



## DOMINICA III 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

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

*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.*

Aspérge 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 *Is 66:10 et 11.***

Lætáre, Jerúsalem: et convéntum fácite, omnes qui dilígitis eam: gaudéte cum lætítia, qui in tristítia fuístis: ut exsultétis, et satiémmini ab ubéribus consolatiónis vestræ. Ps 121:1. Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. V. Glória Patri etc, *Lætáre...etc*

**COLLECT**

Concéde, quaesumus, omnípotens Deus: ut, qui ex merito nostræ actiúnis affligimur, tuæ grátiaē consolatióne respirémus. 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 prænúscis: te súplices 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 *Gal 4:22-31 Léctio Epístolæ beáti Pauli Apóstoli ad Gálatas.***

Fratres: Scriptum est: Quóniam Abraham duos filios habuit: unum de ancílla, et unum de líbera. Sed qui de ancílla, secúndum carnem natus est: qui autem de líbera, per repromissiónem: quæ sunt per allegóriam dicta. Hæc enim sunt duo testaménta. Unum quidem in monte Sina, in servitútem génerans: quæ est Agar: Sina enim mons est in Arábia, qui conjúctus est ei, quæ nunc est Jerúsalem, et servit cum filiis suis. Illa autem, quæ sursum est Jerúsalem, líbera est, quæ est mater nostra. Scriptum est enim: Lætáre, stérilis, quæ non paris: erúmpe, et clama, quæ non

*Rejoice, O Jerusalem, and come together, all you who love her: rejoice with joy, you who have been in sorrow: that you may exult, and be filled from the breasts of your consolation. Ps 121:1 I rejoiced because they said to me, We will go up to the house of the Lord. V. Glory be to the Father. Rejoice...*

*Grant, we beseech You, almighty God, that we who justly suffer for our sins may find relief in the help of Your grace. 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***

*O almighty and eternal God, who hast dominion over both the living and the dead, and hast mercy on all whom Thou foreknowest shall be Thine by faith and good works : we humbly beseech Thee that all for whom we have resolved to make supplication whether the present world still holds them in the flesh or the world to come has already received them out of the body, may, through the intercession of all Thy saints, obtain of Thy goodness and clemency pardon for all their sins. 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.*

*Brethren: It is written that Abraham had two sons, the one by a slave-girl and the other by a free woman. And the son of the slave-girl was born according to the flesh, but the son of the free woman in virtue of the promise. This said by way of allegory. For these are the two covenants: one indeed from Mount Sinai bringing forth children unto bondage, which is Agar. For Sinai is a mountain in Arabia, which corresponds to the present Jerusalem, and is in slavery with her children. But that Jerusalem which is above is free, which is our mother. For it is written, Rejoice, O barren one, that do not bear; break forth and cry, you that do not travail; for many are the children of the desolate, more than of her*

párturis: quia multi filii desértæ, magis quam ejus, quæ habet virum. Nos autem, fratres, secúndum Isaac promissionis filii sumus. Sed quómodo tunc is, qui secúndum carnem natus fúerat, persequébatur eum, qui secúndum spíritum: ita et nunc. Sed quid dicit Scriptura? Ejice ancillam et filium ejus: non enim heres erit filius ancillæ cum filio liberæ. Itaque, fratres, non sumus ancillæ filii, sed liberæ: qua libertáte Christus nos liberávit.

**R. Deo gratias**

**GRADUAL *Psalm 121:1,7***

Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. V. Fiat pax in virtúte tua: et abundántia in túrribus tuis.

**TRACT *Psalm 124:1-2***

*Qui confidunt in Dómino, sicut mons Sion: non commovébitur in ætérnum, qui hábitat in Jerúsalem. V. Montes in circúitu ejus: et Dóminus in circúitu pópuli sui, ex hoc nunc et usque in saeculum.*

**GOSPEL *St. Joann 6:1-15***

In illo témpore: Abiit Jesus trans mare Galilaeæ, quod est Tiberiádis: et sequebátur eum multitúdo magna, quia vidébant signa, quæ faciébat super his, qui infirmabántur. Súbiit ergo in montem Jesus: et ibi sedébat cum discíplis suis. Erat autem próximum Pascha, dies festus Judæórum. Cum sublevásset ergo óculos Jesus et vidísset, quia multitúdo máxima venit ad eum, dixit ad Philíppum: Unde emémus panes, ut mandúcent hi? Hoc autem dicebat tentans eum: ipse enim sciébat, quid esset factúrus. Respóndit ei Philíppus: Ducentórum denariórum panes non suffíciunt eis, ut unusquisque módicum quid accípiat. Dicit ei unus ex discíplis ejus, Andréas, frater Simónis Petri: Est puer unus hic, qui habet quinque panes hordeáceos et duos pisces: sed hæc quid sunt inter tantos? Dixit ergo Jesus: Fácite hómnes discúmbere. Erat autem fænum multum in loco. Discubuérunt ergo viri, número quasi quinque mília. Accépit ergo Jesus panes, et cum grátias egísset, distribuit discumbéntibus: simíliter et ex píscibus, quantum volébant. Ut autem impléti sunt, dixit discíplis suis: Collígite quæ superavérunt fragménta, ne péreant. Collegérunt ergo, et implevérunt duódecim cóphinos fragmentórum

*that has a husband. Now we, brethren, are the children of the promise, as Isaac was. But as then he who was born according to the flesh, persecuted him who was born according to the spirit, so also it is now. But what does the Scripture say? Cast out the slave-girl and her son, for the son of the slave-girl shall not be heir with the son of the free woman. Therefore, brethren, we are not children of a slave-girl, but of the free woman - in virtue of the freedom wherewith Christ has made us free.*

*I rejoiced because they said to me, We will go up to the house of the Lord. V. May peace be within your walls, prosperity in your buildings.*

*They who trust in the Lord are like Mount Sion, which is immovable; which forever stands. V. Mountains are round about Jerusalem; so the Lord is round about His people, both now and forever.*

*At that time, Jesus went away to the other side of the sea of Galilee, which is that of Tiberias. And there followed Him a great crowd, because they witnessed the signs He worked on those who were sick. Jesus therefore went up the mountain, and sat there with His disciples. Now the Passover, the feast of the Jews, was near. When, therefore, Jesus had lifted up His eyes and seen that a very great crowd had come to Him, He said to Philip, Whence shall we buy bread that these may eat? But He said this to try him, for He Himself knew what He would do. Philip answered Him, Two hundred denarii worth of bread is not enough for them, that each one may receive a little. One of His disciples, Andrew, the brother of Simon Peter, said to Him, There is a young boy here who has five barley loaves and two fishes; but what are these among so many? Jesus then said, Make the people recline. Now there was much grass in the place. The men therefore reclined, in number about five thousand. Jesus then took the loaves, and when He had given thanks, distributed them to those reclining; and likewise the fishes, as much as they wished. But when they were filled, He said to His disciples, Gather the fragments that are left over, lest they be wasted. They therefore gathered them up;*

ex quinque pánibus hordeáceis, quæ and they filled twelve baskets with the  
superfuérunt his, qui manducáverant. Illi ergo fragments of the five barley loaves left over by  
hómines cum vidíssent, quod Jesus fécerat those who had eaten. When the people,  
signum, dicébant: Quia hic est vere Prophéta, therefore, had seen the sign which Jesus had  
qui ventúrus est in mundum. Jesus ergo cum worked, they said, This is indeed the Prophet  
cognovísset, quia ventúri essent, ut ráperent Who is to come into the world. So when Jesus  
eum et fácerent eum regem, fugit íterum in perceived that they would come to take Him by  
montem ipse solus. force and make Him king He fled again to the  
mountain, Himself alone.

**R. Laus tibi, Christe!**

**OFFERTORY Psalm 134:3, 6**

Laudáte Dóminum, quia benígnus est: psállite Praise the Lord, for He is good; sing praise to  
nómini ejus, quóniam suávis est: ómnia, His Name, for He is sweet; all that He wills He  
quæcúmque vóluit, fecit in coelo et in terra. does in heaven and on earth.

**SECRET**

Sacrificiis præsentibus, Dómine, quaesumus, Look with favor, we beseech You, O Lord, upon  
inténde placátus: ut et devotióni nostræ the offerings here before You, that they may be  
proficiant et salúti. Per Dominum... beneficial for our devotion and salvation.  
Through our Lord...

**Ad poscenda suffragia Sanctorum**

Exáudi nos, Deus, salutáris noster: ut, per hujus Hear us, O God, our salvation that through the  
sacraménti virtútem, a cunctis nos mentis et power of this Sacrament thou mayest defend us  
córporis hóstibus tueáris; grátiam tribuens in from all enemies of soul and body and bestow  
præsénti, et glóriam in futuro... upon us grace here and glory hereafter...

**Pro vivis et mortuos**

Deus, cui soli cógnitus est número electórum O God, Who alone knowest the number of the elect  
in supérna felicitáte locándus: tribue, to be admitted to the happiness of Heaven, grant,  
quaesumus; ut, intercedéntibus ómnibus Sanctis we beseech Thee, that through the intercession of  
tuis, universórum, quos in oratióne all Thy saints, the names of all who have been  
commendátas suscepimus, et ómnium fidélium recommended to our prayers and of all the faithful,  
nómina beátæ prædestinatiónis liber adscrípta may be inscribed in the book of blessed  
retíneat. Per Dominum nostrum Jesum predestination. Protect us, O Lord, who assist at  
Christum, Filium tuum: qui tecum vivit et Thy mysteries; that, fixed upon things divine we  
regnat in unitate Spiritus Sancti Deus, per may serve Thee in both body and mind. Through  
omnia saecula saeculorum. **R. Amen.** 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.

**PREFACE de Quadragesima**

Vere dignum et justum est, æquum et salutáre, It is truly meet and just, right and for our  
nos tibi semper et ubíque grátias ágere: Dómine salvation, that we should at all times, and in all  
sancte, Pater omnípotens, ætérne Deus: Qui places, give thanks unto Thee, O holy Lord,  
corporáli jejúnio vitia cómpimis, mentem Father almighty, everlasting God; Who by this  
élevas, virtútem largíris et proemia: per bodily fast, dost curb our vices, dost lift up our  
Christum, Dóminum nostrum. Per quem minds and bestow on us strength and rewards;  
majestátem tuam laudant Angeli, adórant through Christ our Lord. Through whom the  
Dominatiónes, tremunt Potestátes. Coeli Angels praise Thy Majesty, the Dominations  
coelórúmque Virtútes ac beáta Séraphim worship it, the Powers stand in awe. The Heavens  
exultatióne concélebrant. Cum quibus et and the heavenly hosts together with the blessed  
nostras voces ut admítti júbeas, deprecámur, Seraphim in triumphant chorus unite to celebrate  
súpplici confessióne dicéntes: it. Together with these we entreat Thee that Thou  
mayest bid our voices also to be admitted while  
we say with lowly praise:

## COMMUNION ANTIPHON *Psalm 121:3-4*

Jerúsalem, quæ ædificátur ut cívitas, cujus *Jerusalem, built as a city, with compact unity:* participátio ejus in idípsum: illuc enim *to it the tribes go up, the tribes of the Lord, to ascendérunt* tribus, tribus Dómini, ad *give thanks to Your Name, O Lord.* confiténdum nómini tuo. Dómine.

## POSTCOMMUNION COLLECT

Da nobis, quaesumus, miséricors Deus: ut *Grant, we beseech You, merciful God, that we may treat with sincere reverence, and consume* sancta tua, quibus incessánter explémur, sincéris *with heartfelt faith Your sacrament, which ever* tractémus obséquiiis, et fidéli semper mente *fills us to overflowing. Through Jesus Christ,* sumámus. Per Dominum... *thy Son our Lord...*

### *Ad poscenda suffragia Sanctorum*

Mundet et múniat nos, quaesumus, Dómine, *For the intercession of the Saints* divíni sacraménti munus oblátum: et, *May the offering of this divine Sacrament* intercedénte beáta Vírgine Dei Genetríce María, *cleanse and protect us, O Lord we beseech thee,* cum beáto Joseph, beátis Apóstolis tuis Petro et *and by the intercession of the Blessed Virgin* Paulo, atque beáto N. et ómnibus Sanctis; a *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* cunctis nos reddat et perversitátibus expiátos, et *sin, and free us from all adversity.* adversitátibus expeditos...

### *Pro vivis et mortuos*

Puríficent nos, quaesumus, omnípotens et *For the Living and the Dead* miséricors Deus, sacraménta quæ súmpsimus: *May the sacraments which we have received* et, intercedéntibus ómnibus Sanctis tuis, præsta; *purify us, we beseech Thee, O almighty and* ut hoc tuum sacraméntum non sit nobis reátus *merciful Lord; and through the intercession of all* ad poenam, sed intercéssio salutáris ad véniam: *Thy saints, grant that this Thy sacrament may not* sit ablútio scélerum, sit fortitúdo fragílium, sit *be unto us a condemnation, but a salutary* contra ómnia mundi perícula firmaméntum: sit *intercession for pardon; may it be the washing* vivórum atque mortuórum fidélium remíssio *away of sin, the strength of the weak, a protection* ómnium delictórum. Per Dominum nostrum *against all dangers of the world, and a remission* Jesum Christum, Filium tuum: qui tecum vivit *of all the sins of the faithful, whether living or* et regnat in unitate Spiritus Sancti Deus, per *dead. Through our Lord Jesus Christ, Who livest* omnia saecula saeculorum. **R. Amen.** *and reignest, with God the Father, in the unity of* *the Holy Ghost, one God For ever and ever.*

## TODAY'S REFLECTIONS

This Sunday, called, from the first word of the Introit, Laetare Sunday, is one of the most solemn of the year. The Church interrupts her Lenten mournfulness; the chants of the Mass speak of nothing but joy and consolation; the Organ, which has been silent during the preceding three Sundays, now gives forth its melodious voice; the Deacon resumes his Dalmatic, and the Subdeacon his Tunic; and instead of purple, Rose-coloured Vestments are allowed to be used. These same rites were practised in Advent, on the third Sunday, called Gaudete. The Church's motive for introducing this expression of joy in to-day's Liturgy, is to encourage her Children to persevere fervently to the end of this holy Season. The real Mid-Lent was last Thursday, as we have already observed; but the Church, fearing lest the joy might lead to some infringement on the spirit of penance, has deferred her own notice of it to this Sunday, when she not only permits, but even bids, her children to rejoice!

The Station at Rome, is in the Basilica of Holy Cross in Jerusalem, one of the seven principal Churches of the Holy City. It was built in the fourth century, by the Emperor Constantine, in one of his villas, called Sessorius, on which account it goes also under the name of the Sessorian Basilica.

The Emperor's mother, St. Helen, enriched it with most precious relics, and wished to make it the Jerusalem of Rome. It was with this intention that she ordered a great quantity of earth, taken from Mount Calvary, to be put on the site. Among the other Relics of the Instruments of the Passion which she gave to this Church, was the Inscription which was fastened to the Cross; it is still kept there, and is called the Title of the Cross. The name of Jerusalem, - which has been given to this Basilica, and which recalls to our minds the heavenly Jerusalem, towards which we are tending, - suggested the choosing it as to-day's Station. Up to the fourteenth century, (when Avignon became, for a time, the City of the Popes,) the ceremony of the Golden Rose took place in this Church; at present, it is blessed in the Palace where the Sovereign Pontiff happens to be residing at this Season.

The blessing of the Golden Rose is one of the ceremonies peculiar to the Fourth Sunday of Lent, which is called on this account Rose Sunday. The thoughts suggested by this flower harmonise with the sentiments wherewith the Church would now inspire her Children. The joyous time of Easter is soon to give them a spiritual Spring, of which that of nature is but a feeble image. Hence, we cannot be surprised that the institution of this ceremony is of a very ancient date. We find it observed under the Pontificate of St. Leo the Ninth (eleventh century); and we have a Sermon on the Golden Rose preached by the glorious Pope Innocent the Third, on this Sunday, and in the Basilica of Holy Cross in Jerusalem. In the Middle Ages, when the Pope resided in the Lateran Palace, having first blessed the Rose, he went on horseback to the Church of the Station. He wore the mitre, was accompanied by all the Cardinals, and held the blessed Flower in his hand. Having reached the Basilica, he made a discourse on the mysteries symbolised by the beauty, the colour, and the fragrance of the Rose. Mass was then celebrated. After the Mass, the Pope returned to the Lateran Palace. Surrounded by the sacred College, he rode across the immense plain which separates the two Basilicas, with the mystic Flower still in his hand. We may imagine the joy of the people as they gazed upon the holy symbol. When the procession had got to the Palace gates, if there were a Prince present, it was his privilege to hold the stirrup, and assist the Pontiff to dismount; for which filial courtesy he received the Rose, which had received so much honour and caused such joy.

At present, the ceremony is not quite so solemn; still the principal rites are observed. The Pope blesses the Golden Rose in the Vestibule; he anoints it with Holy Chrism, over which he sprinkles a scented powder, as formerly; and when the hour for Mass is come, he goes to the Palace Chapel, holding the Flower in his hand. During the Holy Sacrifice, it is fastened to a golden rose-branch prepared for it on the Altar. After the Mass, it is brought to the Pontiff, who holds it in his hand as he returns from the Chapel to the Vestibule. It is usual for the Pope to send the Rose to some Prince or Princess, as a mark of honour; sometimes, it is a City or a Church that receives the Flower.

We subjoin a free translation of the beautiful Prayer used by the Sovereign Pontiff when blessing the Golden Rose. It will give our readers a clearer appreciation of this ceremony, which adds so much solemnity to the Fourth Sunday of Lent. "O God! by whose word and power all things were created, and by whose will they are all governed! O thou, that art the joy and gladness of all thy Faithful people! we beseech thy Divine Majesty, that thou vouchsafe to bless and sanctify this Rose, so lovely in its beauty and fragrance. We are to bear it, this day, in our hands, as a symbol of spiritual joy; that thus, the people that is devoted to thy service, being set free from the captivity of Babylon, by the grace of thine Only Begotten Son, who is the glory and the joy of Israel, may show forth, with a sin cere heart, the joys of that Jerusalem, which is above, and is our Mother. And whereas thy Church seeing this symbol, exults with joy, for the glory of thy Name;- do thou, O Lord! give her true and perfect happiness. Accept her devotion, forgive us our sins, increase our faith; heal us by thy word, protect us by thy mercy; remove all obstacles; grant us all blessings;

that thus, this same thy Church may offer unto thee the fruit of good works; and walking in the odour of the fragrance of that Flower, which sprang from the Root of Jesse, and is called the Flower of the Field, and the Lily of the Valley, may she deserve to enjoy an endless joy in the bosom of heavenly glory, in the society of all the Saints, together with that Divine Flower, who liveth and reigneth with thee in the unity of the Holy Ghost, world without end. Amen.”

We now come to the explanation of another name given to the Fourth Sunday of Lent, which was suggested by the Gospel of the day. We find this Sunday called in several ancient documents, the Sunday of the Five Loaves. The miracle alluded to in this title not only forms an essential portion of the Church’s instructions during Lent, but it is also an additional element of to-day’s joy. We forget for an instant the coming Passion of the Son of God, to give our attention to the greatest of the benefits he has bestowed on us; for under the figure of these Loaves multiplied by the power of Jesus, our Faith sees that Bread which came down from heaven, and given life to the world’ [ St. John, vi. 33]. The Pasch, says our Evangelist, was near at hand; and, in a few days, our Lord will say to us: With desire I have desired to eat this Pasch with you [St. Luke, xxii. 15]. Before leaving this world to go to his Father, Jesus desires to feed the multitude that follows him; and in order to this, he displays his omnipotence. Well may we admire that creative power, which feeds five thousand men with five loaves and two fishes, and in such wise, that even after all have partaken of the feast as much as they would, there remain fragments enough to fill twelve baskets. Such a miracle is, indeed, an evident proof of Jesus’ mission; but he intends it as a preparation for something far more wonderful; he intends it as a figure and a pledge of what he is soon to do, not merely once or twice, but every day, even to the end of time; not only for five thousand men, but for the countless multitudes of believers. Think of the millions, who, this very year, are to partake of the banquet of the Pasch; and yet, He whom we have seen born in Bethlehem, (the House of Bread,) He is to be the nourishment of all these guests; neither will the Divine Bread fail. We are to feast as did our fathers before us; and the generations that are to follow us, shall be invited as we now are, to come and taste how sweet is the Lord [Ps. xxxiii. 9].

But observe, it is in a desert place, (as we learn from St. Matthew, [St. Matth, xiv. 13]) that Jesus feeds these men, who represent us Christians. They have quitted the bustle and noise of cities in order to follow him. So anxious are they to hear his words, that they fear neither hunger nor fatigue; and their courage is rewarded. A like recompense will crown our labours, - our fasting and abstinence, - which are now more than half over. Let us, then, rejoice, and spend this day with the light-heartedness of pilgrims, who are near the end of their journey. The happy moment is advancing, when our soul, united and filled with her God, will look back with pleasure on the fatigues of the body, which, together with our heart’s compunction, have merited for her a place at the Divine Banquet.

The primitive Church proposed this miracle of the multiplication of the loaves as a symbol of the Eucharist, the Bread that never fails. We find it frequently represented in the paintings of the Catacombs and on the bas-reliefs of the ancient Christian tombs. The Fishes, too, that were given together with the Loaves, are represented on these venerable monuments of our faith; for the early Christians considered the Fish to be the symbol of Christ, because the word Fish in Greek, is made up of five letters, each of which is the initial of these words: Jesus Christ, Son (of) God, Saviour.

The Greek Church, too, keeps this Sunday with much solemnity. According to her manner of counting the days of Lent, this is the great day of the week called, as we have already noticed, Mesonestios. The solemn adoration of the Cross takes place to-day; and breaking through her rule of never admitting a Saint’s Feast during Lent, this mid-Lent Sunday is kept in honour of the celebrated Abbot of the Monastery of Mount Sinai, St. John Climacus, who lived in the 6th

century.

The seventy-years captivity will soon be over. Yet a little while, and the captives shall return to Jerusalem. This is the idea expressed by the Church in all the chants of to-day's Mass. She ventures not to pronounce the heavenly Alleluia; but all her canticles bespeak jubilation; for, in a few days hence, the House of the Lord will lay aside her mourning, and will be keeping the gladdest of her Feasts.

**In the Collect**, the Church acknowledges that her Children deserve the penance they are going through; but she begs that, to-day, the hope of the coming divine consolations may refresh their spirits. The full force of the closing word of her prayer, is that they may *breathe awhile*.

**In the Epistle** Let us, then, rejoice! - we are children, not of Sina, but of Jerusalem. Our mother, the holy Church is not a bond-woman, but free; and it is unto freedom that she has brought us up. Israel served God in fear; his heart was ever tending to idolatry, and could only be kept to duty by the heavy yoke of chastisement. More happy than he, we serve God through love; our yoke is sweet, and our burden is light [St. Matth. xi. 30]. We are not citizens of the earth; we are but pilgrims passing through it to our true country, the Jerusalem which is above. We leave the earthly Jerusalem to the Jew, who minds only terrestrial things, is disappointed with Jesus, and is plotting how to crucify him. We also have too long been grovelling in the goods of this world; we have been slaves to sin; and the more the chains of our bondage weighed upon us, the more we talked of our being free. Now is the favourable time; now are the days of salvation: we have obeyed the Church's call, and have entered into the practice and spirit of Lent. Sin seems to us, now, to be the heaviest of yokes; the Flesh, a dangerous burden; the World, a merciless tyrant. We begin to breathe the fresh air of holy liberty, and the hope of our speedy deliverance fills us with transports of joy. Let us, with all possible affection, thank our Divine Liberator, who delivers us from the bondage of Agar, emancipates us from the law of fear, and making us his new People, opens to us the gates of the heavenly Jerusalem, at the price of his Blood.

It was the common custom, in the days of the patriarchs, for a man to have more than one wife. This was permitted by God, partly because they and their descendants would hardly have been satisfied with one marriage, (Matt. XIX. 8.) partly because bigamy was a means of promoting the increase of the people of Israel, typical of the future increase of the children of God. Thus Abraham had two wives, who had each a son; of these Ismael was born to Abraham from his bond-woman Agar, in the natural way; the other, Isaac, the son of the free wife Sara, was born in a supernatural manner according to the promise, (Gen. XVIII. 11. 14. ) that she by the grace of God, although aged, would give birth to a son. These two women with their sons were types, as St. Paul says, of the two Testaments: Agar the bond-woman typified the Old, Sara, the free-woman, the New Testament; the son of Agar, the Jews, the son of Sara, the Christians; for the Jews, like Ismael, are descendants of Abraham by natural descent, but the Christians, like Isaac, by grace. The Old Testament gave birth only to servants; for the Jews obeyed the commandments of God through fear of punishment, and in hope of temporal reward; the New Testament, the Jerusalem from above. that is, the Christian Church, gives birth to children who willingly and through love obey the commandments of God. Although the Christian Church, the New Jerusalem, chosen from heathenism, was in the beginning barren, as was Sara, she gives birth, by the grace of God and through His apostles, to more children than the Jewish Church, which was so long the Church of God, that is, more were converted to Christianity from the Gentiles than from the Jews. The latter even hated and persecuted the Christians, as did Ismael his brother Isaac. For their hardness of heart they were cast out by God, like Agar and her son; that is, after the destruction of Jerusalem the Jews were dispersed to all parts of the world. Let us, therefore, give thanks to God, that



through Jesus we have become the free children of our heavenly Father, who through love fulfil His holy will by which we shall be saved.

**The Gradual** expresses the joy felt by the Gentiles, when invited to enter the House of the Lord, which is now become their own. **The Tract** shows God protecting his Church, the new Jerusalem, which is not to be conquered and destroyed as was that first one. This holy City communicates her own stability and security to them that are in her, for the Lord watches over both the Mother and her children.

**The Gospel** These men, whom Jesus has been feeding by a miracle of love and power, are resolved to make Him their King. They have no hesitation in proclaiming him worthy to reign over them; for where can they find one worthier? What, then, shall we Christians do, who know the goodness and the power of Jesus incomparably better than these poor Jews:- We must beseech him to reign over us, from this day forward. We have just been reading in the Epistle, that it is He who has made us free, by delivering us from our enemies. O glorious Liberty! But the only way to maintain it, is to live under his Law. Jesus is not a tyrant, as are the world and the flesh; his rule is sweet and peaceful, and we are his Children rather than his Servants. In the court of such a King "to serve is to reign." What, then, have we to do with our old slavery? If some of its chains be still upon us, let us lose no time, - let us break them, for the Pasch is near at hand; the great Feast-Day begins to dawn. Onwards, then, courageously to the end of our journey! Jesus will refresh us ; he will make us sit down as he did the men of the Gospel; and the Bread he has in store for us will make us forget all our past fatigues.

**Why did Christ try St. Philip?** To test his faith and confidence; to instruct us that before seeking supernatural means, we should first look for natural ways of providing; that the miracle of the multiplying of the loaves should be more marvellous to the people from having seen there was no provision; and that we may learn to trust in God, who is a helper in due time in tribulation. (Ps. IX. 10.)

**What signs did Christ make use of in this miracle, and why?** According to St. Matthew (XIV. 19.) He lifted up His eyes to heaven, by which He showed that all good gifts come from above; He gave thanks, thus teaching us to give thanks to God for all His blessings. "The table," says St. Chrysostom, "that is approached and is left with prayer will never know want, but the more richly yield its gifts." He blessed the bread showing us that the divine blessing increases all things.

**Why did Christ require them to gather up the fragments that were left?** That they should not be wasted or destroyed; that the greatness of the miracle should be made evident by the quantity of the fragments; and that we might learn to honor the gifts of God, even the most insignificant, and if we do not ourselves need them, give them to the poor.

**Why did Christ, after this miracle, flee from the people?** Because after this miracle the people recognized in him the Messiah, and would have made Him king. He wished to teach us to flee from praise and honor, and in all our actions seek not our own, but God's glory.

**In the Offertory**, the Church again borrows the words of David, wherewith to praise the Lord; but, to-day, it is mainly his goodness and power that she celebrates.

**The Secret** is a prayer for the *increase of devotion*. We ask it by the merits of the Sacrifice at which we are assisting, for it is the source of our *Salvation*.

**In the Communion-Anthem**, the Church sings the praise of the Heavenly Jerusalem, which is

figured by the Basilica of Holy Cross, as we have already explained. She speaks of the joy of the tribes of the Lord, who are assembled in this venerable Temple, and are contemplating, under the graceful symbol of the Rose, the Divine Spouse, Jesus. The fragrance of his perfections draws our hearts after him.

**In the Postcommunion,** The divine Mystery of the Bread of Life has been brought before us, that we might believe and love it. The Church therefore prays that we may have the grace to receive this august Mystery with becoming respect and careful preparation.

### OFFERTORY HYMN

*Refrain: Hear us, O Lord, have mercy upon us: for we have sinned against thee.*

1

*To thee, Redeemer, on thy throne of glory:  
lift we our weeping eyes in holy pleadings:  
listen, O Jesu, to our supplications.*

2

*O thou chief cornerstone, right hand of the  
Father: way of salvation, gate of life celestial:  
cleanse thou our sinful souls from all  
defilement.*

3

*God, we implore thee, in thy glory seated:  
bow down and hearken to thy weeping children:  
pity and pardon all our grievous trespasses.*

4

*Sins oft committed, now we lay before thee:  
with true contrition, now no more we veil them:  
grant us, Redeemer, loving absolution.*

5

*Innocent captive, taken unresisting:  
falsely accused, and for us sinners sentenced,  
save us, we pray thee, Jesu, our Redeemer.*

*Refrain: Hear us, O Lord, have mercy upon us: for we have sinned against thee.*

### COMMUNION HYMN

1

**O bread of heaven, beneath this veil  
thou dost my very God conceal;  
my Jesus, dearest treasure, hail;  
I love thee and adoring kneel;  
each loving soul by thee is fed  
with thine own self in form of bread.**

2

**O food of life, thou who dost give  
the pledge of immortality;  
I live; no, 'tis not I that live;  
God gives me life, God lives in me:  
he feeds my soul, he guides my ways,  
and every grief with joy repays.**

3

**O bond of love, that dost unite  
the servant to his living Lord;  
could I dare live, and not requite  
such love then death were meet reward:  
I cannot live unless to prove  
some love for such unmeasured love.**

4

**Belovèd Lord in heaven above,  
there, Jesus, thou awaitest me;  
to gaze on thee with changeless love,  
yes, thus I hope, thus shall it be:  
for how can he deny me heaven  
who here on earth himself hath given?**