



DOMINICA V 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: *Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow.*
Miserére mei, Deus, secúndum magnam misericórdiam tuam. P. Glória Patri, et Fílio, et Spirítui Sancto. S. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen.

Aspérges me. Dómine, hyssópo, et mundábor: *As it was in the beginning, is now, and ever shall be, world without end. Amen.*

V. Osténde nobis, Dómine, misericórdiam tuam.
R. Et salutáre tuum da nobis.

V. Dómine, exáudi oratióem meam.
R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.
R. Et cum spírítu tuo.

V. Orémus. Exáudi nos, Dómine sancte, Pater omnípotens, ætérne Deus, et mittere dignéris sanctum Angelum tuum de cælis, qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. **R. Amen**

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 *Ps 42:1-2.*

Júdica me, Deus, et discérne causam meam de gente non sancta: ab homine iníquo et dolóso éripe me: quia tu es Deus meus et fortitúdo mea. Ps 42:3 Emítte lucem tuam et veritátem tuam: ipsa me de duxérunt et adduxérunt in montem sanctum tuum et in tabernácula tua. Júdica me...etc

COLLECT

Quaesumus, omnípotens Deus, familiam tuam propítius réspice: ut, te largiénte, regátur in córpore; et, te servánte, custodiátur 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 adversitátibus 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 súpplīces exorámus; ut, pro quibus effúndere preces decrévimus, quosque vel præsens saeculum adhuc in carne rétinēt, 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 *Hebr 9:11-15 Lécio Epístolæ beáti Pauli Apóstoli ad Hebraeos..*

Fatres: Christus assístens Pontifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis: neque per sánguinem hircórum aut vitulórum, sed per próprium sánguinem introívit semel in Sancta, æténa redemptióne invénta. Si enim sanguis hircórum et taurórum, et cinis vítulæ aspérsus, inquinátos sanctíficat ad emundatiónem carnis: quanto magis sanguis Christi, qui per Spíritum Sanctum semetípsum óbtulit immaculátum Deo,

Do me justice, O God, and fight my fight against a faithless people; from the deceitful and impious man rescue me. For You are my God and my strength. Ps 42:3 Send forth Your light and Your fidelity; they shall lead me on and bring me to Your holy mountain, to Your dwelling-place. Do me justice...

Look graciously upon Your household, almighty God, we beseech You, that by Your grace we may be governed in body, and by Your protection safeguarded in mind. 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 foreknewest 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: When Christ appeared as high priest of the good things to come, He entered once for all through the greater and more perfect tabernacle, not made by hands - that is, not of this creation, - nor again by virtue of blood of goats and calves, but by virtue of His own blood, into the Holies, having obtained eternal redemption. For if the blood of goats and bulls and the sprinkled ashes of a heifer sanctify the unclean unto the cleansing of the flesh, how much more will the Blood of Christ, Who through the Holy Spirit offered Himself unblemished unto God, cleanse your

emundabit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivénti? Et ideo novi Testaménti mediátor est: ut, morte intercedénte, in redemptiónem eárum prævaricatiónum, quæ erant sub prióri Testaménto, repromissiónem accípiant, qui vocáti sunt ætérnæ hereditátis, in Christo Jesu, Dómino nostro. **R. Deo gratias**

GRADUAL Psalm 142:9, 10

Eripe me, Dómine, de inimícis meis: doce me fácere voluntátem tuam Ps 17:48-49 Liberátor meus, Dómine, de géntibus iracúndis: ab insurgéntibus in me exaltábis me: a viro iníquo erípies me.

Rescue me from my enemies, O Lord; teach me to do Your will. Ps 17:48-49 O Lord, my deliverer from the angry nations, truly above my adversaries You exalt me and from the violent man You have rescued me.

TRACT Psalm 128:1-4

Sæpe expugnavérunt me a juventúte mea. V. Dicat nunc Israél: sæpe expugnavérunt me a juventúte mea. V. Etenim non potuérunt mihi: supra dorsum meum fabricavérunt peccatóres. V. Prolongavérunt iniquitátes suas: Dóminus justus cóncidit cervíces peccatórum.

Much have they oppressed me from my youth. V. Let Israel say: Much have they oppressed me from my youth. V. Yet they have not prevailed against me; upon my back the plowers plowed. V. Long did they make their furrows. But the just Lord has severed the cords of the wicked.

GOSPEL St. Joann 8:46-59

In illo témpore: Dicébat Jesus turbis Judæórum: Quis ex vobis árguet me de peccáto? Si veritátem dico vobis, quare non créditis mihi? Qui ex Deo est, verba Dei audit. Proptérea vos non audítis, quia ex Deo non estis. Respondérunt ergo Judæi et dixérunt ei: Nonne bene dícimus nos, quia Samaritánus es tu, et dæmónium habes? Respóndit Jesus: Ego dæmónium non hábeo, sed honorífico Patrem meum, et vos inhonorástis me. Ego autem non quæro glóriam meam: est, qui quærat et júdicet. Amen, amen, dico vobis: si quis sermónem meum serváverit, mortem non vidébit in ætérnum. Dixérunt ergo Judæi: Nunc cognóvimus, quia dæmónium habes. Abraham mórtuus est et Prophétæ; et tu dicis: Si quis sermónem meum serváverit, non gustábit mortem in ætérnum. Numquid tu major es patre nostro Abraham, qui mórtuus est? et Prophétæ mórtui sunt. Quem teípsum facis? Respóndit Jesus: Si ego glorífico meípsum, glória mea nihil est: est Pater meus, qui glorificat me, quem vos dicitis, quia Deus vester est, et non cognovístis eum: ego autem novi eum: et si dixero, quia non scio eum, ero símilis vobis, mendax. Sed scio eum et sermónem ejus servo. Abraham pater vester exsultávit, ut vidéret diem meum: vidit, et gavisus est. Dixérunt ergo

At that time, Jesus said to the crowds of the Jews: Which of you can convict Me of sin? If I speak the truth, why do you not believe Me? He who is of God hears the words of God. The reason why you do not hear is that you are not of God. The Jews therefore in answer said to Him, Are we not right in saying that You are a Samaritan, and have a devil? Jesus answered, I have not a devil, but I honor My Father, and you dishonor Me. Yet, I do not seek My own glory; there is One Who seeks and Who judges. Amen, amen, I say to you, if anyone keep My word, he will never see death. The Jews therefore said, Now we know that You have a devil. Abraham is dead, and the prophets, and You say, 'If anyone keep My word he will never taste death.' Are You greater than our father Abraham, who is dead? And the prophets are dead. Whom do You make Yourself? Jesus answered, If I glorify Myself, My glory is nothing. It is My Father Who glorifies Me, of Whom you say that He is your God. And you do not know Him, but I know Him. And if I say that I do not know Him, I shall be like you, a liar. But I know Him, and I keep His word. Abraham your father rejoiced that he was to see My day. He saw it and was glad. The Jews therefore said to Him, You are not yet fifty years old, and have

Judaei ad eum: Quinquaginta annos nondum habes, et Abraham vidisti? Dixit eis Jesus: Amen, amen, dico vobis, antequam Abraham fieret, ego sum. Tulérunt ergo lápides, ut jácerent in eum: Jesus autem abscóndit se, et exívit de templo. **R. Laus tibi, Christe!**

OFFERTORY *Psalm 118:17, 107*

Confitébor tibi, Dómine, in toto corde meo: retribue servo tuo: vivam, et custódiam sermónes tuos: vivífica me secúndum verbum tuum, Dómine.

SECRET

Hæc múnera, quaesumus Dómine, ei víncula nostræ pravitatís absólvant, et tuæ nobis misericórdiæ dona concílient. 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 sancta Cruce*

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui salutem humáni géneris in ligno Crucis constituísti: ut, unde mors oriebátur, inde vita resúrgeret: et, qui in ligno vincébat, in ligno quoque vincerétur: 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 dicéntes:

You seen Abraham? Jesus said to them, Amen, amen, I say to you, before Abraham came to be, I am. They therefore took up stones to cast at Him; but Jesus hid Himself, and went out from the temple.

I will praise thee, O Lord, with my whole heart: reward thy servant: I shall live, and keep thy commandments: save me according to thy word, O Lord.

May these offerings, we beseech You, O Lord, loose the bonds of our wickedness, and obtain for us the gifts of Your mercy. 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 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 didst establish the salvation of mankind on the tree of the Cross; that whence death came, thence also life might arise again, and that he, who overcame by the tree, by the tree also might be overcome: 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 *1 Cor 11:24, 25*

Hoc corpus, quod pro vobis tradétur: hic calix novi Testaménti est in meo sáanguine, dicit Dóminus: hoc fácite, quotiescúmque súmitis, in meam commemoratiónem.

This is My Body, which shall be given up for you: this is the cup of the new covenant in My Blood, says the Lord; Do this as often as you receive it, in remembrance of Me.

POSTCOMMUNION COLLECT

Adésto nobis, Dómine, Deus noster: et, quos tuis mystériis recreásti, perpétuis defénde subsidiis. Per Dominum...

Stand by us, O Lord our God, and protect by Your everlasting help those to whom You have given new strength through Your 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 perversitatibus expiátos, et adversitatibus 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 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

Hodie, si vocem Domini audieritis, nolite obdurare corda vestra. [To-day if you shall hear the voice of the Lord, harden not your hearts.] The holy Church begins her night Office of this Sunday with these impressive words of the royal prophet. Formerly, the faithful considered it their duty to assist at the night Office, at least on Sundays and feasts; they would have grieved to lose the grand teachings given by the liturgy. Such fervour has long since died out; the assiduity at the Offices of the Church, which was the joy of our Catholic forefathers, has now become a thing of the past; and even in countries which have not apostatized from the faith, the clergy have ceased to celebrate publicly Offices at which no one assisted. Excepting in cathedral churches and in monasteries, the grand harmonious system of the divine praise has been abandoned, and the marvellous power of the liturgy has no longer its full influence upon the faithful.

This is our reason for drawing the attention of our readers to certain beauties of the Divine Office, which would otherwise be totally ignored. Thus, what can be more impressive than this solemn Invitatory of to-day's Matins, which the Church takes from one of the psalms, and which she repeats on every feria between this and Maundy Thursday? She says; To-day, if ye will hear the voice of the Lord, harden not your hearts! The sweet voice of your suffering Jesus now speaks to

you, poor sinners! be not your own enemies by indifference and hardness of heart. The Son of God is about to give you the last and greatest proof of the love that brought Him down from heaven; His death is nigh at hand: men are preparing the wood for the immolation of the new Isaac: enter into yourselves, and let not your hearts, after being touched with grace, return to their former obduracy; for nothing could be more dangerous. The great anniversaries we are to celebrate have a renovating power for those souls that faithfully correspond with the grace which is offered them; but they increase insensibility in those who let them pass without working their conversion. To-day, therefore, if you hear the voice of the Lord, harden not your hearts!

During the preceding four weeks, we have noticed how the malice of Jesus' enemies has been gradually increasing. His very presence irritates them; and it is evident that any little circumstance will suffice to bring the deep and long-nurtured hatred to a head. The kind and gentle manners of Jesus are drawing to Him all hearts that are simple and upright; at the same time, the humble life He leads, and the stern purity of His doctrines, are perpetual sources of vexation and anger, both to the proud Jew that looks forward to the Messiah being a mighty conqueror, and to the pharisee, who corrupts the Law of God, that he may make it the instrument of his own base passions. Still, Jesus goes on working miracles; His discourses are more than ever energetic; His prophecies foretell the fall of Jerusalem, and such a destruction of its famous temple, that not a stone is to be left on a stone. The doctors of the Law should, at least, reflect upon what they hear; they should examine these wonderful works, which render such strong testimony in favour of the Son of David; and they should consult these divine prophecies which, up to the present time, have been so literally fulfilled in His person. Alas! they themselves are about to carry them out to the very last iota. There is not a single outrage or suffering foretold by David and Isaias, as having to be put upon the Messiah, which these blind men are not scheming to verify.

In them, therefore, was fulfilled that terrible saying: 'He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.' [St. Matt. xii. 32.] The Synagogue is nigh to a curse. Obstinate in her error, she refuses to see or to hear; she has deliberately perverted her judgment: she has extinguished within herself the light of the holy Spirit; she will go deeper and deeper into evil, and at length fall into the abyss. This same lamentable conduct is but too often witnessed nowadays in those sinners, who, by habitual resistance to the light, end by finding their happiness in sin. Neither should it surprise us, that we find in people of our own generation a resemblance to the murderers of our Jesus: the history of His Passion will reveal to us many sad secrets of the human heart and its perverse inclinations; for what happened in Jerusalem, happens also in every sinner's heart. His heart, according to the saying of St. Paul, is a Calvary, where Jesus is crucified. There is the same ingratitude, the same blindness, the same wild madness, with this difference: that the sinner who is enlightened by faith, knows Him whom he crucifies; whereas the Jews, as the same apostle tells us, knew not the Lord of glory [1 Cor. ii. 8.] Whilst, therefore, we listen to the Gospel, which relates the history of the Passion, let us turn the indignation which we feel for the Jews against ourselves and our own sins; let us weep over the sufferings of our Victim, for our sins caused Him to suffer and die.

Everything around us urges us to mourn. The images of the saints, the very crucifix on our altar, are veiled from our sight. The Church is oppressed with grief. During the first four weeks of Lent, she compassionated her Jesus fasting in the desert; His coming sufferings and crucifixion and death are what now fill her with anguish. We read in to-day's Gospel, that the Jews threaten to stone the Son of God as a blasphemer: but His hour is not yet come. He is obliged to flee and hide Himself. It is to express this deep humiliation, that the Church veils the cross. A God hiding Himself, that He may evade the anger of men - what a mystery! Is it weakness? Is it, that He fears death? No; we shall soon see Him going out to meet His enemies: but at present He hides Himself

from them, because all that had been prophesied regarding Him has not been fulfilled. Besides, His death is not to be by stoning: He is to die upon a cross, the tree of malediction, which, from that time forward, is to be the tree of life. Let us humble ourselves, as we see the Creator of heaven and earth thus obliged to hide Himself from men, who are bent on His destruction! Let us go back, in thought, to the sad day of the first sin, when Adam and Eve hid themselves because a guilty conscience told them they were naked. Jesus has come to assure us of our being pardoned, and lo! He hides Himself, not because He is naked - He that is to the saints the garb of holiness and immortality - but because He made Himself weak, that He might make us strong. Our first parents sought to hide themselves from the sight of God; Jesus hides Himself from the eye of men. But it will not be thus for ever. The day will come when sinners, from whose anger He now flees, will pray to the mountains to fall on them and shield them from His gaze; but their prayer will not be granted, and they shall see the Son of Man coming in the clouds of heaven, with much power and majesty [St. Matt. xxiv. 30].

This Sunday is called Passion Sunday, because the Church begins, on this day, to make the sufferings of our Redeemer her chief thought. It is called also, Judica, from the first word of the Introit of the Mass; and again Neomania, that is, the Sunday of the new (or the Easter) moon, because it always falls after the new moon which regulates the feast of Easter.

At Rome, the Station is in the basilica of St. Peter. The importance of this Sunday, which never gives way to any feast, no matter what its solemnity may be, required that the place for the assembly of the faithful should be in one of the chief sanctuaries of the holy city.

The Introit is taken from the first verses of Psalm xlii. The Messiah appeals to God's tribunal, and protests against the sentence about to be pronounced against Him by men. He likewise expresses his confidence in His Father's help, who, after His sufferings and death, will lead Him in triumph into the holy mount.

The Gloria Patri is not said during Passiontide and Holy Week (unless a saint's feast be kept), but the Introit is repeated immediately after the Psalm.

In the Collect, the Church prays that there may be produced in her children that total reformation, which the holy season of Lent is intended to produce. This reformation is such, that it will not only subject the body to the spirit, but preserve also the spirit itself from those delusions and passions, to which it has been, hitherto, more or less a slave.

In the Epistle It is by blood alone that man is to be redeemed. He has offended God. This God cannot be appeased by anything short of the extermination of His rebellious creature, who, by shedding his blood, will give an earnest of his repentance and his entire submission to the Creator, against whom he dared to rebel. Otherwise, the justice of God must be satisfied by the sinner's suffering eternal punishment. This truth was understood by all the people of the ancient world, and all confessed it by shedding the blood of victims, as in the sacrifices of Abel at the very commencement of the world, in the hecatombs of Greece, in the countless immolations whereby Solomon dedicated the temple. And yet God thus speaks to His people: 'Hear, O My people, and I will speak: O Israel, and I will testify to thee: I am God thy God. I will not reprove thee for thy sacrifices, and thy burnt-offerings are always in my sight. I will not take calves out of thy house, nor he-goats out of thy flocks. I need them not: for all the beasts of the woods are Mine. If I should be hungry I would not tell thee; for the world is Mine, and the fullness thereof. Shall I eat the flesh of bullocks? or shall I drink the blood of goats?' [Ps. xlix. 7-13.] Thus, God commands the blood of victims to be offered to Him, and, at the same time, declares that neither it nor they are precious

in His sight.

Is this a contradiction? No: God would hereby have man understand that it is only by blood that he can be redeemed, but that the blood of brute animals cannot effect this redemption. Can the blood of man himself bring him his own redemption, and appease God's justice? No, not even man's blood, for it is defiled; and even were it undefiled, it is powerless to compensate for the outrage done to God by sin. For this there was needed the Blood of a God; such was the Blood of Jesus, and He has come that He may shed it for our redemption.

In Him is fulfilled the most sacred of the figures of the old Law. Once each year, the high-priest entered into the Holy of holies, there to make intercession for the people. He went within the veil, even to the Ark of the Covenant; but he was not allowed to enjoy this great privilege, unless he entered the holy place carrying in his hands the blood of a newly-offered victim. The Son of God, the true High-Priest, is now about to enter heaven, and we are to follow Him thither; but unto this, He must have an offering of blood, and that Blood can be none other than His own. We are going to assist at this His compliance with the divine ordinance. Let us open our hearts, that this precious Blood may, as the apostle says in to-day's Epistle, cleanse our conscience from dead works to serve the living God.

St. Paul here teaches, that Christ as the true high-priest of the New Testament, through His precious blood on the altar of the cross, has indeed rendered perfect satisfaction for sins, but that the sinner must also do his own part, by cooperating with Christ to make himself less unworthy of participating in His passion and merits, and to appropriate to himself its fruits. This is done when he diligently and devoutly assists at the unbloody Sacrifice of the Mass, by which the fruits of the death on the cross are attributed to us; when, according to the will of the Church, he purifies his conscience by true contrition and confession; and when he seeks by trust in Christ's merits to render some satisfaction for his sins through voluntary penance and faithful following of Christ.

The Gradual is taken from the Psalms. Our Saviour here prays to be delivered from His enemies, and protected from the rage of them that have risen up against Him; yet is He ready to do the will of His Father, by whom He will be avenged.

In the Tract, which is also taken from the Psalms, the Messias, under the name of Israel, complains of the persecution He has met with from the Jews, even from His youth. They are now about to scourge Him in a most cruel manner. But He also foretells the punishment their deicide is to bring upon them.

The Gospel The fury of the Jews is evidently at its height, and Jesus is obliged to hide Himself from them. But He is to fall into their hands before many days are over; then will they triumph and put Him to death. They triumph, and Jesus is their victim: but how different is to be His lot from theirs! In obedience to the decrees of His heavenly Father, and out of love for men, he will deliver Himself into the hands of His enemies, and they will put Him to death; but He will rise victorious from the tomb, He will ascend into heaven, He will be throned on the right hand of His Father. His enemies, on the contrary, after having vented all their rage, will live on without remorse, until the terrible day come for their chastisement. That day is not far off, for observe the severity wherewith our Lord speaks to them: 'You hear not the words of God, because you are not of God.' Yet there was a time when they were of God, for the Lord gives His grace to all men; but they have rendered this grace useless; they are now in darkness, and the light they have rejected will not return.

You say that My Father is your God, and you have not known Him; but I know Him. Their obstinacy in refusing to acknowledge Jesus as the Messias, has led these men to ignore that very

God, whom they boast of honouring; for if they knew the Father, they would not reject His Son. Moses, and the Psalms, and the Prophets, are all a dead letter to them; these sacred Books are soon to pass into the hands of the Gentiles, who will both read and understand them. If, continues Jesus, I should say that I know Him not, I should be like you, a liar. This strong language is that of the angry Judge who is to come down, at the last day, to destroy sinners. Jerusalem has not known the time of her visitation: the Son of God has visited her, He is with her, and she dares to say to Him: Thou hast a devil! She says to the eternal Word, who proves Himself to be God by the most astonishing miracles, that Abraham and the prophets are greater than He! Strange blindness, that comes from pride and hardness of heart! The feast of the Pasch is at hand; these men are going to eat, and with much parade of religion, the flesh of the figurative lamb; they know full well that this lamb is a symbol, or a figure, which is to have its fulfilment. The true Lamb is to be sacrificed by their hands, and they will not know Him. He will shed His Blood for them, and it will not save them. How this reminds us of those sinners, for whom this Easter promises to be as fruitless as those of the past years! Let us redouble our prayers for them, and beseech our Lord to soften their hearts, lest trampling the Blood of Jesus under their feet, they should have it to cry vengeance against them before the throne of the heavenly Father.

Why did Christ ask the Jews, which of them should convince Him of sin?

To show us that he who would teach and punish others, should strive to be irreproachable himself; and to prove that He, being free from sin, was more than mere man, and therefore, the Messiah, the Son of God, as He repeatedly told the Jews, especially in this day's gospel, and substantiated by His great and numerous miracles.

Why did He say: He that is of God, heareth the words of God?

To prove that the Jews on account of their stubbornness and unbelief were not the children of God, but of the devil. "Therefore," St. Gregory says, "let every one when he hears the word of God, ask himself, of whom he is. Eternal truth demands that we be desirous of the heavenly fatherland, that we tame the desires of the flesh, be indifferent to the praises of the world, covet not our neighbor's goods, and give alms according to our means. Therefore examine yourself, and if you find in your heart this voice of God, then you will know that you are of God."

At the Offertory The Sacrifice of the spotless Lamb has produced two effects upon the sinner: it has broken his fetters, and has made him the object of God's love. The Church prays, **in the Secret**, that the Sacrifice which she is about to offer, and which is one with that of the cross, may work the same results in us.

The Communion-antiphon is formed out of the very words spoken by Jesus, when instituting the august Sacrifice which has just been celebrated, and of which the priest and people have partaken, in memory of the Passion, for it renews both the remembrance and the merits of the Passion.

In the Postcommunion, the Church prays to God, that He would maintain in the faithful the fruits of the visit He has so graciously paid them; for, by their participation in the sacred mysteries, He has entered into them.

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

**Jesus, the Crucified, pleads for me,
while he is nailed to the shameful tree,
scorned and forsaken, derided and cursed,
see how his enemies do their worst!
Yet, in the midst of the torture and shame,
Jesus, the Crucified, breathes my name:
wonder of wonders, oh, can it be?
Jesus, the Crucified, pleads for me!**

2

**Lord, I have left thee, I have denied,
followed the world in my selfish pride;
Lord, I have joined in the hateful cry,
slay him, away with him, crucify!
Lord, I have done it, oh! ask me not how;
woven the thorns for thy tortured brow;
yet in his pity, so boundless and free,
Jesus, the Crucified, pleads for me!**

3

**"Though thou hast left me and wandered
away,
chosen the darkness instead of the day;
though thou art covered with many a stain,
though thou hast wounded me oft and again;
though thou hast followed thy wayward will;
yet, in my pity, I love thee still."
Wonder of wonders it ever must be!
Jesus, the Crucified, pleads for me!**

4

**Jesus is dying, in agony sore,
Jesus is suffering more and more,
Jesus is bowed with the weight of his woe,
Jesus is faint with each bitter throe.
Jesus is bearing it all in my stead,
pity incarnate for me has bled;
wonder of wonders it ever must be!
Jesus, the Crucified, pleads for me!**

The following appropriate prayer is from the Mozarabic breviary.

*The course of the year has brought us to the time for celebrating,
with devout hearts and offices, the feast of thy Passion, O Jesus, Son of God!
wherein, for our sake, thou didst suffer the calumnies of thine enemies,
and wast crucified by the wounds of them that betrayed thee.*

*We pray and beseech thee, that thou depart not from us:
and whereas tribulation is nigh at hand, and there is none to help us,
do thou, by the help of thy Passion, become our sole protector.*

*Deliver us not, therefore, into the hands of our enemies unto evil,
but receive us, as thy servants, unto good;
that the haughty ones who calumniate us, namely the enemies of our souls,
may be repelled by the might of thy power.*

*Thou, by the human nature thou hast assumed,
art the lamp set on the stand of the cross:
we beseech thee, therefore, that thou enkindle us by thy flame,
lest we become a prey to punishment.*

*Behold us now entering, with devout hearts,
upon the feast of thy Passion;
oh! grant that we may partake of the merits of thy Passion:
that thus, being delivered from the error of our darkness,
we may be fortified by the help of thy light.*