



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 *Psalm 24:15-16*

Oculi mei semper ad Dóminum, quia ipse evélet de láqueo pedes meos: réspice in me, et miserére mei, quóniam únicus et pauper sum ego. Ps 24:1-2 Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam. V. Glória Patri etc, *Oculi mei...*

My eyes are ever toward the Lord, for He will free my feet from the snare. Look toward me, and have pity on me, for I am alone and afflicted. 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. My eyes...

COLLECT

Quaesumus, omnípotens Deus, vota humílium réspice: atque, ad defénsiónem nostram, dèxteram tuæ majestátis exténde. Per Dominum...

We beseech You, almighty God, hear the prayers of the humble and stretch forth the right hand of Your majesty to protect us. Through Jesus Christ, thy Son our Lord...

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 benignus et pacem; ut, destrúctis adversitátibus et erróribus univérsis, Ecclesia tua secúra tibi sérviat libertáte...

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 glorious 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...

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.**

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.

EPISTLE *Ephes 5:1-9 Lécitio Epístolæ beáti Pauli Apóstoli ad Ephésios.*

Fratres: Estote imitatores Dei, sicut filii caríssimi: et ambuláte in dilectióne, sicut et Christus dilexit nos, et tradidit semetipsum pro nobis oblatiónem, et hostiam Deo in odorem suavitátis. Fornicatio autem et omnis immunditia aut avaritia nec nominetur in vobis, sicut decet sanctos: aut turpitude aut stultiloquium aut scurrilitas, quæ ad rem non pertinet: sed magis gratiárum actio. Hoc enim scitóte intelligentes, quod omnis fornicator aut immundus aut avarus, quod est idolorum servitus, non habet hereditátem in regno Christi et

Brethren: Be imitators of God, as very dear children and walk in love, as Christ also loved us and delivered Himself up for us an offering and a sacrifice to God to ascend in fragrant odor. But immorality and every uncleanness or covetousness, let it not even be named among you, as becomes saints; or obscenity or foolish talk or scurrility, which are out of place; but rather thanksgiving. For know this and understand, that no fornicator, or unclean person, or covetous one - for that is idolatry - has any inheritance in the kingdom of Christ and God. Let no one lead you astray with empty

Dei. Nemo vos seducat inanibus verbis: propter hæc enim venit ira Dei in filios diffidéntiæ. Nolíte ergo effici participes eórum. Erátis enim aliquando tenebrae: nunc autem lux in Dómino. Ut filii lucis ambuláte: fructus enim lucis est in omni bonitate et justítia et veritáte.

R. Deo gratias

GRADUAL *Psalm 9:20; 9:4*

Exsúrge, Dómine, non præváleat homo: judicéntur gentes in conspéctu tuo. V. In converténdo inimicum meum retrórsum, infirmabúntur, et períbunt a facie tua.

TRACT *Psalm 122:1-3*

Ad te levávi óculos meos, qui hábitas in coelis.

V. Ecce, sicut óculi servórum in mánibus dominórum suórum.

V. Et sicut óculi ancíllæ in mánibus dómínæ suæ: ita óculi nostri ad Dóminum, Deum nostrum, donec misereátur nostri,

V. Miserére nobis, Dómine, miserére nobis.

GOSPEL *St. Luc 11:14-28*

In illo témpore: Erat Jesus ejíciens dæmónium, et illud erat mutum. Et cum ejecísset dæmónium, locútus est mutus, et admirátæ sunt turbæ. Quidam autem ex eis dixerunt: In Beélzebub, príncipe dæmoniórum, éjicit dæmónia. Et alii tentántes, signum de coelo quærébant ab eo. Ipse autem ut vidit cogitatiónes eórum, dixit eis: Omne regnum in seípsum divísus desolábitur, et domus supra domum cadet. Si autem et sátanus in seípsum divísus est, quómodo stabit regnum ejus? quia dicitis, in Beélzebub me ejícere dæmónia. Si autem ego in Beélzebub ejício dæmónia: filii vestri in quo ejíciunt? Ideo ipsi júdices vestri erunt. Porro si in dígito Dei ejício dæmónia: profécto pervénit in vos regnum Dei. Cum fortis armátus custódit átrium suum, in pace sunt ea, quæ póssidet. Si autem fórtior eo supervéniens vícerit eum, univérsa arma ejus áuferet, in quibus confidébat, et spólia ejus dístríbuet. Qui non est mecum, contra me est: et qui non cólligit mecum, dispérgit. Cum immúndus spíritus exíerit de hómine, ámbulat per loca inaquósa, quærens réquiem: et non invéniens, dicit: Revértar in domum meam, unde exivi. Et cum vénerit, invénit eam scopis mundátam, et ornátam. Tunc vadit, et assúmit septem alios

words; for because of these things the wrath of God comes upon the children of disobedience. Do not, then, become partakers with them. For you were once darkness, but now you are light in the Lord. Walk, then, as children of light, for the fruit of the light is in all goodness and justice and truth.

Rise, O Lord, let not man prevail; let the nations be judged in Your presence. V. Because my enemies are turned back, overthrown and destroyed before You.

To You I lift up my eyes, Who are enthroned in heaven.

V. Behold, as the eyes of servants are on the hands of their masters.

V. As the eyes of a maid are on the hands of her mistress, so are our eyes on the Lord our God, till He have pity on us.

V. Have pity on us, O Lord, have pity on us.

At that time, Jesus was casting out a devil, and the same was dumb; and when He had cast out the devil, the dumb man spoke. And the crowds marveled. But some of them said, By Beelzebub, the prince of devils, He casts out devils. And others, to test Him, demanded from Him a sign from heaven. But He, seeing their thoughts, said to them: Every kingdom divided against itself is brought to desolation, and house will fall upon house. If, then, Satan also is divided against himself, how shall his kingdom stand? because you say that I cast out devils by Beelzebub. Now, if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the finger of God, then the kingdom of God has come upon you. When the strong man, fully armed, guards his courtyard, his property is undisturbed. But if a stronger than he attacks and overcomes him, he will take away all his weapons that he relied upon, and will divide his spoils. He who is not with Me is against Me; and he who does not gather with Me scatters. When the unclean spirit has gone out of a man, he roams through waterless places in search of rest; and finding none, he says, 'I will return to my house which I left.' And when he has come to it, he finds the place swept. Then he goes and takes seven other spirits more evil than himself, and they enter in

spíritus secum nequióres se, et ingrési hábitant ibi. Et fiunt novíssima hóminis illíus pejóra prióribus. Factum est autem, cum hæc diceret: extóllens vocem quædam múlter de turba, dixit illi: Beátus venter, qui te portávit, et úbera, quæ suxísti. At ille dixit: Quinímmo beáti, qui áudiunt verbum Dei, et custódiunt illud.

R. Laus tibi, Christe!

OFFERTORY Psalm 18:9, 10, 11, 12

Justítiæ Dómini rectæ, lætificántes corda, et judícia ejus dulci ora super mel et favum: nam et servus tuus custódit ea.

SECRET

Hæc hóstia, Dómine, quaesumus, emúndet nostra delícta: et, ad sacrificium celebrándum, subditórum tibi córpora mentésque sanctíficet. 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 tríbens in præsénti, et glóriam in futuro...

Pro vivis et mortuos

Deus, cui soli cógnitus est número electórum in supérna felicitáte locándus: tríbe, 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 exultatióne concélebrant. Cum quibus et nostras voces ut admítti júbeas, deprecámur, súplici confessióne dicéntes:

and dwell there; and the last state of that man becomes worse than the first. Now it came to pass as He was saying these things, that a certain woman from the crowd lifted up her voice and said to Him, Blessed is the womb that bore You, and the breasts that nursed You. But He said, Rather, blessed are they who hear the word of God and keep it.

The precepts of the Lord are right, rejoicing the heart, and His ordinances are sweeter than syrup or honey from the comb; therefore Your servant is careful of them.

May this offering, we beseech You, O Lord, cleanse us of our sins, and make holy the bodies and minds of Your servants for the celebration of the sacrificial rite. 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

O God, Who alone knowest the number of the elect to be admitted to the happiness of Heaven, grant, we beseech Thee, that through the intercession of all Thy saints, the names of all who have been recommended to our prayers and of all the faithful, may be inscribed in the book of blessed predestination. Protect us, O Lord, who assist at Thy mysteries; that, fixed upon things divine we may serve Thee in both body and mind. 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 is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God; Who 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:

COMMUNION ANTIPHON *Psalm 83:4-5*

Passer invénit sibi domum, et turtur nidum, ubi repónat pullos suos: altária tua, Dómine virtútum, Rex meus, et Deus meus: beáti, qui hábitant in domo tua, in saeculum saeculi laudábunt te.

The sparrow finds a home, and the swallow a nest in which she puts her young - Your altars, O Lord of Hosts, my King and my God! Happy they who dwell in Your house! continually they praise You.

POSTCOMMUNION COLLECT

A cunctis nos, quaesumus, Dómine, reátibus et perículis propitiátus absólve: quos tanti mystérii tríbuis esse participes. Per Dominum...

Be merciful, O Lord, we beseech You, and free from guilt and danger those whom You grant to share in this great sacrament. Through Jesus Christ, thy Son our Lord...

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 perversitátibus expiátos, et adversitátibus expeditos...

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 sumpsimus: et, intercedéntibus ómnibus Sanctis tuis, præsta; ut hoc tuum sacraméntum non sit nobis reátus ad poenam, sed intercéssio 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 Third Sunday of Lent is called Oculi, from the first word of the Introit. In the primitive Church, it was called Scrutiny-Sunday, because it was on this day that they began to examine the Catechumens, who were to be admitted to Baptism on Easter night. All the Faithful were invited to assemble in the Church, in order that they might bear testimony to the good life and morals of the candidates. At Rome, these examinations, which were called the Scrutinies, were made on seven different occasions, on account of the great number of the aspirants to Baptism; but the principal Scrutiny was that held on the Wednesday of the Fourth Week We will speak of it later on.

The Roman Sacramentary of St. Gelasius gives us the form, in which the Faithful were convoked to these assemblies. It is as follows. "Dearly beloved Brethren: you know that the day of Scrutiny, when our elect are to receive the holy instruction, is at hand. We invite you, therefore, to be zealous and assemble on N., (here, the day was mentioned,) at the hour of Sext; that so we may be able, by the divine aid, to achieve without error, the heavenly mystery, whereby is opened the gate of the kingdom of heaven, and the devil is excluded with all his pomps." The invitation was repeated, if needed, on each of the following Sundays. The Scrutiny of this Sunday ended in the

admission of a certain number of candidates: their names were written down, and put on the Diptychs of the Altar, that they might be mentioned in the Canon of the Mass. The same also was done with the names of their Sponsors.

The Station was, and still is, in the Basilica of Saint Laurence outside the walls. The name of this, the most celebrated of the Martyrs of Rome, would remind the Catechumens, that the Faith they were about to profess, would require them to be ready for many sacrifices,

The Catechumen that is now promised the grace of Baptism, and the Penitent who is looking forward to the day of his Reconciliation, express, **in the Introit**, the ardour of their longings. They humbly confess their present misery; but they are full of hope in him, who is soon to set them free from the snare. The great battle with the enemy of mankind is now fiercely raging: the Church beseeches her God to stretch forth his right hand in her defence. Such is the petition she makes **in to-day's Collect**.

In the Epistle the Apostle, speaking to the Faithful of Ephesus, reminds them how they once were darkness; but now, he says, ye Light in the Lord. What joy for our Catechumens to think that the same change is to be their happy lot! Up to this time, they have spent their lives in all the abominations of paganism; and now, they have the pledge of a holy life, for they have been received as candidates for Baptism. Hitherto, they have been serving those false gods, whose worship was the encouragement to vice; and now, they hear the Church exhorting her children to be followers of God, that is to say, to imitate Infinite Holiness. Grace, - that divine element which is to enable even them to be perfect as their Heavenly Father is perfect [St. Matth. v. 48], - is about to be bestowed upon them. But they will have to fight hard in order to maintain so elevated a position; and of their old enemies, two, in particular, will strive to re-enslave them: impurity and avarice. The Apostle would not have these vices so much as named among them, from this time forward; for they, he says that commit such sins are Idolaters, and by your vocation to Baptism you have abandoned all your idols.

Such are the instructions given by the Church to her future children. Let us apply them to ourselves, for they are also intended for us. We were sanctified almost as soon as we came into the world; have we been faithful to our Baptism? We, heretofore, were Light; how comes it that we are now darkness? The beautiful likeness to our Heavenly Father, which was once upon us, is perhaps quite gone! But, thanks to Divine Mercy, we may recover it. Let us do so, by again renouncing Satan and his idols. Let our repentance and penance restore within us that Light, whose fruit consists in all goodness, justice, and truth.

The apostle requires us to imitate God, as good children imitate their father in well-doing and in well-wishing; besides he declares that all covetousness, fornication, all disgraceful talk and equivocal jokes should be banished from Christian meetings, even that such things should not be so much as mentioned among us; because these vices unfailingly deprive us of heaven. He admonishes us not to let ourselves be deceived by the seducing words of those who seek to make these vices appear small, nothing more than pardonable human weaknesses; those who speak thus are the children of darkness and of the devil, they bring down the wrath of God upon themselves, and all who assent to their words. A Christian, a child of light, that is, of faith, should regard as a sin that which faith and conscience tell him is such, and must live according to their precepts and not by false judgment of the wicked. Should any one seek to lead you away, ask yourself, my Christian soul, whether you would dare appear with such a deed before the judgment-seat of God. Listen to the voice of your conscience, and let it decide, whether that which you are expected to do is good or bad, lawful or unlawful.

The Gradual expresses the sentiments of a soul that sees herself surrounded by enemies, and begs her God to deliver her.

The Tract is taken from the 122nd Psalm, which is a canticle of confidence and humility. The sincere avowal of our misery always draws down the mercy of God upon us.

The Gospel As soon as Jesus had cast out the devil, the man recovered his speech, for the possession had made him dumb. It is an image of what happens to a sinner, who will not, or dare not, confess his sin. If he confessed it, and asked pardon, he would be delivered from the tyranny which now oppresses him. Alas! how many there are who are kept back, by a dumb devil, from making the Confession that would save them! The holy Season of Lent is advancing; these days of grace are passing away; let us profit by them; and if we ourselves be in the state of grace, let us offer up our earnest prayers for sinners, that they may speak, that is, may accuse themselves in Confession and obtain pardon.

Let us also listen, with holy fear, to what our Saviour tells us with regard to our invisible enemies. They are so powerful and crafty, that our resistance would be useless, unless we had God on our side, and his holy Angels, who watch over us and join us in the great combat. It was to these unclean and hateful spirits of hell that we delivered ourselves when we sinned: we preferred their tyrannical sway to the sweet and light yoke of our compassionate Redeemer. Now we are set free, or are hoping to be so; let us thank our Divine Liberator; but let us take care not to re-admit our enemies. Our Saviour warns us of our danger. They will return to the attack; they will endeavour to force their entrance into our soul, after it has been sanctified by the Lamb of the Passover. If we be watchful and faithful, they will be confounded, and leave us: but if we be tepid and careless, if we lose our appreciation of the grace we have received, and forget our obligations to Him who has saved us, our defeat is inevitable; and as our Lord says, our last state is to be worse than the first.

Would we avoid such a misfortune? Let us meditate upon those other words of our Lord, in today's Gospel; He that is not with me is against me. What makes us fall back into the power of Satan, and forget our duty to our God, is that we do not frankly declare ourselves for Jesus, when occasions require us to do so. We try to be on both sides, we have recourse to subterfuge, we temporise: this takes away our energy; God no longer gives us the abundant graces we received when we were loyal and generous; our relapse is all but certain. Therefore, let us be boldly and unmistakably with Christ. He that is a soldier of Jesus, should be proud of his title!

Can a man be really possessed of a devil? It is the doctrine of the Catholic Church that the evil spirit most perniciously influences man in a twofold manner: by enticing his soul to sin, and then influencing his body which he often entirely or partially possesses, manifesting himself by madness, convulsions, insanity, etc. Many texts of Scripture, and the writings of the Fathers speak of this possession. St. Cyprian writes: "We can expel the swarms of impure spirits, who for the ruin of the soul, enter into the bodies of men, and we can compel them to acknowledge their presence, by the force of powerful words." Possession takes place by the permission of God either for trial or as a punishment for sin committed, (I. Cor. V. 5.) and the Church from her Head, Jesus, who expelled so many devils, has received the power of casting them out as He did. (Mark XVI. 17.; Acts V. 16., VIII. 6. 7., XVI. 18. &c.) She however warns her ministers, the priests, who by their ordination have received the power to expel the evil spirits, to distinguish carefully between possession and natural sickness, that they may not be deceived, (Rit. ROM. §. 3. §. 5-10.) and the faithful should guard against looking upon every unusual, unhealthy appearance as an influence of Satan, and should give no ear to impostors, but in order not to be deceived, should turn to an

experienced physician or to their pastor.

What is understood by a dumb devil? The literal meaning of this is the evil enemy, who some times so torments those whom he possesses that they lose the power of speech; in a spiritual sense, we may understand it to mean the shame which the devil takes away from the sinner, when he commits the sin, but gives back again, as false shame, before confession, so that the sinner conceals the sin, and thereby falls deeper.

How does Christ still cast out dumb devils? By His grace with which He inwardly enlightens the sinner, so that he becomes keenly aware that the sins which he has concealed in confession, will one day be known to the whole world, and thus encourages him to overcome his false shame. - "Be not ashamed to confess to one man," says St. Augustine, "that which you were not ashamed to do with one, perhaps, with many." Consider these words of the same saint: "Sincere confession subdues vice, conquers the evil one, shuts the door of hell, and opens the gates of paradise."

How did Christ prove, that He did not cast out devils by Beelzebub? By showing that the kingdom of Satan could not stand, if one evil spirit were cast out by another; that they thus reproached their own sons who also cast out devils, and had not been accused of doing so by power from Beelzebub; by His own life and works which were in direct opposition to the devil, and by which the devil's works were destroyed. - There is no better defence against calumny than an innocent life, and those who are slandered, find no better consolation than the thought of Christ who, notwithstanding His sanctity and His miracles, was not secure against calumnation.

What is meant by the finger of God? The power of God, by which Christ expelled the evil spirits, proved himself God, and the promised Redeemer.

Who is the strong man armed? The evil one is so called, because he still retains the power and intellect of the angels, and, practiced by long experience, seeks in different ways to injure man if God permits.

How is the devil armed? With the evil desires of men, with the perishable riches, honors, and pleasures of this world, with which he entices us to evil, deceives us, and casts us into eternal fire.

Who is the stronger one who took away the devil's armor? Christ the Lord who came into this world that He might destroy the works and the kingdom of the devil, to expel the prince of darkness, (John XII. 31.) and to redeem us. from his power. "The devil," says St. Anthony, "is like a dragon caught by the Lord with the fishing-hook of the cross, tied with a halter like a beast of burden, chained like a fugitive slave, and his lips pierced through with a ring, so that he may not devour any of the faithful. Now he sighs, like a miserable sparrow, caught by Christ and turned to derision, and thrown under the feet of the Christians. He who flattered himself that he would possess the whole orbit of the earth, behold, he has to yield!"

Why does Christ say: He who is not with me, is against me? These words were intended in the first place for the Pharisees who did not acknowledge Christ as the Messiah, would not fight with Him against Satan's power, but rather held the people back from reaching unity of faith and love of Christ. Like the Pharisees, all heretical teachers who, by their false doctrines, draw the faithful from communion with Christ and His Church, are similar to the devil, the father of heresy and lies. May all those, therefore, who think they can serve Christ and the world at the same time, consider that between truth and falsehood, between Christ and the world, there is no middle path; that Christ requires decision, either with Him, or against Him, either eternal happiness with Him, or without Him, everlasting misery.

Who are understood by the dry places through which the evil spirit wanders and finds no rest? "The dry places without water," says St. Gregory, "are the hearts of the just, who by the force of penance have drained the dampness of carnal desires." In such places the evil -one indeed finds no rest, because there his malice finds no sympathy, and his wicked will no satisfaction.

Why does the evil spirit say: I will return into my house? Because he is only contented there where he is welcomed and received: those who have purified their heart by confession, and driven Satan from it, but labor not to amend, again lose the grace of the Sacraments by sin, and thus void of virtue and grace, offer a beautiful and pleasant dwelling to the devil.

Why is it said: The last state becomes worse than the first? Because a relapse generally draws more sins with it, and so it is said: the devil will return with seven other spirits more wicked than himself, by which may be understood the seven deadly sins, because after a relapse into sin conversion to God becomes more difficult, as a repeated return of the same sickness makes it harder to regain health; because by repetition sin easily becomes a habit and renders conversion almost impossible; because repeated relapses are followed by blindness of intellect, hardness of heart, and in the end eternal damnation.

Why did the woman lift up her voice? This was by the inspiration of the Holy Ghost to shame the Pharisees who, blinded by pride, neither professed nor acknowledged the divinity of Christ, whilst this humble woman not only confessed Jesus as God, but praised her who carried Him, whom heaven and earth cannot contain. Consider the great dignity of the Blessed Virgin, Mother of the Son of God, and hear her praises from the holy Fathers. St. Cyril thus salutes her: "Praise to thee, Blessed Mother of God: for thou art virginity itself, the sceptre of the true faith!" and St. Chrysostom: "Hail, O Mother, the throne, the glory, the heaven of the Church!" St. Ephrem: "Hail, only hope of the Fathers, herald of the apostles, glory of the martyrs, joy of the saints, and crown of the virgins, because of thy vast glory, and inaccessible light!"

Why did Christ call those happy who hear the word of God and keep it? Because, as has been already said, it is not enough for salvation to hear the word of God, but it must also be practiced. Because Mary, the tender Mother of Jesus, did this most perfectly, Christ terms her more happy in it, than in having conceived, borne, and nursed Him.

The Offertory describes the consolation that a soul rescued from Satan's grasp, feels in doing the will of her Divine Master.

In the Secret, the Church expresses her confidence in the Sacrifice she is about to offer to God; it is the Sacrifice of Calvary, which redeemed the whole world.

Borrowing the words of David, the Church, in her **Communion-Anthem**, describes the happiness of a soul that is united to her God in the Sacrament of love. It is the lot that is reserved for the Catechumens, who have just been received as candidates for Baptism; it is to be also that of the Penitents, who shall have washed away their sins in the tears of repentance.

In the Postcommunion, the Church beseeches her Lord to grant through the merits of the Mystery just partaken of by her Children, that Sinners may be loosened from the fetters of their sins, and delivered from the danger they have incurred, - the danger of eternal perdition.

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?**