



## DOMINICA II in QUADRAGESIMA

### THE ANGELUS

V. The Angel of the Lord brought tidings to Mary

**R. And she conceived by the Holy Ghost.**

V. Hail Mary full of grace, the Lord is with thee, blessed art thou among women and blessed is the fruit of thy womb, Jesus.

**R. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen**

V. Behold the handmaid of the Lord

**R. Be it done unto me according to Thy word**

*Hail Mary etc...*

V. And the Word was made flesh

**R. And dwelt amongst us**

*Hail Mary etc...*

V. Pray for us O holy Mother of God

**R. That we may be made worthy of the promises of Christ**

V. Let us pray; Pour forth we beseech Thee, O Lord, Thy grace into our hearts; that as we have known the Incarnation of Thy Son, Jesus Christ, by the message of an Angel, so by His Cross + and Passion may we come to know the glory of His Resurrection. Through Christ Our Lord.

**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 princípio, 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**

*Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow.*

*Have mercy on me, O God, according to Thy great mercy. [Psalm 50] P. Glory be to the Father, and to the Son, and to the Holy Ghost.*

*As it was in the beginning, is now, and ever shall be, world without end. Amen.*

*V. Show us, O Lord, Thy mercy.*

**R. And grant us Thy salvation.**

*V. O Lord, hear my prayer.*

**R. And let my cry come unto Thee.**

*V. The Lord be with you.*

**R. And with thy spirit.**

*V. Let us pray. Hear us, O holy Lord, almighty Father, everlasting God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit and defend all that are assembled in this place: Through Christ our Lord.*

**R. Amen**

## **INTROIT *Psalm 24:6; 24:3; 24:22***

Reminiscere miseratiónum tuarum, Dómine, et misericórdiæ tuæ, quæ a saeculo sunt: ne umquam dominéntur nobis inimíci nostri: libera nos, Deus Israë̄l, ex ómnibus angústiiis nostris. Ps 24:1-2 Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam. V. Glória Patri etc, *Reminiscere...*

## **COLLECT**

Deus, qui cónspicis omni nos virtúte destítui: intérius exteriúsque custódi; ut ab ómnibus adversitatibus muniámur In córpore, et a pravis cogitatióibus mundémur in mente. Per Dominum...

### ***Ad poscenda suffragia Sanctorum***

A cunctis nos, quaesumus, Dómine, mentis et córporis defénde perículis: et, intercedénte beáta et gloriósa semper Vírgine Dei Genetríce María, cum beáto Joseph, beátis Apóstolis tuis Petro et Paulo, atque beáto N. et ómnibus Sanctis, salútem nobis tríbue benígnus et pacem; ut, destrúctis adversitatibus et erróribus univérsis, Ecclesia tua secúra tibi sérviat libertáte...

### ***Pro vivis et mortuos***

Omnípotens sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse prænóscis: te súpplíces exorámus; ut, pro quibus effúndere preces decrévimus, quosque vel præsens saeculum adhuc in carne rétinet, vel futúrum jam exútos córpore suscepit, intercedéntibus ómnibus Sanctis tuis, pietátis tuæ deméntia ómnium delictórum suórum véniam consequántur. Per Dominum nostrum Jesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. **R. Amen.**

## **EPISTLE 1 *Thess 4:1-7. 2 Lécitio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses.***

Fratres: Rogámus vos et obsecrámus in Dómino Jesu: ut, quemádmódu accepístis a nobis, quómodo opórteat vos ambuláre et placére Deo, sic et ambulétis, ut abundétis magis. Scitis enim, quæ præcépta déderim vobis Per Dominum Jesum. Hæc est enim volúntas Dei, sanctificátio vestra: ut abstinéatis vos a fornicatióne, ut sciat unusquisque vestrum vas suum possidére in sanctificatióne et honóre; non in passióne

*Remember that Your compassion, O Lord, and Your kindness are from of old; let not our enemies exult over us; deliver us, O God of Israel, from all our tribulations. Ps 24:1-2 To You I lift up my soul, O Lord; in You, O my God, I trust; let me not be put to shame. V. Glory be to the Father. Remember...*

*O God, You Who see how we are deprived of all strength, guard us inwardly and outwardly, that in body we may be protected against all misfortunes, and in mind cleansed of evil thoughts. Through Jesus Christ, thy Son our Lord...*

### ***For the intercession of the Saints***

*From all perils of soul and body defend us, O Lord, we beseech thee, and by the intercession of blessed and gloriosus ever Virgin Mary, Mother of God, of blessed Joseph, of thy blessed apostles Peter and Paul, and of blessed N. and all the Saints, graciously grant us safety and peace that all adversities and errors being overcome, thy Church may serve thee in security and freedom...*

### ***For the Living and the Departed***

*Omnípotens sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse prænóscis: te súpplíces exorámus; ut, pro quibus effúndere preces decrévimus, quosque vel præsens saeculum adhuc in carne rétinet, vel futúrum jam exútos córpore suscepit, intercedéntibus ómnibus Sanctis tuis, pietátis tuæ deméntia ómnium delictórum suórum véniam consequántur. Through Jesus Christ, thy Son our Lord, Who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. R. Amen.*

*Lesson from the Epistle of Blessed Paul the Apostle to the Thessalonians.*

*Brethren: Even as you have learned from us how you ought to walk to please God - as indeed you are walking - we beseech and exhort you in the Lord Jesus to make even greater progress. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification; that you abstain from immorality; that every one of you learn how to possess his vessel in holiness and*

desidérii, sicut et gentes, quæ ignórant Deum: et ne quis supergrediátur neque circumvéniat in negótio fratrem suum: quóniam vindex est Dóminus de his ómnibus, sicut prædíximus vobis et testificáti sumus. Non enim vocávit nos Deus in immundítiam, sed in sanctificatiónem: in Christo Jesu, Dómino nostro. **R. Deo gratias**

**GRADUAL Psalm 24:17-18**

Tribulatiónes cordis mei dilatátæ sunt: de necessitatibus meis éripe me, Dómine, V. Vide humilitátem meam et labórem meum: et dimítte ómnia peccáta mea.

**TRACT Psalm 105:1-1**

Confitémini Dómino, quóniam bonus: quóniam in saeculum misericórdia ejus. V. Quis loquétur poténtias Dómini: audítas fáciat omnes laudes ejus? V. Beáti, qui custódiunt júdicium et fáciunt justítiam in omni témpore. V. Meménto nostri, Dómine, in beneplácito pópuli tui: vísit nos in salutári tuo.

**GOSPEL St. Matt 17:1-9**

In illo témpore: Assúmpsit Jesus Petrum, et Jacóbum, et Joánnem fratrem eius, et duxit illos in montem excélsu seórsum: et transfigurátus est ante eos. Et resplénduit fácies ejus sicut sol: vestiménta autem ejus facta sunt alba sicut nix. Et ecce, apparuérunt illis Móyses et Elías cum eo loquéntes. Respóndens autem Petrus, dixit ad Jesum: Dómine, bonum est nos hic esse: si vis, faciámus hic tria tabernácula, tibi unum, Móysi unum et Elíæ unum. Adhuc eo loquénte, ecce, nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens: Hic est Fílius meus diléctus, in quo mihi bene complácu: ipsum audíte. Et audiéntes discípuli, cecidérunt in fáciem suam, et timuérunt valde. Et accéssit Jesus, et tétigit eos, dixítque eis: Súrgite, et nolíte timére. Levántes autem óculos suos, néminem vidérunt nisi solum Jesum. Et descendéntibus illis de monte, præcépit eis Jesus, dicens: Némini dixeritis visiónem, donec Fílius hóminis a mórtuis resúrgat. **R. Laus tibi, Christe!**

**OFFERTORY Psalm 118:47; 118:48**

Meditábor in mandátis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi.

**SECRET**

Sacrificiis præsentibus, Dómine, quaesumus, inténde placátus: ut et devotióni nostræ

*honor, not in the passion of lust like the Gentiles who do not know God; that no one transgress and overreach his brother in the matter, because the Lord is the avenger of all these things, as we have told you before and have testified. For God has not called us unto uncleanness, but unto holiness, in Christ Jesus our Lord.*

*The troubles of my heart are multiplied : deliver me from my necessities, O Lord. V. See my abjection and my labor, and forgive me all my sins.*

*Give glory to the Lord, for He is good : for His mercy endureth for ever. V. Who shall declare the powers of the Lord : who shall set forth all His praises? V. Blessed are they that keep judgment and do justice at all times. V. Remember us, O Lord, in the favor of Thy people; visit us with Thy salvation.*

*At that time, Jesus took Peter, James and his brother John, and led them up a high mountain by themselves, and was transfigured before them. And His face shone as the sun, and His garments became white as snow. And behold, there appeared to them Moses and Elias talking together with Him. Then Peter addressed Jesus, saying, Lord, it is good for us to be here. If You will, let us set up three tents here, one for You, one for Moses, and one for Elias. As he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud said, This is My beloved Son, in Whom I am well pleased; hear Him. And on hearing it the disciplines fell on their faces and were exceedingly afraid. And Jesus came near and touched them, and said to them, Arise, and do not be afraid. But lifting up their eyes, they saw no one but Jesus only. And as they were coming down from the mountain, Jesus cautioned them, saying, Tell the vision to no one, till the Son of Man has risen from the dead.*

*I will delight in Your commands, which I love exceedingly; and I will lift up my hands to Your commands, which I love.*

*Look with favor, we beseech You, O Lord, upon the offerings here before You, that they may be beneficial for our devotion and for our*

proficiant et salutí. Per Dominum...

***Ad poscenda suffragia Sanctorum***

Exáudi nos, Deus, salutáris noster: ut, per hujus sacraménti virtútem, a cunctis nos mentis et córporis hóstibus tueáris; grátiam tríbuens in præsénti, et glóriam in futuro...

***Pro vivis et mortuos***

Deus, cui soli cógnitus est númerus electórum in supérna felicitáte locándus: tríbue, quaesumus; ut, intercedéntibus ómnibus Sanctis tuis, universórum, quos in oratióne commendátas suscepimus, et ómnium fidélium nómina beátæ prædestinatiónis liber adscrípta retíneat. Per Dominum nostrum Jesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. **R. Amen.**

***PREFACE de Quadragesima***

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

***COMMUNION ANTIPHON Psalm 5:2-4***

Intéllege clamórem meum: inténde voci oratiónis meæ, Rex meus et Deus meus: quóniam ad te orábo, Dómine.

***POSTCOMMUNION COLLECT***

Súpplíces te rogámus, omnípotens Deus: ut quos tuis réfcis sacraméntis, tibi etiam plácitis móribus dignánte deservíre concédas. Per Dominum...

***Ad poscenda suffragia Sanctorum***

Mundet et múniat nos, quaesumus, Dómine, divíni sacraménti munus oblátum: et, intercedénte beáta Vírgine Dei Genetríce María, cum beáto Joseph, beátis Apóstolis tuis Petro et Paulo, atque beáto N. et ómnibus Sanctis; a cunctis nos reddat et perversitatibus expiátos, et adversitatibus expeditos...

salvation. Through our Lord...

***For the intercession of the Saints***

Hear us, O God, our salvation that through the power of this Sacrament thou mayest defend us from all enemies of soul and body and bestow upon us grace here and glory hereafter...

***For the living and the departed***

Deus, cui soli cógnitus est númerus electórum in supérna felicitáte locándus: tríbue, quaesumus; ut, intercedéntibus ómnibus Sanctis tuis, universórum, quos in oratióne commendátas suscepimus, et ómnium fidélium nómina beátæ prædestinatiónis liber adscrípta retíneat. Through Jesus Christ, thy Son our Lord, Who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **R. Amen.**

It it 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 by this bodily fast, dost curb our vices, dost lift up our minds and bestow on us strength and rewards; through Christ our Lord. Through whom the Angels praise Thy Majesty, the Dominations worship it, the Powers stand in awe. The Heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with these we entreat Thee that Thou mayest bid our voices also to be admitted while we say with lowly praise:

Attend to my sighing; heed my call for help, my King and my God! To You I pray, O Lord.

O almighty God, we humbly beseech You that those whom You refresh with Your sacrament may also worthily serve You in a way pleasing to You. Through Jesus Christ, thy Son our Lord...

***For the intercession of the Saints***

May the offering of this divine Sacrament cleanse and protect us, O Lord we beseech thee, and by the intercession of the Blessed Virgin Mary, Mother of God, of blessed Joseph, of thy blessed Apostles Peter and Paul, and of blessed N. and all the Saints, may it purify us from all sin, and free us from all adversity.

***Pro vivis et mortuos***

Puríficent nos, quaesumus, omnípotens et miséricors Deus, sacraménta quæ súmpsimus: et, intercedéntibus ómnibus Sanctis tuis, præsta; ut hoc tuum sacraméntum non sit nobis reátus ad poenam, sed intercésio salutáris ad véniam: sit ablútio scélerum, sit fortitúdo fragílium, sit contra ómnia mundi perícula firmaméntum: sit vivórum atque mortuórum fidélium remíssio ómnium delictórum. Per Dominum nostrum Jesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. **R. Amen.**

***For the Living and the Dead***

*May the sacraments which we have received purify us, we beseech Thee, O almighty and merciful Lord; and through the intercession of all Thy saints, grant that this Thy sacrament may not be unto us a condemnation, but a salutary intercession for pardon; may it be the washing away of sin, the strength of the weak, a protection against all dangers of the world, and a remission of all the sins of the faithful, whether living or dead. Through our Lord Jesus Christ, Who livest and reignest, with God the Father, in the unity of the Holy Ghost, one God For ever and ever.*

**TODAY'S REFLECTIONS**

The subject offered to our consideration, on this Second Sunday, is one of the utmost importance for the holy Season. The Church applies to us the lesson which our Saviour gave to three of his Apostles. Let us endeavour to be more attentive to it than they were.

Jesus was about to pass from Galilee into Judea, that he might go up to Jerusalem, and be present at the Feast of the Pasch. It was that last Pasch, which was to begin with the immolation of the figurative lamb, and end with the sacrifice of the Lamb of God, who taketh away the sins of the world. Jesus would have his disciples know him. His works had borne testimony to him, even to those who were, in a manner, strangers to him; but as for his Disciples, had they not every reason to be faithful to him, even to death? Had they not listened to his words, which had such power with them, that they forced conviction? Had they not experienced his love, which it was impossible to resist? and had they not seen how patiently he had borne with their strange and untoward ways? - Yes, they must have known him. They had heard one of their company, Peter, declare that he was the Christ, the Son of the Living God [St. Matth. xvi. 16]. Notwithstanding this, the trial to which their faith was soon to be put, was to be of such a terrible kind, that Jesus would mercifully arm them against temptation by an extraordinary grace.

The Cross was to be a scandal and stumbling block [1 Cor. i. 23] to the Synagogue, and, alas! to more than it. Jesus said to his Apostles, at the Last Supper: All of you shall be scandalized in me this night [St. Matth. xxvi. 32]. Carnal-minded as they then were, what would they think, when they should see him seized by armed men, handcuffed, hurried from one tribunal to another, and he doing nothing to defend himself! And when they found, that the High Priests and Pharisees, who had hitherto been so often foiled by the wisdom and miracles of Jesus, had now succeeded in their conspiracy against him, - what a shock to their confidence! But, there was to be something more trying still: the people, who, but a few days before, greeted him so enthusiastically with their hosannas, would demand his execution, and he would have to die, between two thieves, on the Cross, amidst the insults of his triumphant enemies.

Is it not to be feared that these Disciples of his, when they witness his humiliations and sufferings, will lose their courage? They have lived in his company for three years; but when they see, that the things be foretold would happen to him are really fulfilled, - with the remembrance of all they have seen and heard, keep them loyal to him? or will they turn cowards and flee from him? - Jesus selects three out of the number, who are especially dear to him: Peter, whom he has made the

Rock, on which his Church is to be built, and to whom he has promised the Keys of the kingdom of heaven; James, the son of Thunder, who is to be the first Martyr of the Apostolic College; and John, James' brother, and his own Beloved Disciple. Jesus has resolved to take them aside, and show them a glimpse of that glory, which until the day fixed for its manifestation, he conceals from the eyes of mortals.

He therefore leaves the rest of his Disciples in the plain near Nazareth, and goes in company with the three privileged ones, towards a high hill, called Thabor, which is a continuation of Libanus, and which the Psalmist tells us was to rejoice in the Name of the Lord [Ps. lxxxviii. 13]. No sooner has he reached the summit of the mountain, than the three Apostles observe a sudden change come over him; his Face shines as the sun, and his humble garments become white as snow. They observe two venerable men approach, and speak with him upon what he was about to suffer in Jerusalem. One is Moses, the lawgiver; the other is Elias, the Prophet, who was taken up from earth on a fiery chariot, without having passed through the gates of death. These two great representatives of the Jewish Religion, the Law and the Prophets, humbly adore Jesus of Nazareth. The three Apostles are not only dazzled by the brightness which comes from their Divine Master; but they are filled with such a rapture of delight, that they cannot bear the thought of leaving the place. Peter proposes to remain there for ever and build three tabernacles, for Jesus, Moses, and Elias. And whilst they are admiring the glorious sight, and gazing on the beauty of their Jesus' human Nature, a bright cloud overshadows them, and a voice is heard speaking to them: it is the voice of the Eternal Father, proclaiming the Divinity of Jesus, and saying: This my beloved Son!

This transfiguration of the Son of Man, this manifestation of his glory, lasted but a few moments; his mission was not on Thabor; it was humiliation and suffering in Jerusalem. He therefore withdrew into himself the brightness he had allowed to transpire; and when he came to the three Apostles, who, on hearing the voice from the cloud, had fallen on their faces with fear, - they could see no one save only Jesus. The bright cloud was gone; Moses and Elias had disappeared. What a favour they have had bestowed upon them! Will they remember what they have seen and heard? They have had such a revelation of the Divinity of their dear Master! - is it possible, that when the hour of trial comes, they will forget it, and doubt his being God? and, when they see him suffer and die, be ashamed of him and deny him? Alas! the Gospel has told us what happened to them.

A. short time after this, our Lord celebrated his Last Supper with his Disciples. When the Supper was over, he took them to another mount, Mount Olivet, which lies to the east of Jerusalem. Leaving the rest at the entrance of the Garden, he advances with Peter, James, and John, and then says to them: My soul is sorrowful even unto death: stay you here, and watch with me [St. Matth. xxvi. 38]. He then retires some little distance from them, and prays to his Eternal Father. The Heart of our Redeemer is weighed down with anguish. When he returns to his three Disciples, he is enfeebled by the Agony he has suffered, and his garments are saturated with Blood. The Apostles are aware that he is sad even unto death, and that the hour is close at hand when he is to be attacked: are they keeping watch? are they ready to defend him? No: they seem to have forgotten him; they are fast asleep, for their eyes are heavy [Ibid. 43]. Yet a few moments, and all will have fled from him; and Peter, the bravest of them all, will be taking his oath that he never knew the Man.

After the Resurrection, our three Apostles made ample atonement for this cowardly and sinful conduct, and acknowledged the mercy wherewith Jesus had sought to fortify them against temptation, by showing them his glory on Thabor, a few days before his Passion. Let us not wait till we have betrayed him: let us at once acknowledge that he is our Lord and our God. We are soon to be keeping the anniversary of his Sacrifice; like the Apostles, we are to see him humbled

by his enemies and bearing, in our stead, the chastisements of Divine Justice. We must not allow our faith to be weakened, when we behold the fulfilment of those prophecies of David and Isaias, that the Messiah is to be treated as a worm of the earth [Ps. xxi. 7], and be covered with wounds, so as to become like a leper, the most abject of men, and the Man of sorrows [Is. liii. 3,4]. We must remember the grand things of Thabor, and the adorations paid him by Moses and Elias, and the bright cloud, and the voice of the Eternal Father. The more we see him humbled, the more must we proclaim his glory and divinity; we must join our acclamations with those of the Angels and the Four-and-Twenty Elders, whom St. John, (one of the witnesses of the Transfiguration,) heard crying out with a loud voice: The Lamb that was slain, is worthy to receive power and divinity, and wisdom, and strength, and honour, and glory, and benediction! [Apoc. v. 12].

The Second Sunday of Lent is called, from the first word of the Introit, Reminiscere; and also Transfiguration-Sunday, on account of the Gospel which is read in the Mass.

The Station at Rome is in the Church of St. Mary in Dominica, on Monte Celio. Tradition tells us that in this Basilica was the Diaconium of which St. Laurence had charge, and from which he distributed to the poor the alms of the Church.

The Church, **in the Introit**, encourages us to confidence in God, who will deliver us from our enemies, if we ask it of him with fervent prayer. There are two favours which, during Lent, we ought to beseech him to grant us: the pardon of our sins, and his help to avoid a relapse. **In the Collect**, we beg of God to watch over us in all our necessities, both of body and soul. If our prayer be humble and earnest, it will be granted. God will provide for us in our corporal necessities, and will defend our souls against the suggestions of our enemy, who strives to sully even our thoughts.

**In the Epistle** the Apostle shows what manner of life should be followed by Christians; and the Church, by repeating his words, exhorts the Faithful to profit of the present Season of grace, and regain all the beauty of the image of God, which the grace of Baptism first gave them. A Christian is a vessel of honour, formed and enriched by the hand of God; let him, therefore, shun whatsoever would degrade his noble origin, and turn him into a vessel of dishonour, fit only to be broken and cast with the unclean into the sink of hell. The Christian Religion has so far ennobled man, that even his very body may share in the soul's sanctity; on the other hand, she teaches us, that this sanctity of the soul is impaired, yea altogether effaced, by the loss of the body's purity. The whole man, therefore, both body and soul, is to be reformed by the practices of this holy Season. Let us purify the soul by the confession of our sins, by compunction of heart, by the love of God; and let us give back its dignity to the Body, by making it bear the yoke of penance, that so it may be, henceforth, subservient and docile to the Soul, and, on the day of the general Resurrection, partake in her endless bliss.

**In the Gradual**, man cries out to his God to deliver him from the evils that threaten him, and give him victory over the invisible enemy, who so cruelly humbles and insults him.

**The Tract** is both a canticle of confidence in the divine mercy, and a prayer addressed by the Church to her Saviour, beseeching him to visit and save her faithful children on the great Feast, which is still so far off, but towards which each day brings us nearer.

**The Gospel** Thus did Jesus encourage his Apostles, when the time of temptation was near; he sought to impress them with his glory, that it might keep up their faith in that trying time, when the outward eye would see nothing in his person but weakness and humiliation. Oh! the loving considerateness of divine grace, which is never wanting, and shows us, in so strong a light, the

goodness and the justice of our God! Like the Apostles, we, also, have sinned like them, we have neglected to profit of the help that was sent us from heaven; we have shut our eyes against the light; we have forgotten the fair vision that was granted us, and which made us so fervent and happy;- and we fell. We have not, then, been tempted above our strength [1 Cor. x. 13], and it is indeed our own fault that we committed sin. The three Apostles were exposed to a terrible temptation, when they beheld their Divine Master robbed of all his majesty; but how easy for them to resist the temptation. By thinking of what they had seen, but a few days before:- Instead of that, they lost their courage, and forgot prayer, which would have brought their courage back; and thus the favoured witnesses of Thabor became cowards and deserters in the Garden of Mount Olivet. There was but one thing left them to do, - throw themselves upon the loving mercy of their Jesus, as soon as he had triumphed over his enemies; they did so, and his generous Heart pardoned them.

Let us imitate them here too. We have abused the grace of God and rendered it fruitless, by our want of correspondence. The fountain of this Grace, is not yet dried up; as long as we are in this world, we may always draw from this source, which comes from the Blood and merits of our Redeemer. It is Grace that is now urging us to the amendment of our lives. It is given to us in abundance during the present time, and it is given mainly by the holy exercises of Lent. Let us go up the mountain with Jesus; there, we shall not be disturbed by the noise of earthly things. Let us there spend our forty days with Moses and Elias, who, long before us, sanctified this number by their fasts. Thus, when the Son of Man shall have risen from the dead we will proclaim the favours he has mercifully granted us on Thabor.

***Why was Christ transfigured in the presence of His apostles on Mount Thabor?*** To permit them to see the glorious majesty of His divinity; to guard them from doubts when they should afterwards see Him die on Mount Calvary; to encourage the disciples and all the faithful to be patient in all crosses and afflictions, for the bodies of the just at the resurrection will be made like the glorified body of Christ. (Phil. III. 21.)

***Why did Moses and Elias appear there?*** That they might testify, that Jesus was really the Saviour announced by the law and the prophets, and that the law and the prophets received fulfillment in Him. The former was represented by Moses, the latter by Elias.

***Why, did Peter wish to build three tabernacles there?*** The delightful sweetness of the apparition in which Jesus made him participator so enraptured him, that he knew not what he said, not considering that glory can be attained only through sufferings, the crown through fight, joy through crosses and afflictions.

**In the Offertory**, the Church, bids us meditate on the commandments of God. Would that we might love them as fervently as the Royal Prophet, whose words these are!

The holy sacrifice of the Mass is a source of devotion; let us, as the Church, **in the Secret**, prays we may, profit by our to-day's assistance at it. It contains the pledge and price of our Salvation, and, if we put no obstacle in the way, will complete our reconciliation with our Lord.

The penitent soul, having seen how this ineffable Mystery has given her to enjoy the presence of Him who is her Saviour and her Judge, offers to him her prayers with all the fervour of confidence. She says to him these words of the Psalmist, which form the **Communion-Antiphon**: Understand my cry, hearken to the voice of my prayer, O my King and my God! for to thee will I pray, O Lord!

**In the Postcommunion**, the Church prays especially for those of her children, who have partaken of the Victim she has just been offering. Jesus has nourished them with his own Flesh; it behoves them to prove themselves worthy of him by the renewal of their lives.