluwalhatian, ipagmamalaki ko ang mga bagay na may kinalaman sa aking kahinaan. Ang Diyos at Ama ng ating Panginoong Jesu-Cristo, na pinupuri magpakailanman, ay nakakaalam na hindi

revelatiónes Dómini. Scio hóminem in Christo ante annos quatuórdecim, sive in córpore néscio, sive extra corpus néscio, Deus scit, raptum hujúsmodi usque ad tertium cælum. Et scio hujúsmodi hóminem, sive in córpore, sive extra córpus néscio, Deus scit: quóniam raptus est in paradísium, et audívit arcána verba, quæ non licet hómini loqui. Pro hujúsmodi gloriábor: pro me autem nihil gloriábor, nisi in infirmitátibus meis. Nam, et si volúero gloriári, non ero insípiens: veritátem enim dicam: parco autem, ne quis me exístimet supra id quod videt in me, aut áliquid audit ex me. Et ne magnitúdo revelatiónum extóllat me, datus est mihi stímulus carnis meæ, ángelus sátanæ, qui me colaphízet. Propter quod ter Dóminum rogávi, ut discéderet a me: et dixit mihi: Súfficit tibi grátia mea: nam virtus in infirmitáte perfícitur. Libénter ígitur gloriábor in infirmitátibus meis, ut inhábitet in me virtus Christi.

R. Deo gratias

GRADUAL Psalm 82. 19, 14

Sciánt gentes quóniam nomen tibi Deus: tu solus Altíssimus super omnem terram. V. Deus meus, pone illos ut rotam, et sicut stípulam ante fáciem venti.

TRACT Psalm 59. 4, 6

Commovísti, Dómine, terram, et conturbásti eam. V. Sana contritiónes ejus, quia mota est. V. Ut fúgiant a fácie arcus: ut liberéntur elécti tui.

GOSPEL St. Luke 8. 4-15

In illo témpore: Cum turba plúrima convenírent, et de civitátibus properárent ad Jesum, dixit per similitúdinem: Exiit, qui séminat, semináre semen suum: et dum séminat, áliud cécidit secus viam, et conculcátum est, et vólucres cæli comedérunt illud. Et áliud cécidit supra petram: et natum áruit, quia non habébat humórem. Et

*ako nagsisinungaling. Sa Damasco ang gobernador ng bansa sa pamumuno ni Aretas na hari, ay nagbabantay sa bayan ng mga Damascenes, upang hulihin ako: at sa isang dungawan sa isang basket ay ibinaba ako sa tabi ng kuta, at sa gayo'y nakatakas sa kaniyang mga kamay. Kung kailangan kong magluwalhati (ito ay talagang hindi nararapat) ngunit ako ay darating sa mga pangitain at mga paghahayag ng Panginoon. Nakikilala ko ang isang tao kay Cristo na higit sa labing-apat na taon na ang nakaraan, kung sa katawan ay hindi ko kilala, o sa labas ng katawan, hindi ko alam, ang Dios ang nakakaalam, ang isang ganyan ay inagaw hanggang sa ikatlong langit. At nakikilala ko ang gayong tao, maging sa katawan o sa labas ng katawan, hindi ko nalalaman, ang Dios ang nakakaalam: na siya'y dinala sa paraiso, at nakarinig ng mga lihim na salita na hindi ipinagkaloob sa tao na bigkasin. Sa gayon ay ipagmamapuri ko: nguni't sa aking sarili ay wala akong ipagmamapuri kundi sa aking mga kahinaan. Sapagka't, bagama't mayroon akong pag-iisip na magmapuri, hindi ako magiging hangal: sapagka't sasabihin ko ang katotohanan: nguni't pinipigilan ko, baka isipin ako ng sinoman ng higit sa nakikita niya sa akin, o sa anomang naririnig niya sa akin. At baka ang kadakilaan ng mga paghahayag ay magtaas sa akin, binigyan ako ng isang tibo ng aking laman, isang anghel ni Satanas, upang ako ay sampalin. Dahil sa bagay na ito, tatlong beses akong nagsumamo sa Panginoon na ilayo ito sa akin. At sinabi niya sa akin, Ang aking biyaya ay sapat na sa iyo: sapagka't ang kapangyarihan ay nagiging sakdal sa kahinaan. Kaya't ako'y malugod na magmapuri sa aking mga kahinaan, upang ang kapangyarihan ni Cristo ay manahan sa akin. **R. Thanks be to God***

Ipaalam sa mga Gentil na ang Diyos ang Iyong pangalan: Ikaw lamang ang Kataas-taasan sa buong lupa. V. Oh Diyos ko, gawin mo silang parang gulong, at parang dayami sa harap ng hangin.

Ginalaw mo ang lupa, Oh Panginoon, at ginulo mo ito. V. Pagalingin Mo ang mga sira nito, sapagkat ito ay nakilos. V. Upang sila'y magsitakas sa harap ng busog: upang ang Iyong mga hinirang ay maligtas.

Nagdatingan ang mga tao mula sa iba't ibang bayan at sila'y lumapit kay Jesus. Isinalaysay ni Jesus ang talinghagang ito: "Isang magsasaka ang pumunta sa bukid upang maghasik. Sa kanyang paghahasik, may binhing nalaglag sa daan, natapakan ng mga tao at tinuka ng mga ibon. May binhi namang nalaglag sa batuhan at tumubo, ngunit agad na natuyo dahil sa kakulangan sa tubig. May nalaglag naman sa may damuhang matinik, at nang lumago ang mga damo, sinakal nito ang mga binhing

áliud cécidit inter spinas, et simul exórtæ spinæ suffocavérunt illud. Et áliud cécidit in terram bonam: et ortum fecit fructum céntuplum. Hæc dicens, clamábat: Qui habet aures audiéndi, áudiat. Interrogábant autem eum discípli ejus, quæ esset hæc parábola. Quibus ipse dixit: Vobis datum est nosse mystérium regni Dei, céteris autem in parábolis: ut vidéntes non vídeant, et audiéntes non intélligant. Est autem hæc parábola: Semen est verbum Dei. Qui autem secus viam, hi sunt qui áudiunt: deinde venit diábolus, et tollit verbum de corde eórum, ne credéntes salvi fiant. Nam qui supra petram: qui cum audierint, cum gáudio suscípiunt verbum: et hi radíces non habent: qui ad tempus credunt, et in témpore tentatiónis recédunt. Quod autem in spinas cécidit: hi sunt, qui audierunt, et a sollicitudinibus, et divítiis, et voluptátibus vitæ eúntes, suffocántur, et non réferunt fructum. Quod autem in bonam terram: hi sunt, qui in corde bono et óptimo audiéntes verbum rétinent, et fructum áfferunt in patiéntia.

R. Laus tibi, Christi

OFFERTORY Psalm 16. 5-7

Pérfice gressus meos in sémitis tuis, ut non moveántur vestígia mea: inclína aurem tuam, et exáudi verba mea: mirífica misericórdias tuas, qui salvos facis sperántes in te, Dómine.

SECRET

Oblátum tibi, Dómine, sacrificium, vivíficet nos semper, et múniat. Per Dóminum. R. Amen

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 Spíritu 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 Spíritu Sancto, sine differéntia discretiónis sentímus. Ut in confessióne veræ sempiternaéque Deitátis, et in persónis proprietas, et in esséntia únitas, et in majestáte adorétur æqualitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes:

tumubo roon. Mayroon namang binhing nalaglag sa matabang lupa. Ito'y sumibol, lumago at namunga ng tigi-iisandaan.” At pagkatapos ay sinabi niya nang malakas, “Makinig ang may pandinig!” Itinanong ng mga alagad kung ano ang kahulugan ng talinghaga ito. 10 Sumagot si Jesus, “Ipinagkaloob sa inyo na maunawaan ang mga hiwaga tungkol sa kaharian ng Diyos, ngunit sa iba'y sa pamamagitan ng talinghaga. Nang sa gayon, ‘Tumingin man sila'y hindi sila makakakita; at makinig man sila'y hindi sila makakaunawa.’” “Ito ang kahulugan ng talinghaga: ang binhi ay ang Salita ng Diyos. Ang mga binhing nalaglag sa tabi ng daan ay ang mga taong nakikinig. Dumating ang diyablo at inalis nito ang Salita mula sa puso ng mga nakikinig upang hindi sila manalig at maligtas. Ang mga nalaglag naman sa batuhan ay ang mga nakarinig ng Salita at tumanggap nito nang may kagalakan, ngunit hindi ito nag-ugat sa kanilang puso. Sandali lamang silang naniwala, kaya't pagdating ng pagsubok, sila'y tumitiwalag. Ang mga nahasik naman sa may matitinik na damuhan ay ang mga nakinig sa salita ng Diyos, ngunit nang tumagal, nadaig sila ng mga alalahanin sa buhay at ng pagkahumaling sa kayamanan at kalayawan. Dahil dito, hindi nahihinog ang kanilang mga bunga. Ang mga nahasik naman sa matabang lupa ay ang mga nakikinig ng salita ng Diyos at nag-iingat nito sa kanilang pusong tapat at malinis, at sila'y namumunga dahil sa pagtitiyaga.” **R. Praise be to Thee, O Christ**

Iyong sakdal ang aking mga lakad sa Iyong mga landas, upang ang aking mga yapak ay huwag makilos: ikiling mo ang Iyong tainga, at dinggin mo ang aking mga salita: Ipahayag mo ang Iyong kamangha-manghang mga kaawaan, Ikaw na nagliligtas sa kanila na nagtitiwala sa Iyo, Oh Panginoon.

Nawa ang sakripisyong inialay sa Iyo, O Panginoon, ay buhayin at protektahan kami. Sa pamamagitan ng ating Panginoon. R. Amen

Tunay na nararapat at makatarungan, tama at para sa ating kaligtasan, na sa lahat ng panahon, at sa lahat ng lugar, ay dapat kaming magpasalamat sa Iyo, O banal na Panginoon, Amang makapangyarihan sa lahat, walang hanggang Diyos. Na, kasama ng Iyong bugtong na Anak, at ng Espiritu Santo, ay isang Diyos, isang Panginoon: hindi sa kaisahan ng iisang Persona, kundi sa Trinidad ng isang Substansya. Sapagkat kung ano ang aming pinaniniwalaan sa pamamagitan ng Iyong paghahayag ng Iyong kaluwalhatian, gayon din ang aming pinaniniwalaan sa Iyong Anak, na siya ring ng Espiritu Santo, nang walang pagkakaiba o paghihiwalay. Upang sa pag-amin ng totoo at walang hanggang pagka-Diyos, ang pagkakaiba sa

mga tao, pagkakaisa sa diwa, at pagkakapantay-pantay sa kamahalan. Na pinupuri ng mga anghel at mga arkanghel, gayon din ng mga kerubin, at mga serapin: na hindi humihinto araw-araw na sumisigaw, na may isang tinig na nagsasabi:

COMMUNION ANTIPHON Psalm 42. 4

Introibo ad altáre Dei, ad Deum qui lætíficat juventútem meam.

Ako'y papasok sa dambana ng Dios, sa Dios na nagbibigay kagalakan sa aking kabataan.

POSTCOMMUNION COLLECT

Súpplícés te rogámus, omnípotens Deus: ut quos tuis réfícís sacraméntís, tibi étiam plácítis móribus dignánte deservíre concédas. Per Dóminum. R. Amen

Kami ay buong kababaang-loob na nagsusumamo sa Iyo, makapangyarihang Diyos, na ipagkaloob na sila na Iyong pinapaghinawa ng Iyong mga sakramento, ay marapat na maglingkod sa Iyo sa pamamagitan ng mga buhay na nakalulugod sa Iyo. Sa pamamagitan ng ating Panginoon. **R. Amen**

TODAY'S REFLECTIONS

Genesis Ch VI: *This awful chastisement of the human race by the Deluge was a fresh consequence of sin. This time, however, there was found one just man; and it was through him and his family that the world was restored. Having once more mercifully renewed his covenant with his creatures, God allows the earth to be re-peopled, and makes the three sons of Noah become the Fathers of the three great families of the human race.*

This is the Mystery of the Divine Office during the week of Sexagesima. The Mystery expressed in to-day's Mass is of still greater importance, and the first is but a figure of the second. The earth is deluged by sin and heresy. But the Word of God, the Seed of life, is ever producing a new generation, a race of men, who, like Noah, fear God. It is the Word of God that produces those happy children, of whom the Beloved Disciple speaks, saying: they are born not of blood, nor of the will of the flesh, nor of the will of man, but of God [St. John, 1. 13]. Let us endeavour to be of this family; or, if we already be numbered among its members, let us zealously maintain our glorious position. What we have to do, during these days of Septuagesima, is to escape from the Deluge of worldliness, and take shelter in the Ark of salvation; we have to become that good soil, which yields a hundred-fold from the heavenly Seed. Let us flee from the wrath to come, lest we perish with the enemies of God: let us hunger after that Word of God, which converteth and giveth life to souls [Ps. Xviii].

In the Introit of this day's Mass, the Church brings before us one who seeks to be loosed from his sins, and calls on God for help and assistance. *Arise, why sleepest thou, O Lord? arise, and cast us not off to the end: why turnest thou thy face away, and forgettest our trouble? Our belly hath cleaved to the earth: arise, O Lord, help us and deliver us. O God, we have heard with our ears; our Fathers have declared to us. (Ps. XLIII. 23. 25.) Glory be to the Father, &c. In the Collect*, the Church expresses the confidence she puts in the prayers of the great Apostle St. Paul, that zealous sower of the divine Seed, who laboured more than the other Apostles in preaching the Word to the Gentiles.

THE EPISTLE: *The Epistle is that admirable passage from one of St. Paul's Epistles, in which the Great Apostle, for the honour and interest of his sacred ministry, is necessitated to write his defence against the calumnies of his enemies. We learn from this his apology, what labours the Apostles had*

to go through, in order to sow the Word of God in the barren soil of the Gentile world, and make it Christian.

Why is St. Paul mentioned in the Mass of this day, and why is this epistle read? Because in Rome the Station or Church service is held on this day in the Church of St. Paul and because the Church continues to encourage us to work according to the example given by St. Paul who, with the grace of God, accomplished and suffered so much; also because we should labor for the honor of God and the salvation of our souls and faithfully cooperate with the grace of God.

Why, at the beginning of this epistle, does St. Paul say so much in his own praise? Not out of ambition for honor and glory, but to honor God, and for the love and advantage of the Corinthians, who allowed themselves to be deceived by mercenary impostors and false prophets; that he might make public the craftiness of those deceivers who assumed the appearance of the true apostles, as Satan took the form of a good angel. To shame these, and to remove the obstacles they had placed in the way of the gospel, St. Paul was obliged to reveal to the Corinthians the things he had performed and endured in propagating the holy gospel. -By trials and sufferings is the true apostle known; the false apostles, the hirelings, as Christ calls them, only care for their own bodies, for temporal advantages, not for the salvation of souls. We see this exemplified in our days by the heretical missionaries who, when there is suffering, when there is martyrdom, take to flight, for their eyes are directed only to the present life and a large income, while the Catholic missionaries rejoice if, for Christ's sake, and for the salvation of souls, they are permitted to suffer, and made worthy to endure the cruel death of the martyr.

Of whom does St. Paul relate such marvels? Of himself, but from humility and modesty he does not say so; fourteen years before, forty-four years after the birth of Christ, St. Paul was rapt to the third heaven, that is, to the abode of happy spirits; but to preserve him in humility God permitted Satan to use the concupiscence of the flesh, which is like a sting in the body of man, as a temptation to the apostle, and by which he was continually tormented.

*In the Gradual, the Church beseeches her Lord to give her strength against those who oppose the mission he has entrusted to her, of gaining for him a new people, adorers of his sovereign Majesty. Whilst the earth is being moved, and is suffering those terrible revolutions, which, deluge-like, come first on one nation and then on another; - the Church prays for her Faithful Children, in order that they may be spared, for they are the elect, and the hope of the world. It is thus she prays in the following **Tract** which precedes the Gospel of the Word.*

THE GOSPEL: *St. Gregory the Great justly remarks, that this Parable needs no explanation. since Eternal Wisdom himself has told us its meaning. All that we have to do, is to profit by this divine teaching, and become the good soil, wherein the heavenly Seed may yield a rich harvest. How often have we not, hitherto, allowed it to be trampled on by them that passed by, or to be torn up by the birds of the air? How often has it not found our heart like a stone, that could give no moisture, or like a thorn plot, that could but choke? We listened to the Word of God; we took pleasure in hearing it; and from this we argued well for ourselves. Nay, we have often received this Word with joy and eagerness. Sometimes, even, it took root within us. But, alas! something always came to stop its growth. Henceforth, it must both grow and yield fruit. The Seed given to us is of such quality, that the Divine Sower has a right to expect a hundred-fold. If the soil, that is, if our heart, be good;- if we take the trouble to prepare it, by profiting of the means afforded us by the Church;- we shall have an abundant harvest to show our Lord on that grand Day, when, rising triumphant from his Tomb, he shall come to share with his faithful people the glory of his Resurrection.*

Why is the Word of God compared to a seed? Because from the word of God germinates the fruit of good works, as from good seed grows good fruit; as it is impossible, therefore, for an unsowed field to produce good fruit, so is it impossible for man without the seed of God's word to produce good fruits of the spirit.

Why does Christ cry out in the parable: He that hath ears to hear, let him hear? Because of the importance and necessity of the doctrine which was contained in the parable. For to hear the word of God is absolutely necessary for salvation, as the Apostle indicates: How shall they believe him (Jesus) of whom they have not heard? (Rom. X. 14.) Jesus calls those happy who hear the word of God and keep it. (Luke XI. 28.) And on this subject St. Augustine says: "Be assured, my brethren, that as the body becomes weakened by want and hunger, and wastes to a mere shadow, so the soul that is not nourished by the word of God, becomes shrunken, worthless and unfit for any good work."

Whence comes so much cockle of evil, when the seed of God's word is so abundantly sowed? Because, as Christ says, the seed falls now by the wayside, now upon a rock, now among thorns, seldom upon good soil, that is to say, those who hear the word of God are as a highway, over which many distracting thoughts are traveling which tread down the scattered seed, or, like fowls of the air devour it; they are like rocks, hardened by their prejudices or repeated crimes, so that the divine word cannot take root; again, they are so overgrown by the thorns of worldly cares, the constant desire for wealth and riches, and sensual delights, that even if they receive the seed, it is unable to grow and bear fruit.

*Inspired by this hope, and full of confidence in Him, who has once more thrown his Seed in this long ungrateful soil, let us sing with the Church, in her **Offertory**, these beautiful words of the Royal Psalmist:- they are a prayer for holy resolution and perseverance. The visit, which our Lord makes to us in the Sacrament of his Love, is the grand means whereby he gives fertility to our souls. Hence it is, that the Church invites us, in the **Communion-antiphon**, to draw nigh to the Altar of our God; there, our heart shall regain all the youthful fervour of its best days.*

ON THE POWER OF GOD'S WORD

The word of God is compared, by the Prophet Jeremias, to a hammer which crushes hearts as hard as rocks, and to a fire that dries up the swamps of vice, and consumes inveterate evil habits. (Jer. XXIII. 29.) The Psalmist compares it to thunder that makes all tremble, a storm-wind that bends and breaks the cedars of Lebanon, that is, proud and obstinate spirits; a light that dispels the darkness of ignorance; and a remedy that cures sin. (Ps. XXVIII. 3. 5., CXVIII. 105.) St. Paul compares it to a sword that divides the body from the soul, that is, the carnal desires from the spirit; (Hebr. IV. 12.) the Apostle James to a mirror in which man sees his stains and his wrongs. (Jam. I, 23.) the Prophet Isaias to a precious rain that moistens the soil of the soul and fertilizes it; (Isai: LV. 10. 11.) and Jesus Himself compares it to a seed that when it falls on good ground, brings forth fruit a hundredfold. (Luke VIII. 8.) One single grain of this divine seed produced the most marvellous fruits of sanctity in St. Augustine, St. Anthony the Great, in St. Nicholas of Tolentino, and others; for St. Augustine was converted by the words: "Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy." (Rom. XIII. 13.) St. Anthony by the words. If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." (Matt XIX. 21.) Nicholas of Tolentino was brought to Christian perfection by the words: "Love not the world, nor the things which are in the world. (I. John II. 15.)

How should we prepare ourselves to be benefited by the word of God? We must be good, well-tilled soil, that is, we must have a heart that loves truth, desires to learn, and humbly and sincerely

seeks salvation; we must listen to the word of God with due preparation and attention, keep the divine truths we have heard, in our heart, frequently consider and strive to fulfil them.

What should be done before the sermon? We should endeavor to purify our conscience, for, as St. Chrysostom demands; "Who would pour precious juice into a vessel that is not clean, without first washing it?" We should, therefore, at least cleanse our hearts by an ardent sorrow for our sins, because the spirit of truth enters not into the sinful soul; (Wisd. I. 4.) we should ask the Holy Ghost for the necessary enlightenment, for little or no fruit can be obtained from a sermon if it is not united with prayer; we should listen to the sermon with a good motive; that is, with a view of hearing something edifying and instructive; if we attend only through curiosity, the desire to hear something new, to criticize the preacher, or to see and to be seen, we are like the Pharisees who for such and similar motives went to hear Christ and derived no benefit therefrom. "As a straight sword goes not into a crooked sheath, so the word of God enters not into a heart that is filled with improper motives." We should strive to direct, our minds rightly, that is, to dispel all temporal thoughts, all needless distraction, otherwise the wholesome words would fall but upon the ears, would not penetrate the heart, and the words of Christ be fulfilled: They have ears, and hear not.

How should we comfort ourselves during the sermon? We should listen to the sermon with earnest, reverent attention, for God speaks to us through His priests, and Christ says to them: Who hears you, hears me. (Luke X. 16.) We must listen to the priests, therefore, not as to men, but as to God's ambassadors, for every priest can say with St. Paul: We are ambassadors for Christ, God, as it were, exhorting by us. (II. Cor. V. 20.) "If," says St. Chrysostom, "when the letter of a king is read, the greatest quiet and attention prevails, that nothing may be lost, how much more should we listen with reverence and perfect silence to the word of God?" The word of God is, and ever will be, a divine seed, which, when properly received, produces precious fruit, by what priest soever sowed; for in the sowing it matters not what priest sows, but what soil is sowed. Be careful, also, that you do not apply that which is said to others, but take it to yourself, or the sermon will be of no benefit to you. Are you free from those vices which the preacher decries and against which he battles? then, thank God, but do not despise others who are perhaps laboring under them, rather pray that they may be released and you preserved from falling into them. Keep also, from sleeping, talking, and other distractions, and remember, that whoever is of God, also willingly hears his word. (John VIII. 47.)

What should be done after the sermon? We should then strive to put into practice the good we have heard, for God justifies not those who hear the law, but those who keep it, (Rom. II. 13.) and those who hear the word of God and do not conform their lives to it, are like the man who looks into the mirror, and having looked into it goes away, and presently forgets what manner of man he is. (Fam. I. 23. 24.) To practice that which has been heard, it is above all necessary that it should be kept constantly in mind, and thoughtfully considered. St. Bernard says: "Preserve the word of God as you would meat for your body, for it is a life-giving bread, and the food of your soul. Happy those, says Christ, who keep it. Receive it, therefore, into your soul's interior, and let it reach your morals and your actions."

That food which cannot be digested, or is at once thrown out, is useless; the food should be well masticated, retained, and by the digestive powers worked up into good blood. So not only on the day, but often during the week, that which was heard in the sermon should be thought of and put into practice. Speak of it to others, thus will much idle talk be saved, many souls with the grace of God roused to good, and enlightened in regard to the evil they had not before seen in themselves and in future will avoid. Let us listen to others when they repeat what was said in the sermon. Heads of families should require their children and domestics to relate what they have heard preached. Let us also entreat God to give us grace that we may be enabled to practice the precepts given us.