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Book of answers  
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# Book of Answers

to the  
DAILY MASS  
QUESTIONS  
in

MY LENTEN MISSAL"

by FATHER STEDMAN



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BOOK OF ANSWERS  
*to Questions in*  
MY LENTEN MISSAL

*The questions are found at end of  
each Mass in My Lenten Missal*

Offered to  
Mary, Seat of Wisdom,  
who  
"kept all these words  
pondering them  
in her heart"

**BOOK OF ANSWERS**  
**TO**  
**QUESTIONS**  
**IN**  
**MY LENTEN MISSAL**



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## FOREWORD

**W**E humbly present this "Book of Answers" to the questions at the end of each Mass in "My Lenten Missal." Each set of questions is grouped under the title, "Today's Mass applied to daily life." Hence, the Answers apply the *revealed* word of God, and the *teachings of God's Church* to the everyday problems of interior and social justice.

"If you can answer this question, the prize is yours." Quiz programs on the radio are a *source of profit* to those who give the *correct* answer. This catechism method has been employed in Christian pedagogy ever since *Jesus Himself* was "found in the temple, sitting in the midst of the doctors . . . *asking them questions.*" Quite obviously, they were unable to answer, since St. Luke continues, "and all that heard Him were astonished at His wisdom and His *answers*" (Luke 2-47).

Someone has referred, quite practically, to this "Book of Answers" as a "Cate-quiz-em." The *questions* may be found in "My Lenten Missal." The *answers* are contained herein. Each Question wakes us up to the treasures of God's truth in the daily Mass which only too often slip by us.

The Missal is intended not only for our *inspiration*, but also for our *instruction*.

“*Edocti sacris mysteriis*,” “*taught by the Sacred Mysteries*,” was the daily teaching guide in the first ages of Christianity, as St. Ambrose testifies. Such was the Church’s approach, not only in *instructing the Faithful*, but also in *preparing converts*. For many years, prior to the present generation, a prejudice existed that the Missal was suitable *only* to the exceptionally well-trained Catholic. In these days of widespread Missal popularity, we have been brought to realize that it is both a *form of prayer* and also a *method of instruction*. One of New York’s frequently mentioned doctors, now dead, became a Catholic through a layman’s explanation of the teachings contained in the Missal.

“*Lex orandi est lex credendi*,” “*the law of praying is the law of believing*,” is only another way of saying that our people will be *mised* unless they are *Missal-led*. This “Book of Answers” is really a miniature review, day by day, of all revealed Theology, of all Christian philosophy; and *Christian doctrine*, said Cardinal Newman, is the real source of *Christian devotion* and *devotions*. Only Christianity has a livable code, because it has a believable Creed.

We humbly trust, and fervently pray, that this “Book of Answers” may be of some little service to the *Priests* in the Pulpit, to the *teacher* in the class-room, to the *family-head* at the family

table, to the instructor of converts, to the *student* at his desk, to the *Catholic-actionist* in his daily contacts with his neighbor, to directors and members of the confraternity of Christian Doctrine, to the *religious* on his knees in daily meditation.

The help I received in preparing this "Book of Answers" makes me realize how relatively little I did. Sickness is often a "*felix culpa*," a happy fault. It prevented me from finishing this work in sufficient time before the opening of this year's Lent. Hence, I hopefully called upon our esteemed friends in the Passionist Community. *Nor was my hope in vain.* Readily did they enthuse over this opportunity to put their fourth vow into action, viz., the *vow of doing all in their power to spread devotion to the Sacred Passion of Christ*, of which "My Lenten Missal" is such an exponent. Frankly do I confess that this "Book of Answers" would have been as sickly as I was at the time, were it not for their theological, philosophical and liturgical assistance. It has been said that "*he who receives a benefit with gratitude, repays the first instalment on his debt.*" I ask all the readers and users of this "Book of Answers," therefore, to help me in continued gratitude to the Passionist Fathers, by prayerful recommendation of their members to the High Priest, Jesus Himself, "*auspice Maria.*" The able-minded and generous-hearted Passionist Father and friend, chiefly responsible for this help, humbly insisted that I



refrain from mentioning his name. He will have the consolation of learning that a *sample gift copy of "My Lenten Missal"* and this "Book of Answers" is being sent to *every Bishop, to every priest, to every religious institution and convent* in the United States and Canada, Ireland, the British Isles and Australia.

As a final word, may I conclude with this word from the Word of God in the Holy Scripture, that this "Book of Answers" will "be applied to daily life," "and seeing, they understood of the word that had been spoken to them concerning this Child, and all that heard, wondered . . . but Mary kept all these words, pondering them in her heart." With Mary, may we "ponder" them in our lives.

(Rev.) *Joseph F. Stedman*

*Feast of Mary's Espousals*  
*January 23rd, 1941*

**ASH WEDNESDAY—BLESSING of ASHES**

(1) Page 70. By reminding us of the “*multitude*” of God’s “tender mercies” and that His “Mercy is kind.”

(2) Page 71. *Remission* of their sins, health of body and safety of soul.

(3) Page 71. Because unless we realize *we are indeed but ashes* and that unto ashes we must return we cannot deserve to obtain through God’s Mercy, *pardon* for our sins and the *rewards* promised to the truly penitent.

(4) Page 71. That they may obtain of God a spirit of true *sorrow for sin* and the *fulfillment of those things* which they lawfully desire and for which, therefore, they may duly pray.

(5) Page 71. God granted them the blessed “*healing*” of forgiveness, turning “away from His fierce anger.”

(6) Page 71. Because fasting is an *important* form of self-denial and without self-denial self-control cannot be achieved.

(7) Page 71. Because it is an especially *dramatic reminder of the nothingness*, from which, by God’s Power, we were drawn and into which, except by God’s Mercy, we should return.

(8) Page 71. Sum up the Explanation before Mass, in your own words.

**The MASS for ASH WEDNESDAY**

(1) Page 75. The *believing* sinner knows that God indeed *loves all things which He has made*, looks with gracious favor upon those who repent and mercifully *hears, spares and heals* those who cry to Him.

(2) Page 75. With *becoming* piety and *persevering* devotion.

(3) Page 75. For *true conversion*, i.e. of *heart*, some of the *authentic signs* of which He indicates, e.g. fasting and other forms of self-denial, prayer, devotional exercises, etc.

(4) Page 75. To the individual He promises gracious, tender and rich *mercies* and to nations temporal *prosperity* and a modest *pride of place* among other nations.

(5) Page 75. Merely outward penance is motivated by a desire for *human* approval and *respectability*. Such also becomes its worthless and passing reward. True penance, on the contrary, is *directed to God*, *Who rewards* it with abundant and everlasting heavenly treasures.

(6) Page 75. By the impressive *contrast* which the Divine Teacher makes between the fleeting, uncertain, *insecurely held treasures of earth* and the abiding, *eternally possessed treasures of Heaven*.

(7) Page 75. Our joy is where our heart is. Our heart is where our treasure is. But earthly treasures prove finally valueless. *Only heavenly*, i.e. divine treasures are, in the last analysis, *capable of satisfying the infinite* capacities of our hearts.

(8) Page 75. Of treasures, that *sooner or later* will become as ashes.

(10) Page 75. *Serious reflection* on the "law of the Lord," i.e., "things that are of God" (Mt. 16, 23) cannot but be *productive* of spiritual "fruit in due season."

(11) Page 75. Sum up the Explanation before Mass, in your own words.

**THURSDAY after ASH WEDNESDAY**

(1) Page 79. Sin offends God and so brings down upon the sinner God's *just Wrath*. Penance appeases God and so inclines Him mercifully to *hear the prayers* of the truly repentant.

(2) Page 79. Isaias brought a message from God to Ezechias which we ought, with profit, to hear as *addressed also to us*, viz: that we ought to set the house of our soul in order for we also shall "die and not live." Hence the necessity of reforming one's life *before it is too late*.

(3) Page 79. Because Ezechias "*wept* with great weeping" and the Lord *compassionately* heard his prayer and "saw his tears."

(4) Page 79. When *lamenting* that even the chosen "children of the Kingdom" will be cast out because of their lack of faith, Jesus indicates that additional graces intended for Israel *will be given to others* from "east and west," because of their faith.

(5) Page 79. The petition of the centurion is especially characterized by his *deep humility*: "Lord, I am not worthy", and by his *extraordinary confidence*, which *won* even the admiration of Christ for "Jesus, hearing this  *marvelled*."

(6) Page 80. Because of his *humility* and his *faith*.

(7) Page 80. Before God every human person *irrespective of his race or nation* is eternally precious. Jesus has shed His Precious Blood for every individual soul. Godless science and politics, on the contrary, sometimes set up the "Collectivity," whether of blood or of the so-called "Proletariat" as virtually an idol to be worshipped. To such blasphemously false deities, even the most *sacred rights of the individual person* are ruthlessly sacrificed. Indeed the person *has no rights*, nor even any independent

existence. Thus, whilst God regards each and *every human being as His child*, the *Godless state*, spawned by a pseudo-science of blood or of economics, looks upon individuals only as cogs in a machine.

(8) Page 80. Wars, depressions and other like calamities must be thought of by the Christian as "*well-deserved punishments*" of the sins of men. Having been duly chastened by these terrible instruments of God's Wrath, they ought to seek relief, where true relief is *only* to be found, i.e., *in God's Mercy*.

(9) Page 80. Sum up the Explanation before Mass, in your own words.

### FRIDAY after ASH WEDNESDAY

(1) Page 84. Fasting from food or any other sort of *corporal* mortification, *must be accompanied* by true purification of the *soul*. Otherwise it lacks the blessing of God, Who expects to be worshipped "in spirit and in truth."

(2) Page 84. God referred to a *merely external* observance of *bodily* austerities as "wicked doings." For if such observance does not inspire *true charity unto all* in word and deed, it is hypocrisy.

(3) Page 84. The Jewish people, whom God calls "My people," *unjustly complain* that God has *noticed* and *rewarded* neither their fastings nor their prayers.

(4) Page 84. God replies that the *apparently meritorious* deeds of penance and the *apparently God-directed* petitions of His people were, *in reality*, devoid of any true spirituality. He proves this indictment of His people by emphasizing their *self-seeking* and their wicked *callousness* to the wants of others.

(5) Page 84. The Corporal Works of Mercy, such as feeding the hungry, harboring the homeless, clothing the naked, will, He promises, be abundantly rewarded. To those who practice such blessed deeds, God promises *health of mind and body* and His Own *all-enveloping and merciful protection*. He assures them, moreover, that *He will be quick*, graciously to hear their prayers.

(6) Page 84. A child ought to resemble his father. But Our Father Who is in Heaven is kind and generous *even to His enemies*, providing for them, at least the cheering warmth and light of His sun and the refreshment of His rains. Hence, we ought, in holy imitation of Him to love and to *do good to* and especially to *pray for those* who hate and persecute and calumniate us.

(7) Page 85. Yes! For, as St. Jerome says: "It is not the *appearance* of virtue but the underlying *motive* that will receive reward from God," Who is "the searcher of hearts."

(8) Page 85. Natural philanthropy differs from Christian charity chiefly in three ways, viz: by its *motives*, its *scope* and its *sanctions*. It is the love of man *for his own sake* and that is why it is styled: "*philanthropy*." It is *restricted usually to a class or race*. It rarely, if ever, befriends man in his *profounder, spiritual needs*. It finds its *sole reward* in a comforting sense of well-doing and the approbation of one's fellows. Christian Charity, on the contrary, is the love of man *for God's Sake*. It embraces *all*, regardless of class or race, in imitation of God's love and Providence. It is concerned not with the needs of *man's body* only, nor even merely of his mind but also with the *deeper requirements of impoverished souls*. It is rewarded not by any sort of smug self-satisfaction nor by the praises of men but *by the Heavenly Father, Who "seeth in secret."*

(9) Page 85. Holy Communion establishes the *true community*, making those who receive It worthily and devoutly to be "*of one mind and one heart.*" Hence its first *social* effect is *peace* amongst the communicants, who shall have had poured out upon them the spirit of God's love.

(10) Page 85. Sum up the Explanation before Mass, in your own words.

### **SATURDAY after ASH WEDNESDAY**

(1) Page 89. For the *healing* of our souls and bodies.

(2) Page 89. Interior sin fastens our thoughts and desires to *mere creatures*. Such a "chain," unless broken, will drag us inevitably to *evil words* and *evil deeds*, i.e., words "which profiteth not" and deeds which are the "stretching out of the fingers" to wickedness.

(3) Page 89. Hunger may be either of body or of mind. *Mind-hunger* is a want of knowledge. The want of the knowledge of God and the things of God begets a *dangerous mind* — hunger and a sore affliction. *It can and ought to be alleviated* by those spiritual works of mercy which are called: instructing the ignorant and comforting the afflicted.

(4) Page 89. Even those in the *state of grace* suffer from the darkness of original sin; while those in the *state of mortal sin* are in a state of complete blackout. Only by *cooperation with God's grace* in the performance of any good work will our way be lighted up.

(5) Page 89. The Missal helps us to glorify God by *instructing* us in God's Holy Will and by *providing* us with the means to do God's Will and not our own. For the Missal is not a manual of mere *private devo-*



tion. It is the standard text for the *public* worship of God and intended to serve the spiritual needs of all.

(6) Page 89. One who conscientiously uses the Missal and so "prays the Mass" with the Church, will *shortly and surely discover* the fountains of authentic joy, which is "in the Lord." The Church can make Her own, the words of the Psalmist and address them to us, whilst *giving us her Missal*: "Taste and see that the Lord is sweet" (Ps. 33, 9).

(7) Page 89. By bestowing upon them *abundantly* spiritual and even temporal prosperity in the measure which He foresees will be to their *ultimate* profit.

(8) Page 89. Jesus becomes our *Pilot* by calming the angry *storms of passion* and temptation that can fatally upset the fragile *vessel* of our souls. He becomes our *Master* by restoring our *faint hearts to confidence*, since He commands every situation, even the most distressing. He becomes our *Physician*, for if we "touch but the hem of His Garment," i.e. if we keep in living contact with Him through the Church, we shall be "made whole," i.e. we shall be *cured of every spiritual ill*.

(9) Page 89. Jesus becomes our all-important aid by becoming our heavenly *Nourishment*, *strengthening* our supernatural life as the children of God and so *helping us* towards Life Eternal, in the House of our Father.

(10) Page 89. The *desire* of God's Gifts is a condition of their reception since God will *not force* His favors upon us. Hence indifference to them will result in our own utter poverty.

(11) Page 89. Sum up the Explanation before Mass, in your own words.



**FIRST SUNDAY of LENT**

(1) Page 94. The yearly *observance* of Lent is a means for our purification by abstinence and similar penitential works, which are *accepted by God as atonement* for our sins.

(2) Page 94. Because Lent is a season of *special* grace, established as such by the authority of God's Church. Moreover the extraordinary fervor of those who "*keep Lent*" devoutly wins for them God's *special Mercies*.

(3) Page 94. In contrast to the true Christian life, present-day living is too frequently a mad *seeking after pleasure and place*. Instead of "*knowledge, in the word of truth and the power of God,*" today men are too often content with *pseudo-sciences* and *Godless* philosophies. Instead "of justice on the *right hand* and on the *left,*" there is Justice neither on the Right of unregulated *Capitalism* nor on the Left of brutal *Totalitarianism*. Today, indeed, men have everything and really possess nothing of everlasting value, whilst Christians, though they have nothing yet possess all things.

(4) Page 94. God guarantees that *no evil will befall us*, for He has given His Angels charge over us and He is Himself our Protector and Refuge. Furthermore, He promises to *hear those who call upon Him* and to *show them the way of salvation*.

(5) Page 94. The example of Christ's life inspires good deeds in everyday Christian life. Through our example as members of the Mystical Christ, others not of His Fold will be led to seek Him.

(6) Page 94. The evil of the *flesh* consists in serving the body as the "*be-all*" and the "*end-all*" of human existence to the *exclusion* of man's *soul-needs*; "*Not in bread alone doth man live but in*

every word that proceedeth from the Mouth of God." The evil of *pride* is indicated when one is presumptuous enough to expect *unnecessary miracles* instead of using *ordinary human prudence*; "thou shalt not tempt the Lord, thy God." The evil of *greed* is the *selfish grasping* for material gains, "the glory of the world," at the too, too costly price of treachery to God and neighbor: "the Lord, thy God, shalt thou adore and Him only shalt thou serve."

(7) Page 94. Jesus dramatically reminds us in His answer to Satan that we have *profounder spiritual* requirements which "bread," i.e. merely material things cannot satisfy.

(8) Page 94. No!!

(9) Page 95. Certainly we must always choose to serve God, for *He only deserves* our allegiance.

(10) Page 95. Christ's *fidelity* to His Divine *Mission of atonement*: — the *satisfaction* of God's Justice and of our *redemption* earned for Him the encouraging ministry of angels, who when "the devil left Him" came and served Him.

(11) Page 95. We are advised also to perform the *indispensable penance*, viz: to *refrain* from all harmful and therefore ultimately "*sinful pleasures*." For a Christian ought always to be prudently *moderate* even in the use of things, lawful in themselves.

(12) Page 95. We are recommended *frequently* and *fervently* to receive Holy Communion, which, strengthening us, will enable us to change "*our old life*" and bring us to saving union with the *Divine Life*.

(13) Page 95. Sum up the Explanation before Mass, in your own words.

**MONDAY—FIRST WEEK of LENT**

(1) Page 99. *Many* indeed and *very rich* and exquisitely intimate will be the rewards bestowed by the shepherding Love of the Good Shepherd upon the *converted* sinner.

(2) Page 99. In the Epistle God presents Himself to our *human imaginations* under the *comforting symbol* (analogy) of the Shepherd. The Merciful Christ loved also so to describe Himself. In the Gospel Christ portrays Himself in the role of the *inexorably just Judge*, separating His sheep and apportioning to each the *just recompense* of his deeds, whether for weal or for woe.

(3) Page 99. "Shepherding our neighbor" through the *corporal works* of mercy often entails the *blessed sacrifice* of much that we cherish, in order to share generously what we have, with those who are "*the have-nots*," e.g. our food, our clothing, our *time*, even our very homes. This surely is ideal *self-denial*.

(4) Page 99. The motive of Love will prompt the true Christian to utter *devotion* and *heroic service*. For what *may we deny to Him*, Who is our "Good Shepherd; (He) giveth His Life for (us) His sheep" (John, 10, 11). Who *will set limits* to the response of Christian love to the limitless love of Christ? The motive of fear of God's inexorable Justice serves for many as "*the beginning of wisdom*" (Proverbs, 1, 7. Ps. 110, 10). For such fear, properly and duly inspiring the Christian conduct, is filial fear, i.e., of offending God, Who is our Father and thus *meriting the just chastisements* which *sin forces* from His Father's Heart.

(5) Page 99. Feeding the hungry, giving refreshment to the thirsty, sheltering the stranger, clothing the naked, visiting the sick, comforting the afflicted.

(6) Page 99. The chief motive for the spiritual and corporal works of mercy is or ought to be our realization of *Christ's mystic identification with even the least of His brethren*. What we do to these, we do to Him! What we selfishly refuse them, we refuse Him!

(7) Page 99. Man needs shepherding. His wandering *mind needs instruction*; his fickle *will needs strengthening* and guiding lest he stray into poisonous pastures. The Lord is a Shepherd indeed, *enlightening* our minds by His "Heavenly Discipline" and *leading* our wills into the "Green Pastures" of true holiness and authentic happiness. Man's *social obligations* are impressively told us by Our Lord, Who reminds us of our duties to our neighbor, with whom Christ has mystically identified Himself.

(8) Page 100. Jesus refers to Himself as a Shepherd and to us as sheep in order graphically to tell us of His *loving guidance* and of our constant and dire needs. Thus He addresses our human imaginations with skillful condescension, *hoping thus* to reach our minds and hearts.

(9) Page 100. The *very first words* of the Epistle, "Thus saith the Lord," imply the need of a true religious creed. For our creed is our *acceptance* of God's Infallible Word. It is our affirmative response to everything which the Lord sayeth. "*Faith (a creed) without works is dead*" (James 2, 26) and so profitless. In the Gospel Jesus insists that we shall be finally judged on the basis of our performance of good *deeds*. Indeed our failure to *do* good, will wring even from the lips of the Merciful Christ that terrible sentence of utter condemnation: "*Depart from Me.*"

(10) Page 100. In dramatic dialogue between Christ, the Judge, and the saved, whose reward is Heaven, "the Kingdom prepared for the *blessed* of the Father from the foundation of the world"; between

Christ and the *damned* whose punishment is Hell, "the everlasting fire which was prepared for the devil and his angels."

(11) Page 100. The first step in our conversion to God is to listen to the Lord *obediently* when He speaks to us. This is to give to Him the *ear of faith*. "Thus saith the Lord"! Our second step must be to *practice* our faith loyally by *good deeds*.

(12) Page 100. Sum up the Explanation before Mass, in your own words.

## TUESDAY—FIRST WEEK of LENT

(1) Page 103. No!! For the Lord must be sought "*while He may be found*," and called upon "*while He is near*." Lent is a time, above all others, when God is readily to be found and is near indeed to us, so as *graciously* to hear our prayerful and *penitential* whispering.

(2) Page 103. God compares His Word to the *refreshing* and *invigorating* rain and snow which make the soul fertile and fruitful. So is God's Word which, going forth shall not "*return to Him void*" but shall *produce* in us fruits of righteousness and true holiness.

(3) Page 103. The wicked and unjust *must change* his thoughts and his ways to *conform* them to those of God. *Only then* will God "have mercy upon him." Only then, therefore, can he reap the blessed fruits of true repentance.

(4) Page 103. Our souls are true temples, wherein the Lord God desires to dwell. If we sincerely *reciprocate His desire*, we shall see Him wheresoever He may be found. But as our holy Faith teaches, He has mystically *identified Himself with the poor and the needy*. Hence our compassion for them, our

sympathetic experience of their sufferings and our *earnest desire to help them* may truly be said to fill the temple of our souls with the desire for God.

(5) Page 103. Because they profaned the sacred temple of God and made that holy place which had been "called a house of prayer into a den of thieves."

(6) Page 103. Jesus is always compassionate to those who come to Him, the *Divine Physician*, and confidently beg His Mercy. Our Lord admired the children because, *responsive* to the impulses of God's wonderful Grace, with a *wisdom beyond their years* and indeed beyond even the most mature, merely human wisdom, they *recognized Him* and sang His praise: "Hosanna to the Son of David." So the Grace of God "perfected praise out of the mouths of infants and of sucklings," as the Psalmist had foretold (Ps. 8, 3).

(7) Page 103. We learn profoundly to *reverence even the material* temple, the very Church building in which we approach the sacraments from the evident displeasure and even just anger which the unseemly conduct of the merchants in the Temple provoked in Our Lord. We learn also *publicly* to worship God, i.e., by true, *liturgical prayer in Church* from Our Lord's evident delight in the publicly sung praises of the children.

(8) Page 104. God is our refuge *always*; towards Him our prayer will rise as fragrant incense, driving away all harm.

(9) Page 104. We are obliged *painstakingly* and *loyally* to avoid any sort of activity or traffic which would render impossible our union with God in the secret sanctuary of our *soul*, which is *God's true temple*.

(10) Page 104. Sum up the Explanation before Mass, in your own words.

**WEDNESDAY—FIRST WEEK of LENT**

(1) Page 109. Moses and Elias, obedient to the inspiration of God, prepared their souls to receive from God the *assurance* of His good pleasure and of their intimate union with Him. We, obedient to the instruction of God's Church, ought fervently to prepare our souls to give to God *renewed assurance of our deep loyalty* by the *renewal* of our *baptismal vows* and to receive from Him the rewarding smile of a Father, "Who is well pleased" in us (Matt. 3, 17).

(2) Page 109. *Fittingly* to prepare his soul for so signal a favour as the reception of the Commandments of God, Moses retreated into the mountains, *leaving mundane cares* and even the administration of the affairs of his people to Aaron and to Hur, his trusted lieutenants. So we, to prepare our souls for confession ought to retreat from distracting thoughts and *troublesome worldly anxieties* to enter into the solitude of our own hearts. Nor did Moses *rush back* to his ordinary affairs after having experienced God's loving kindness and merciful condescension. Neither then should we. Having obtained God's forgiveness in Confession, we ought at least to *pause long enough* to say to Him, meaningfully and from the depths of our cloistered hearts: *Thank You!*

(3) Page 109. Elias typifies the needs of every pilgrimaging soul. We, even as he, *have "a long way to go."* For we must mount beyond the stars to the ultimate Horeb, which is Heaven! So we also, even as he, *require heaven-sent nourishment.* And Jesus in the Eucharist is "the true Bread which is come down from Heaven and of which if any man eat he will not taste death forever but have *everlasting life*" (John, 6).

(4) Page 109. "Whosoever shall *do the Will* of My Father that is in Heaven, he is My brother and sister and mother." This is really a magnificent tribute to



Mary! For Mary is Christ's Mother *not only according to the flesh*, by the overshadowing of the Holy Spirit; but she is related to Him also and even more profoundly by her *absolute utter submission* to the Heavenly Father's Will. She styled herself indeed simply, "the *handmaid* of the Lord" (Luke 1, 38). No mere creature was ever dearer to God than Mary. For no one ever obeyed His Law with her matchless fidelity.

(5) Page 109. Jesus calls them "an evil and adulterous generation."

(6) Page 109. "The men of Ninive" and "the queen of the south" — *gentiles* — condemned the scandalous Jews, who were *unstirred to repentance* even by the eloquence of Jonas and dared to *ignore the wisdom* of Solomon, the wisest of men. So we, the chosen People of the New Covenant will merit and will receive the *just judgment of condemnation* of non-Catholics if we who are *instructed by Jesus*, "greater than Jonas and greater than Solomon," do not produce fruits worthy of so incomparably great a Master.

(7) Page 109. Because the punishment due to frequently *repeated and unrepented* sin is deliverance finally to wicked and tormenting devils.

(8) Page 109. To examine our consciences *salutarily* we need the *illuminating* grace of God to dispel the darkness of self-deception and we need God's *sustaining* grace to strengthen our wills "prone to evil from the days of our youth."

(9) Page 109. Sum up the Explanation before Mass, in your own words.



**THURSDAY—FIRST WEEK of LENT**

(1) Page 113. God will protect individuals “under the shadow of His Wings” on condition that He can discover in them “the things that are equitable,” i.e., obedience to His wise and just law. Nations will deserve God’s Protection only if publicly and in a spirit of reverential fear they are submissive and loyal to Him. To such nations, if such there be, God will send an “Angel to encamp round about them and deliver them.”

(2) Page 113. God sharply rebuked such shirking of responsibility by reminding the Jews that He *owns* all souls and that *all* souls therefore are immediately subject to Him. Retribution will be inevitably reaped by the sinner for “the soul that sinneth, the same shall die.”

(3) Page 113. Obligations of Justice and Charity are graphically specified. God insists especially upon our obligation to “walk in (His) commandments” and to practice complete justice and compassionate charity towards our neighbor.

(4) Page 113. Because only the sinner himself is finally responsible for his sins.

(5) Page 113. By His commendation of the woman of Canaan who petitioned Him to help her daughter, “grievously troubled by a *devil*” and His gracious fulfillment of her request.

(6) Page 113. By His merciful reply to the urgent pleading of the Woman of Canaan, who was a *Gentile* and whom Jesus at first seems almost cruelly to have repulsed.

(7) Page 113. For example she *petitioned humbly*, even publicly acknowledging that her daughter was “grievously troubled by a devil.” She begged *three times* and even after a seeming rebuff. This surely

is *perseverance* in prayer. She addressed Christ: "Lord, Thou Son of David" and she "*adored Him.*" Thus she manifested that *faith* which won Christ's commendation: — "O woman, great is thy faith."

(8) Page 113. Jesus sometimes tests faith by *seeming to be deaf* even to earnest supplication. He "answered her not a word." He may even put faith to a *more drastic test*, answering prayer only to repulse the petitioner: "It is not good to take the bread of the children and to cast it to the dogs." Finally Jesus *generously rewards* the truly humble and persevering petitioner, saying: — "be it done to thee as thou wilt."

(9) Page 113. Having by alert *maternal providence* discovered the sin of her child, a good mother will *immediately have recourse* to humble, confident and persevering prayer. Her child's soul-needs should be her first concern.

(10) Page 113. To test the quality of our faith.

(11) Page 114. The Eucharist is described by Christ Himself as *truly His* "Flesh for the life of the world" and having received the Eucharist, the priest, instructed by Christ's Church, prays for *temporal favors* and *eternal graces*.

(12) Page 114. Because love is *stimulated by knowledge*. Thus Christians through a better understanding of the truths of Faith more ardently "love the Gift they receive so often."

(13) Page 114. Sum up the Explanation before Mass, in your own words.

## FRIDAY—FIRST WEEK of LENT

(1) Page 118. God pleads for the sinner's conversion implicitly by *paternally reminding* him of the *rewards* of true repentance: "living he shall live and shall not die" and even by promising to *cross out* of

the Book of Life the record of his sins: "I will not remember all his iniquities." God warns against a just man's perversion by impressively, even caustically reminding him that such perversion will be truly *suicidal*. "For when the just turneth away from his justice and committeth iniquity, *he shall die therein*."

(2) Page 118. Full, generous pardon and eternal life.

(3) Page 118. God says: "I will not remember all his (i.e. the *repentant* sinner's) iniquities that he hath done" and "all his (i.e. the *perverted* just man's) justices shall *not* be remembered."

(4) Page 118. As from the pool, called Probatice, there came *healed and reinvigorated bodies*, so from the pool called the Baptismal Font there come forth *healed and regenerated souls*.

(5) Page 118. As through the Five Porches those *sick and sore afflicted of body* entered the healing pool of Probatice, so through the Five Portals of Our Lord's holy Wounds, we may find entrance to His Sacred Heart, Which is truly describable as a *Pool*, indeed a vast *Ocean* of Divine Love. Having obtained entrance by loving faith, we, who are *sick of soul*, shall infallibly find refreshment and peace. For Jesus says: "Come to Me all you that labor and are heavily burdened and I will refresh you" (Matt. 11, 28), and "My Peace I give unto you" (John 14, 27).

(6) Page 118. The patient endurance of the thirty-eight year sickness and the patient's vivid hope in God's ineffable Mercy ought surely to teach us that *suffering, long and patiently borne*, as a *penance* for *our own* and for *others' sins*, will win for us God's *special favor*.

(7) Page 118. Would indeed that *all* of the world's sick, blind, lame and withered of *body and of soul* were symbolized by "the multitude of the sick"

around the Pool called Probatika!! Then they *would be indeed within reach* of the refreshing Pool of Divine Love, which is the Heart of Christ.

(8) Page 119. Jesus *first* cured the *body* of the sick man; *then* awakened in him a desire for *spiritual healing*. For "afterwards Jesus findeth him in the temple." Whereupon He said to him: "Behold thou art made whole; sin no more, lest some worse thing happen to thee." Thus, by solemn *injunction* and ominous *warning*, Christ brought to greater perfection the *spiritual restoration* of the man. In imitation of Jesus, the true Christian is concerned to supply not only his neighbor's spiritual needs but also, and by way of *prudent social contact*, to *alleviate* his bodily and temporal wants. Because the Christian knows, for example, that piously to preach high and lofty spirituality to a starving and desperate audience is likely to be profitless.

(9) Page 119. This verse is taken from the sixth Psalm. Speaking through the inspired Psalmist, who was His Prototype, Christ prays to His Heavenly Father to put all His enemies, i.e., all unrepentant sinners "speedily to shame." This will be accomplished *at the Last Judgment*, where even the *secret sins* of the unrepentant, *who may, perhaps, have had reputation* and respectability before men, will be made known.

(10) Page 119. The "light of the grace" of the "God of Mercy" through Jesus Christ, our Lord. For Jesus said: "He that seeth Me, seeth My Father also" (John 14, 9) and "I am the Truth" (John 14, 6).

(11) Page 119. Sum up the Explanation before Mass, in your own words.

**SATURDAY—FIRST WEEK of LENT**

(1) Page 128. The Lord promised His "chosen people" to give them "a land flowing with milk and honey," i.e., prosperous and even to make them "higher than all nations."

(2) Page 128. They must fulfill God's "commandments and precepts," notably by *sharing even the "sanctified" goods* of their household with the Levite and the stranger and the fatherless and the widow. They must "keep and fulfill them (God's Precepts) with *all* (their) heart and *all* (their) soul."

(3) Page 128. The New Testament Contract of our Baptismal vows requires us to "renounce *Satan* and all his *works* and all his *pomps*" and to "keep our baptism so as to be without blame, to observe the Commandments of God." It promises us as an *inheritance* "that when Our Lord shall come to His nuptials," we shall "meet Him together with all the saints in the heavenly court and live forever and ever." (The Ceremony of Baptism).

(4) Page 128. An imprisoned mind! and certainly not "a free mind"!

(5) Page 128. He promised them world domination!

(6) Page 128. It reminds us of the spiritual and supernatural advantages of *humility in prosperity* and *security in depression*, neither of which can be achieved or maintained without a stout measure of self-control. Depression no less than Prosperity can and ought to be regarded by the believing Christian as *instrumentalities* of God's Providence for our *ultimate* well-being.

(7) Page 128. In order that the Glory of the God of Israel stretch beyond her boundaries and be known even by the Gentiles.

(8) Page 128. The Justice of God punishes our sins. The Mercy of God delivers us from them for the glory of His Name.

(9) Page 128. That so the Gentiles might learn that "there is no God beside" the God of Israel. The Chosen People here set *an example* that we ought devoutly to follow.

(10) Page 129. Because only God's "inspiration" can *initiate* a salutary and meritorious action and only His "continual help" can enable us finally to *accomplish* it.

(11) Page 129. We must *confess ruefully* that sometimes we do not, and therefore bring about dire consequences to our own souls.

(12) Page 129. Because all the Christian's duties are herewith outlined. He must refrain even from "the appearance of *evil*" and "ever follow that which is *good* towards each other and towards *all men*," ceaselessly praying and ever rejoicing "in all things (giving) thanks," he must be divinely sanctified "in all things" so as to be "preserved blameless."

(13) Page 129. The recollection of the Vision of Thabor *served to sustain* those, who having looked upon Jesus when "His Face did shine as the sun and His Garments became white as snow," had on Calvary to look upon Him "Whom they had pierced" (John, 19, 37., Zach., 12, 10) and to behold Him; thorn-crowned, *disfigured* by spittle and dirt and ugly wounds and clotted blood and to see the Garment of His Humanity so *horribly mangled* as aptly to be described by the Psalmist in his forevision of Calvary in the words which he put upon the lips of the Son of Man: "I am a worm and no man" (Ps., 21, 7).

(14) Page 129. Sum up the Explanation before Mass, in your own words.

**SECOND SUNDAY of LENT**

(1) Page 132. Because His "mercies . . . are from the beginning of the world" and the Mercy of God is offered to *penitent* sinners.

(2) Page 132. Humble prayer is rewarded by the *defense* of our bodies against adversity and the *cleansing* of our minds of evil thoughts.

(3) Page 132. The Will of God extends to the *soul* by demanding its "sanctification," and to the *body* by requiring the observance of a *lofty code* of sexual-morals, in reverence towards our bodies as a "vessel (to be held) in sanctification and honor" and not defiled "by the passion of lust." Finally God sets up high standards of business and professional ethics, allowing "no man (to) overreach or to deceive his brother in business."

(4) Page 133. The Church wishes all of her children "to go up into a high mountain apart" from *distractions, cares and dissipating amusements*. She wishes all to *mount*, on the wings of holy meditation, the *Mount* not now of Thabor but especially of *Calvary*, where, like Mary, we ought to have eyes "for no one but only Jesus," our Crucified Savior.

(5) Page 133. When the clouds of doubt overshadowing us, darken and confuse our minds, *tempting us to question* even the very Personality of Jesus we must recall the Father's testimony to Christ's Identity: "This is My Beloved Son, in Whom I am well-pleased. *Hear ye Him.*" He will solve your doubts and answer your questions and lift from your souls the overshadowing clouds of doubt.

(6) Page 133. Because only pious meditation can persuade us practically of their absolute loveliness.

(7) Page 133. The Mass is the source of our *present* "devotion" and our *future* "salvation" because it is



the Contemporary Calvary in which is liturgically re-enacted the sacred Drama of the Crucifixion, whence *all* our good flows.

(8) Page 133. The Sacraments renew and "*refresh*" us so that we can lead such a "*manner of life*" that makes us "pleasing to" God.

(9) Page 133. Sum up the Explanation before Mass, in your own words.

### MONDAY—SECOND WEEK of LENT

(1) Page 137. By fervent and frequent assistance at Holy Mass and other Lenten Devotions. "In the churches, I will bless the Lord."

(2) Page 137. Negatively we are required to "*mortify the flesh*" i.e. to deny the appetites of our bodies by abstinence from food and drink, so that *positively* we may achieve the purpose of all spiritual striving, which is *the perfect observance of God's Law* by "*abstaining from sin*" and cultivating true virtue.

(3) Page 137. Daniel humbly and penitently *confessed* the sins of his people: "we have sinned" and then *petitioned* God for His "Own Sake" to "be appeased" and thus to turn away His Wrath and indignation.

(4) Page 137. Graphically!

(5) Page 137. Christianity is the religion of the Father "above," since Christians address Him: "Our Father, Who art in Heaven" (Matt., 6, 9) Christ, the Only Begotten of the Father and since the Divine Founder of Christianity is "*from above*" and is "not of this world." Materialism, on the contrary, is horizoned by *space and time*. It is the worship of the "*here and now*," of that which is "*from beneath*" and merely "of this world." So the world usurps the place of the transcendent, living God.



(6) Page 137. Jesus says: "If you believe not that I am He, you shall die in your sins." He tells us, therefore, God's *dire sanction* against the sin of formal heresy or *apostasy*.

(7) Page 137. Christ's dominant motive is loving submission to His Father's Will. He says: "I do *always* the things that please Him."

(8) Page 137. We must "*believe*" that Jesus is "the Christ, the Son of the living God" (Matt., 16, 16), as Simon bar-Jona, under the *inspiration* of the Father's revealing Grace, humbly confessed.

(9) Page 137. The sinner ought from Our Lord's Words to learn that the *rejection* of presently offered grace may be *eternally fatal*. For if Christ the Redeemer "goes," the sinner will "die in his sins."

(10) Page 137. The one reward of daily Mass is surely God's predilection and protection.

(11) Page 137. Sum up the Explanation before Mass, in your own words.

## TUESDAY—SECOND WEEK of LENT

(1) Page 141. Our minds receive Divine Instructions in order that we may *learn* our duties. Our wills are strengthened by the ever available *help* of God's Grace.

(2) Page 142. The widow's poverty typifies our *nothingness*. Indeed we can give God nothing. For all that we have and all that we are, we are *debtors* to Him. Humbly returning to Him the good things with which He has so generously endowed us, we receive from Him *imperishable* reward, typified by "the pot of meal that did not waste and the cruse of oil that diminished not." All that we need do is to act with *holy speed* "according to the word of the Lord" as the widow "went and did according to the word of Elias."

(3) Page 142. The sympathy of the widow is indicated by the immediacy of her response to Elias' request. Her *confidence* is proved by the fact that even before Elias had promised her a reward, she did his bidding. Moreover she made Elias his "*little hearth cake of meal*," evidently *confident* that God would on His part, fulfill the astonishing promise, which He made by the lips of His holy prophet. Her *obedience* is even more obviously manifested, for "she went and *did* according to the word of Elias."

(4) Page 142. Jesus solemnly warns those who are guilty of *stupid* and *sinful* boasting and self-praise: "*Whosoever shall exalt himself shall be humbled.*"

(5) Page 142. Hypocrisy, carried out with the exquisite finesse of the scribes and pharisees, finally achieves its ultimate and ultimately disastrous effect: it *deceives even the hypocrite himself*, who, thereupon with calm self-assurance and pitifully uncritical self-confidence forgets that "*One (only) is Master*"! and that the truly great are those who serve and not those who arrogantly command. For "he that is *greatest* among you shall be your *servant*." Example is proverbially the best of teachers. But the example of hypocritical teachers who "*say and do not*" is disillusioningly misleading. Such teachers, in so far as they have authority of God, must indeed be obeyed. "Whatsoever they shall *say* to you, observe and *do*." But their example is scandalous. The Lord warns us: "According to their *works*, do ye *not*!"

(6) Page 142. Those who "have sitten on the chair" of Peter, no less than the sometimes wicked incumbents of "the chair of Moses," are human and weak and, therefore, they can sin. To the Popes, however, Christ *guarantees His abiding Spirit* to direct them *when they teach officially*. To them, Peter's successors and Christ's Vicars are addressed the *reassuring* words: "The Paraclete, the Holy Ghost, Whom the

Father will send in My Name, He will *teach* you all things" (John, 14, 26). The *Pedagogue* of the ultimate teachers of Christ's Church therefore is the Infallible God!!

(7) Page 142. We must learn from the Example of Christ, "Who emptied Himself, taking the form of a *servant*" (Phil., 2, 7) that it is better to serve than to command. Indeed "to serve is finally to command." Truly Christlike greatness belongs to him who is "the servant of all" (I Cor., 9, 19). Christ's Vicar, the Pope, of all his many and splendid titles prefers this one: "the *servant* of the servants of God."

(8) Page 142. Humble service!

(9) Page 142. Because he knew well that the Mass is the renewal of the Sacrifice of the Cross, whence *all our supernatural* good stems. He regarded It indeed as the "sacred Banquet, in which Christ is received, the memory of His Passion renewed, the mind *filled* with grace, and a pledge of *future glory* given to us" (IIInd Vespers, Feast of Corpus Christi).

(10) Page 142. Obedience to God's *Commandments* makes us less unworthy of the *Gifts* of God and is, therefore, the best way remotely to dispose our souls for their worthy reception.

(11) Page 142. Because only God is a Physician capable of healing the *soul's* weaknesses and so dispose the soul truly to *rejoice* in His *Blessing*.

(12) Page 142. Sum up the Explanation before Mass, in your own words.

### WEDNESDAY—SECOND WEEK of LENT

(1) Page 146. In the words of the royal and inspired Poet with holy anxiety!

(2) Page 147. Because *only by God's merciful* Grace can physical penances be productive of spiritual and supernatural good.

(3) Page 147. Mardochai acknowledges God to be the "Lord, *Almighty King*," in Whose "power" are "all things, Who hast made heaven and earth and all things that are under the cope of heaven," and from Whom alone His people can expect "mercy," for "He has *redeemed*" us for Himself, that we "may live and praise" His Name.

(4) Page 147. Baptism.

(5) Page 147. In our time when stupidly superficial *pseudo*-scientists make themselves and others believe that Evolution (magic word!) explains our origin, it is profitable to remind ourselves, in Mardochai's majestic prayer that we are not merely *evolved* by impersonal Nature but *created* by the Personal God.

(6) Page 147. If in Lent we mourn with Mary, His Mother, the "Mater Dolorosa" who by His Cross ever keeps her station (Sequence: Feast of Seven Sorrows of Mary, Sept. 15th), we shall deserve with her to experience the thrilling joy of His Glorious Resurrection at Easter's Dawn.

(7) Page 147. In the solitude of Christian contemplation, Christ *forewarns* His disciples that they must share His Destiny, Who went "up to Jerusalem, where the Son of Man shall be *betrayed* to the Chief priests and the scribes and they shall condemn Him to *death* and shall deliver Him to the Gentiles to be *mocked* and *scourged* and *crucified*." He *reassures* the Christian mystic that He will also share with him the glory of His Resurrection. For "on the third day," fixed in the Councils of Eternity, i.e. on the Last Day "he will rise again."

(8) Page 147. "You know not what you ask."

(9) Page 147. He expects a Christian to drink with Him "the chalice which (He) drinks," i.e. to *share with Him* His Anguish and, like Him, to be the servant and minister of all. Like the Son of Man, the

Christian is come "not to be ministered unto, but to *minister*, and to give His Life, a redemption for many."

(10) Page 147. The Offertory teaches the *efficacy* of *confident* and *persevering* prayers in the words of the Psalmist: "none of them that wait on Thee, (that pray) shall be confounded," i.e. shall be unheard and unanswered.

(11) Page 147. By the "*holy commerce*" of the divine and spotless Sacrifice Which is the exchange between God and man. God "*breaks the chains* of our sins" and *desires, in return*, only our humble and prayerful gratitude. Thus are we "attached to God" by the union of prayer and detached from sin by the liberating efficacy of His Sacrifice.

(12) Page 147. The *attraction* of the *Grace* of Christ, Who from the Cross ever repeats His divine Boast: "For I, when I shall be lifted up from the earth, shall *draw* all things to Myself" (John, 12, 32).

(13) Page 147. Sum up the Explanation before Mass, in your own words.

## THURSDAY—SECOND WEEK of LENT

(1) Page 151. Enemies of soul and body against which St. John warns us: "Brethren, Love not the world, for all that is in the world is the *concupiscence* of the *flesh* (Lust, Gluttony, Sloth), the *concupiscence* of the *eyes* (Greed) and the *pride of life*" (Vainglory, Envy, Anger).

(2) Page 152. *Repeated* sin leads to moral blindness by darkening the sinner's conscience, making him *unresponsive* to the *normally efficacious* illumination of God's Grace. Christ is indeed "the true *Light*, Which enlighteneth every man that cometh into this world" (John, 1, 9). But alas! "the *Light* shineth (often) in darkness and the *darkness* did not comprehend It." (ibid. 1, 5).

(3) Page 152. Because "his heart departeth from the Lord" and so he is "cursed" of the Lord God, *doomed to spiritual sterility*, bringing forth no "fruits of Justice" (II Cor., 9, 10) but only the *profitless weeds*, that with him finally "will be gathered into bundles to burn" (Phil. I, 11., Matt., 13, 30).

(4) Page 152. The man who lives *for God and Eternity*, trusting "in the Lord" is "blessed" indeed and "like a tree planted by the waters" is nourished constantly by the efficacious moisture of God's Grace. Thus he need *not fear* "when the heat (of passion and the world's subtle or blatant attractiveness or even the world's persecution) cometh." For like the green-leafed tree, he "shall bring forth fruit," constantly, "even in the time of drought," i.e. of spiritual dryness and desolation.

(5) Page 152. The sinner's soul is dried up "like tamaris (a weed) in the desert." Even the *apparently good* works of the soul in mortal sin are profitless unto life everlasting for he dwells "in the desert in a salt land" of utter *spiritual barrenness*. The just man, on the contrary, brings forth abundantly spiritual "fruit in due season."

(6) Page 152. Our wills are motivated on the one hand by the *fear* of God's Curse and Chastisements, and on the other by the blessed *hope* of celestial rewards.

(7) Page 152. Between them "there is fixed a great chaos." For the sinner in eternity is "*buried in Hell*," whilst the just man is "carried by the angels into Abraham's bosom," i.e. into *Heaven*.

(8) Page 152. Dives, "who was clothed in purple and fine linen and feasted sumptuously every day," *deluded himself* into believing that he was *self-sufficient* and did not need, therefore, the continuing beneficence of God, the comforting *hope of eternity*



and the blessed *opportunity of almsgiving*. Dives' wretched end (for "he was buried in Hell!") is, the too, too easily achieved *portion of those* who have eyes only for themselves and who live, therefore, in *disregard* of God and neighbor and eternity.

(9) Page 152. What Moses, the Lawgiver and the Prophets were to the Jews of the Old Dispensation, Jesus, and the Church, the divinely appointed and infallible spokesman of Christ, are to us of the New Dispensation. If we hear not our "Moses" (Christ) and our Prophets (the Church) then, like the unhappy Jews of old, we shall not be convinced even by miracles, not even if one "rises again from the dead."

(10) Page 152. The *efficacy* of the prayer of Moses, turning aside the just Wrath and justly deserved chastisement of God, was *based on Moses' confidence* in God's unfailing Mercy. But *we have even more impressive* evidence of God's Mercy. Our God is "rich in mercy" (Ephesians, 2, 4), indeed, since "Christ died for us"! (Romans, 5, 9).

(11) Page 152. Because we must "*mass*" our sacrifices with *His Mass*, our crosses with His Cross, our mortifications with His Crucifixion. Only thus will they be *acceptable* to the Father for Jesus is the Only-Begotten of the Father, "in Whom (He) is well pleased" (Matt., 3, 17). Uniting ourselves and our works with Him, Who is Our Head, our works become His Works. Therefore "we have *access*" (Eph., 2, 18) *through Jesus* to the Father's Throne and through our Head we may present our deeds to the Father acceptably.

(12) Page 152. Because a Christian ought not to be an "unprofitable servant" (Matt., 25, 30). Christ has "appointed (us) that (we) should go and should bring forth fruit" (John 15, 16). We must *heed St. Paul's admonitions*: "Receive not the grace of God

in vain . . . (II Cor. 6, 1) Stir up the grace of God which is in you" (Tim. 1, 6).

(13) Page 152. Sum up the Explanation before Mass, in your own words.

## FRIDAY—SECOND WEEK of LENT

(1) Page 158. The life of faith here is implied in the tranquil assurance of the Psalmist that there is *indeed an hereafter*: "I will appear before Thy sight in justice." Hope is beautifully expressed in the Psalmist's *enthusiastic* anticipation of the *complete* satisfaction of the deepest and most ardent desires of his soul: "I shall be satisfied when Thy Glory shall appear."

(2) Page 158. By serving as an apt instrument of spiritual purification. Thus purified, the soul will "*see God*" by *vivid faith* in the Glory of the Risen Christ. "Blessed" therefore, indeed, "are the *pure of heart* for they shall see God" (Matt. 5, 8).

(3) Page 158. To *increase our faith*: "Lord, increase Thou my faith" (Luke 17, 5) and to *stimulate* us to the zealous performance of *good works* for "Faith without works is dead" (James 2, 26). These purposes the Liturgy accomplishes by proposing to our minds impressive motives for faith and good works.

(4) Page 158. Creatures, *animate* (*tyrannical governments*, parents, lovers, etc.) or even *inanimate* (money, estates, bad books, intoxicating liquors, drugs, etc.) sometimes sue man's will for such complete submission and surrender that he, in order to remain loyal to his *true* Lord and Master, *God*, must say: "Shalt thou be our King or shall we be subject to thy dominion?" We ought never to imitate Joseph's brethren by refusing utter allegiance to Him, Who is *Our Brother* and of Whom, Joseph was a type, Christ



Jesus, Our Lord, and so say with the perfidious Jews of His Day: "Away with Him . . . we have no king but Caesar" (John 19, 15).

(5) Page 158. By narrating to them his dream, in which, symbolically, he was represented as their superior, to whom they ought humbly to submit.

(6) Page 158. *Today, as always, enemies continue to plot* the destruction of the Church, which is the Mystical Body of Jesus; and the silencing also of His messengers, our priests. They say, even as did Joseph's brethren: "Come, let us kill them and cast (them) into some old pit" . . . Thus "we shall have (their) inheritance." The wicked attempts which have been made even in our own day, in Russia, Spain, Mexico, Germany, etc., are the cruel repetitions of an old, old story indeed, Caesar's *attempted usurpation* of "the things that are God's" (Matt. 22, 21).

(7) Page 158. Yes! However we ought always to imitate the *ingenious* charity of Our Savior, Who prayed from the Cross: "Father forgive them, for they know *not* what they do" (Luke 23, 34).

(8) Page 158. The Lord of the Vineyard *will take from* the unprofitable servant "the Kingdom of God." Indeed Christ is the stone of "scandal and stumbling block" to many (Rom. 14, 13). And "whosoever shall fall on this stone shall be broken (and) on whomsoever it shall fall it shall grind him to powder." For Christ is He, Who can say to all: "He that is not with Me is against Me" (Matt. 12, 30). *Cold neutrality* towards Christ, therefore, is impossible.

(9) Page 158. God always *rewards our correspondence* with actual grace *by an increase* of sanctifying grace and an uninterrupted continuation of new and efficacious actual graces so that "the effects of" His Sacrifice will "ever remain in us."

(10) Page 158. Worldliness means the *slavish and unchristian* copying of even the sinful fashions and modes of behavior of "the passing generation" from which we ought constantly to pray: "Lord, preserve us and keep us."

(11) Page 158. So that strengthened in "body" and "defended always by the protection of (His) power," we may *persevere* "in good works."

(12) Page 158. Sum up the Explanation before Mass, in your own words.

### SATURDAY—SECOND WEEK of LENT

(1) Page 165. The restoration of the Baptismal robe of the repentant sinner is symbolized in the text of the Gospel: "Bring forth quickly the *first* robe, and put it on him." The reception of the Eucharist is symbolized in the text: "Bring hither *the fatted calf* and *kill* it and let us *eat* and make *merry*." For Christ is indeed "*the fatted calf*," mystically *killed* in the Eucharistic Sacrifice of the Mass, of Which the repentant sinner is invited to "*eat*" and at this sacred Banqueting he ought truly to "*make merry*," since Christ is the Divine Food, "having in Itself all manner of delight."

(2) Page 165. The Divine Law is "*unspotted*," i.e. not mixed with error as is human law. It converts "*souls*" and does not merely regiment conduct. It is easily learned by the "*little ones*" (Matt. 11, 25), i.e., the truly humble and simple of heart and not the possession, therefore, only of those who are wise with the wisdom of legal love.

(3) Page 165. That new (supernatural) life may ("more abundantly") flow into the soul.

(4) Page 165. Because "it is good to give praise to the Lord" not only "in the morning" and "in the night," but indeed at all times.

(5) Page 165. Because a *superfluity* "of material substance" is a temptation and furnishes the means for sinful prodigality and "riotous living."

(6) Page 165. Confession: "Father, I have sinned against Heaven and before thee." Contrition: "I am not now worthy to be called thy son." Satisfaction: "Make me as one of thy hired servants."

(7) Page 165. Because, as St. Peter advises us, we must "be *sober* and *watch*, for (our) adversary, the devil goeth about like a roaring lion seeking whom he may devour" (I Pet. 5, 8). We must, therefore, *never* "sleep in (the) death" of *indifference, lukewarmness and impenitence*, but ought always pray that our "eyes," the eyes of our soul, be ever "enlightened" by the illuminating grace of God.

(8) Page 166. One can discover the answer to this searching question only by rigorous examination of one's own conscience.

(9) Page 166. By His "heavenly protection."

(10) Page 166. Sum up the Explanation before Mass, in your own words.

### THIRD SUNDAY of LENT

(1) Page 170. Because *without the Missal* it is usually *more difficult* to keep the eyes of our souls ever towards the Lord and especially to take our proper part in the Divine Liturgy, which is the *Public Prayer* of the Mystical Body of Christ, the Church, and ought, therefore, always to be our prayer. The use of the Missal is the best way to "pray the Mass," as Pius X urged us.

(2) Page 170. The unbaptized "sit in darkness and in the shadow of death" (Luke 1, 79). In Baptism, however, we receive the burning light of *faith*, sym-

bolized by the candle lighted during the ceremony so that we can "*walk as children of the light*" who "were heretofore in darkness." Thus the baptized ought indeed bring forth "the fruit of the light" which "is in all goodness, and justice, and truth."

(3) Page 170. The *example* of the Loving Christ Himself! *the motive*: our supernatural status as the most dear children of God; the *grace*, its all-sufficing source is in Christ Who hath delivered Himself for us, an oblation and a sacrifice to God.

(4) Page 170. "Let it *not be so much as named* among you, as becometh saints."

(5) Page 170. On condition that we "*hear the word of God and keep it.*"

(6) Page 170. Jesus warns us that a "*stronger than us, (the devil) will come (upon us) and overcome (us) and take away all our armor wherein we, (foolishly) trusted.*" Such inadequate armor would be, e.g., the *self-deluding* and presumptuous belief that past virtues *guarantee future fidelity* and fervor.

(7) Page 170. Because *repeated* sin finally *delivers the soul* to the domination of Satan and his cohorts.

(8) Page 170. Yes! *But* only on condition that, in such circumstances, we fail to observe God's Commandments. For if, even under stress and strain of great difficulty, we live, *heroically* according to God's Law, we shall experience the "great joy which no man (can) take away from us," of a difficult duty well done.

(9) Page 170. The pacifying convictions first, that "the justices of the Lord are *right*" and secondly that "His *judgments* are sweeter than honey and the honeycomb."

(10) Page 170. Sum up the Explanation before Mass, in your own words.

**MONDAY—THIRD WEEK of LENT**

(1) Page 176. The Word of God being *infallibly* true, and God Himself, being *Almighty*, if we have *Him* on our side, we are securely buttressed indeed, and need not fear what *anyone*, not even all the world of men, the Powers of Hell, can do against us.

(2) Page 176. Abstinence from sin, which is “a *dangerous* excess,” indeed, whether of the flesh or of the mind. *Without such abstinence from sin*, abstinence from food is surely futile and quite profitless.

(3) Page 176. Howsoever “rich” anyone may be in mere natural and secular riches, he is *nevertheless* “*but a leper*,” diseased with the disease of original sin. The duties *after Baptism*, thus symbolically set forth, are firstly, that the baptized having been made truly “clean,” he ought *never to forget to return thanks to God*, the First Author of so great a boon, and then publicly to profess his divinely bestowed faith in the true God, like Whom “there is no other God in all the earth.”

(4) Page 176. Naaman was self-willed in his refusal to wash himself in the channels of Israel. He was finally persuaded by his servants to comply. Our self-will, also, can effectively block the Mercy of God from healing the leprosy of our souls in the channels of the Sacraments, to which God’s servant, the Church, directs us, especially in the Sacrament of Penance, so often galling to our self-esteem.

(5) Page 176. Such *stupid and sinful belittling* and *unawareness of God’s Presence* deprives us of the richer manifestations of God’s condescending kindness, even as the conduct of the Nazarenes toward *The Nazarene*, Who, being of “His Own country” refused to accept Him, had, as consequence His *refusal to work amongst them* “the great things (which were) done in Capharnaum.”

(6) Page 176. By "passing through the midst of them (and going) His Way."

(7) Page 176. Because to *dictate to God* is obviously a *gross* lack of humility and reverence which is His due and our duty. God "*resisteth the proud* and giveth (His) Grace to the humble" (James 4, 6; I Peter 5, 5).

(8) Page 176. The qualities which are most conspicuous in this prayer of the Psalmist are: 1st, that holy urgency which is the sign of fervor; 2nd, *perseverance*, indicated by his eager repetition and *humility* for the Psalmist knows that God could indeed "despise (his) supplication" without injustice.

(9) Page 176. By delivering us from the worst of all bondages, "*the captivity*" of sin. Not only does Heaven *rejoice* "*over one sinner that doth penance*"—(Luke 15, 7) and so is liberated from sin's imprisonment by Jesus, the Liberator, but the *sinner himself*, thus freed, rejoices "*with exceeding great joy*" (Matt. 2, 10).

(10) Page 176. Sin is, after all, the *common source* and ultimate cause of *all "dangers"* that afflict or "*threaten*" *humanity*: wars, depressions, famine, sickness, social injustices, death! *Redemption*, "through *Our Lord*," is mankind's "*only hope*."

(11) Page 176. Sum up the Explanation before Mass, in your own words.

## TUESDAY—THIRD WEEK of LENT

(1) Page 180. Because only "the prayer of the *just* man (i.e., one who is truly devoted to and actively promotes God's Interests), *availeth much*" before the God Who "loves justice and hates wickedness."

(2) Page 180. Because of ourselves, we "*have nothing*" in the house of our soul. Yet, by the re-

demptive Might of Christ, the "*little of our nothingness*" is *increased* beyond human reckoning. Of ourselves, we are *spiritual bankrupts*. In Christ, we are *spiritual billionaires*. By the riches of His Precious Blood, we can *pay back our great debt* to the Father, superabundantly and with interest, infinitely compounded. Otherwise, our debt to God would never be paid.

(3) Page 180. In "*the treasury of the Church*," we have rich and ample means to discharge our debt. To the Church, Christ has given "*the power of the keys*," so that if she looses the debt of our sins, they are cancelled before God.

(4) Page 180. Because if we *voluntarily* and unnecessarily associate with bad company, we run the risk that they "*shall have dominion over*" us. Many have learned to their tragic sorrow that an evil companion, who, upon *first acquaintance*, seemed a friend and a source of pleasure and a provider of "good times," eventually becomes a *domineering tyrant*.

(5) Page 180. God is *never outdone in generosity*. When He, therefore, commands Peter to "forgive his (erring) brother . . . not till seven times but *till seventy times seven times*," He implies that He, the God of Mercy, will be not *less* but infinitely *more* generous than He instructs us to be.

(6) Page 180. Whether God shortens or lengthens our days He gives us *time* to prepare for *eternity* by declaring, i.e., praising "*the works of the Lord*" and so glorifying Him.

(7) Page 181. The Eucharist produces in us "*the effects of our redemption*," *leading* "*us to the gifts of salvation*" (life to God) and *restraining* "*us from human excesses*" (death to sin).

(8) Page 181. The effects of the Ransom that Christ paid may economically be *summarized in the pattern*



of true Christian living, as so frequently outlined by the great Fathers of the Church and beautifully expressed in St. Paul's often quoted words: "*I live now, not I, but Christ liveth in me.*" "I die daily" . . . (for) "with Christ I am nailed to the Cross . . . I live (indeed) now not I, but Christ liveth in me."

(9) Page 181. Repeatedly!

(10) Page 181. "Nothing defiled shall enter into the Kingdom of Heaven." Hence the chief requisite for entrance therein is *purification* from every "blemish," whether by penance in this life or purgatory in the life beyond the grave. *Positively* to be fit for entrance into Heaven, however, we must "work" the work "of Justice," i.e., we must cultivate the Christian virtues.

(12) Page 181. Sum up the Explanation before Mass, in your own words.

### WEDNESDAY—THIRD WEEK of LENT

(1) Page 185. We ought to "be glad and rejoice in (God's) mercy."

(2) Page 185. Duties of Justice, respecting his person, his life, his good name, his wife, his servants, his chattels, his property.

(3) Page 186. Of *true worship* God says, "you shall make an altar" for sacrifice, prescribing for the ancient Jew, the type of sacrifice to be offered thereon. He *now points* to the Holy Sacrifice of the Mass *with which we unite* our daily sacrifices as true worship. Of false worship He warns against the ever present idolatry of money, material wealth and power.

(4) Page 186. The Psalmist's repentance *affected both soul and body*: "all my bones are troubled and my soul is troubled exceedingly." Nor is this surprising

since *soul and body are united* and there is a certain reciprocity of cause and effect between body and soul.

(5) Page 186. *Divine etiquette* prescribes for morals, whilst *human etiquette* chiefly prescribes for mere manners. *Manners*, alas, sometimes wax, while *morals* wane! "This people honoreth Me with their lips but their *heart* is far from Me." For instance, human etiquette so often prescribes an elaborate system of *table manners*, yet tolerates and even approves foul speech *at the table*. To this, Divine etiquette replies, "not that which *goeth into* the mouth defileth a man, but what *cometh out* of the mouth, this defileth a man."

(6) Page 186. In the strong language of Isaias, the Prophet, who declares, in God's Name: "in vain do they worship Me."

(7) Page 186. The fundamental reason for God's Mercy to us is the all-sufficing merits of Jesus Christ, His Only-Begotten Son and our Brother, for Whose "Name's Sake," we are acceptable before the Father.

(8) Page 186. The "way" of our Lent *prepares* us for the "joy" of Easter. The divinely and, therefore, absolutely accurately prescribed progress is always: "Per crucem ad lucem"—"through the Cross to the Light." For by the *alchemy of God's Mercy* our present "sorrow shall be changed into joy."

(9) Page 186. For true peace of mind it is necessary to be "set free from all evils."

(10) Page 186. Sum up the Explanation before Mass, in your own words.

## THURSDAY—THIRD WEEK of LENT

(1) Page 190. On our part we must "*attend to (His) law*" and docilely "*incline (our) ears to the words of (His) mouth.*" On His Part, He promises to "*hear*" our prayers and to be our "Lord forever."

(2) Page 190. *We must hear* "the word of the Lord," not "lying words" but infallibly true and *solemnly admonishing* us: "Make your ways and your doings (your thoughts, words and deeds) good."

(3) Page 190. God requires firstly that we "execute (just) judgment between a man and his neighbor," i.e., that the *scales of Justice be not tipped* to favor any man or any corporation however great and mighty, but that they be held with impartial evenness; secondly, that we exercise no *unjust discrimination* towards "the stranger," the alien, whether alien by *creed* or *race* or *nationality*; nor towards "the fatherless and the widow," who are, of themselves, virtually defenseless; nor towards the "innocent," children, whether born or, as yet, *unborn*. He requires, thirdly, that we "walk not after strange gods to (our) own hurt," whether they be the "gods" of godless science or the gods of greedy politics or the gods of sinful pleasure and place and power and pelf.

(4) Page 190. Because it shows me the *ultimate Source* of all our good, including nourishing and delectable food and drink, namely: God, Who "givest meat in due season" and Who generously "opens (His) Hand" to "fill every living creature" from His Bounty.

(5) Page 190. By serving Him, even as "she ministered to them."

(6) Page 190. We must change the tortured crying out of the expelled devils into the prayer of *faith* and say: "Thou art the Son of God."

(7) Page 190. "To *other cities* also I must preach the Kingdom of God." But Jesus cannot preach today to "other cities," except through His "*Other Christs*," the Missionaries and they obviously, need the *material* support of our generous *almsgiving* and the *spiritual* sustenance of our earnest prayers.

(8) Page 190. The Holy Mass is referred to as the *inspiration* of all true Christian Sacrifice because the Mass is the *mystically renewed* Sacrifice of Jesus, Whose *sacrificing Love* thus inspires us to act on His Words: "Unless a man deny himself and take up his cross daily and follow Me, he cannot be My disciple."

(9) Page 190. Our prayer ought to be a prayer for *direction* that so we may "keep (His) justifications."

(10) Page 190. *Entire* obedience to God's Commandments, on the part of *all of high and low*, of governments and peoples, of Capitalists, and Workers, of rich and poor, will certainly bring the "heavenly favor" of reasonable *prosperity*.

(11) Page 190. Sum up the Explanation before Mass, in your own words.

### FRIDAY — THIRD WEEK of LENT

(1) Page 197. Because, firstly, *all* things ought to be referred "to *God's greater glory*," and secondly, because the Psalmist is especially anxious that God's graces to him may confuse those, who are not only *his enemies*, but the *enemies also of God*.

(2) Page 197. Moses and Aaron entered and *fell flat* upon the ground "before the *Tabernacle of the Old Covenant*" which merely contained the two tablets of the Ten Commandments. We are inspired to kneel and pray before the "Tabernacle" of the "New Covenant" where *Jesus, true God, true Man, dwells* night and day.

(3) Page 197. One becomes a "well of refreshing water" within his soul, when *he has really found Christ*, in Whom he lives, and to Whom he can say, "My Lord and my All" (John 20, 28). Even though in *material things*, he be a "*have-not*," yet, because of his Divine possession, he realizes he is a true

“have.” *With others*, he wishes and acts to “*share this wealth*,” in works of social justice and social charity, for *their souls’ sake*, for *Christ’s Sake*.

(4) Page 197. By giving us Him “*in Whom are all the treasures of wisdom and knowledge*” (Col. 2, 3) and Who, therefore, can and does say: “Come to Me all ye who labor and are heavily burdened and I will *refresh* you” (Matt. 11, 28); i.e., I will *satisfy* your thirst, which, whether you know it or not, is the thirst after that Unity and Truth and Goodness and Beauty Which is God.

(5) Page 197. By *denying Moses* the high privilege and great pleasure of leading his people into the Promised Land, saying to him: “Because you have not *believed Me*, you shall not bring these people into the land, which I will give them.”

(6) Page 197. In *Baptism*: the *waters* of supernaturally regenerating life, from the Rock, Which is Christ. In *Penance*: the *cleansing* “Blood of the Lamb Which was slain,” Christ. The “Rock, which is Christ” (I Cor. 10, 4), “struck twice by the Rod,” which is the two-beamed Cross, is the blessed Source, whence the efficacy of the Sacrament of Penance and of all the Sacraments derives. In the *Holy Eucharist*: *Christ Himself*, Who is the “*Fountain of water*” (John 4, 14) which, if any man drink of It, *he shall not taste death forever*” (John 9, 52).

(7) Page 197. By showing to us in symbol and type that the Sacraments are the *divinely instituted channels* of supernatural life, *eminently deserving of our reverent study*, and productive of fruits of holiness and true happiness.

(8) Page 197. Our *present crucifixion* may readily enough be seen as implied in the Psalmist’s expression “we are become *exceeding poor*.” The extreme “poverty” of the Poor Man of Nazareth Himself was

that "*self-emptying*" whereby He became "obedient unto death, even to the death of the Cross" (Phil. 2, 8). Our *future resurrection* is suggested by the Psalmist's words: "my flesh hath flourished again."

(9) Page 197. The fatigue of Jesus "wearied with His journey" reminds the devout Christian of the *last wearisome* journey of Our Lord to Calvary. There, *wearied to death* by fatigue and cruelties and bitter taunts and prodigal blood-sheddings, Jesus called out: "*I thirst*" (John 19, 28). And His so poignant request has echoed down the long corridors of the centuries and is heard now as a *plea for those souls*, which can be won for Him only by vigorous *Catholic Action*.

(10) Page 197. Because *only the soul* whose *faith is active* is a fitting vessel, into which God through the Church can pour the refreshing and *invigorating* waters of His Grace.

(11) Page 197. Because an active lay worker, to be an *effective* instrument of truly Catholic Action must have *no secrets before God*. Such a one must have opened her heart and soul to the inspection of the Divine Physician, Who, having healed *her spiritual wounds*, will then equip her for *her active ministry to others*.

(12) Page 197. "White to the harvest," i.e., *ready to be gathered* into the blessed granary of Souls, which is the Church. Every Christian ought, therefore, as Jesus instructed His first Apostles, to "*lift up (his) eyes*," i.e., to *be aware* of the ever-present *opportunities* to advance the Cause of the harvesting of souls for God.

(13) Page 197. By His example in speaking at length, *intimately and on friendly terms* with one, who was a Samaritan and, therefore, anathema to a self-respecting, tradition-bound Jew, Jesus rebuked and even *now rebukes race prejudice* of any kind.

(14) Page 197. She "left her water-pot and went her way into the city and saith to the men there: Come, and see a Man Who has told me all things, whatsoever I have done. *Is not He the Christ?*" They "went, therefore, out of the city and came unto Him . . . Now of that city many of the Samaritans *believed* in Him, for the word of the woman giving testimony: He told me all things whatsoever I have done." The woman, therefore, took *immediate* action, becoming a *lay-preacher* of the miracle-working power of Christ and achieved *immediate* and *numerically notable success* in bringing others to Christ.

(15) Page 198. Let each one answer according to his own conscience.

(16) Page 198. Sum up the Explanation before Mass, in your own words.

### **SATURDAY — THIRD WEEK of LENT**

(1) Page 205. Negative: "*discipline of the flesh* by abstaining from food" and by other works of self-denial.

Positive: to "keep (the) law (of God), by the *practice of Christian virtue.*"

(2) Page 205. Because the love and fear of God are the *only two motives adequate* to keep the errant mind and heart and will of fallen man from sin.

(3) Page 205. We ought not so to speak because God, Who is everywhere, *seeth all things*. Hence such subterfuges are both *stupid and disastrous*.

(4) Page 205. "Susanna cried out with a loud voice and said: O Eternal God, Who *knowest hidden things*, Who knowest all things before they come to pass, Thou knowest that they have borne false witness against me . . . And the Lord heard her voice."



(5) Page 205. Daniel said that such a condemnation is "*foolish*" indeed.

(6) Page 205. Our attitude should be one of *untroubled confidence*.

(7) Page 205. To the *repentant sinner* Christ is gentle and gracious and exquisitely tactful. To the Scribes Jesus shows a *crushing finesse of contempt*, scarcely deigning to talk to them and ingeniously exposing to each his secret and unrepented wickednesses.

(8) Page 205. Probably Christ wrote an indictment of these hypocrites from the records of His Divine Memory, *facing them with secret sins*, which they had supposed they "got away with," and were known only to themselves.

(9) Page 205. Even the greatest sinner can learn from the words and actions of Jesus that His *Heart is always won to leniency* and generous forgiveness by true repentance.

(10) Page 205. Because *self-approbation is often self-delusion*. "Would that we could see ourselves as others see us!" The Saints are the most loved by God and men, and they, like the man of whom Christ spoke in the gospel, put themselves "in the lowest place" (Luke 14, 9), preferring themselves to none. Not only God but even *healthy-minded men* "*resist the proud*" (James 4, 6).

(11) Page 205. Sum up the Explanation before Mass, in your own words.

#### **FOURTH SUNDAY of LENT**

(1) Page 210. By presenting Heaven to us as the "*House of the Lord*," where we, by *God's Condescension and Mercy*, shall go as *His Children* and the brethren of His only-begotten Son. For we are by the grace "*of adoption of sons*" (Gal. 4, 5) what

Christ is by His Divine Nature, the "Sons of God, and if sons heirs also; heirs indeed of God, and joint heirs with Christ" (Rom. 8, 16/17).

(2) Page 210. He relieves us "by the *consolation* of (His) grace."

(3) Page 210. The Church knows that her children are the children not "of the bond woman" but "of promise," and that they are "*free by the freedom* wherewith Christ hath made us free."

(4) Page 210. "So also is it now." In the Old Testament, Isaac as a free-man, *typifies the "freedom* wherewith Christ has made us free" (Gal. 4, 31), freedom from *slavery to the tyranny of sin*. Isaac was persecuted by the slave, who "was born according to the flesh." The world is always the irreconcilable enemy of the spiritual. *Past, present and future*, Christ warns us, "if they have persecuted Me, they will also persecute you" (John 15, 20).

(5) Page 210. Filial "fear of the Lord is the *beginning of Wisdom*" (Prov. 1, 7; Ps. 110, 10) and, therefore, salutary and liberating. But "servile fear" is, by definition, *enslaving*. Filial fear is fear tempered and sweetened and made efficacious by *love* and reverence.

(6) Page 210. Final victory *obviously belongs* to Christ, the Immortal King and Conqueror and to His brethren. For Jesus *reassured* His disciples: "Have confidence, I have overcome the world" (John 16, 33).

(7) Page 210. The sinner, on his return to God, knows that he is indeed in "the Jerusalem" of the New Covenant, the Church, "round" which are the *buttressing mountains of God's Grace* and the encircling and protecting love of the Lord, Who ever is "round about His people."

(8) Page 210. Miracles are *authentic signs* of the divine origin of Him, Who works them. As Our Lord

said: If "you will not believe Me, *believe the works*" (John 10, 38). Even the doubting Thomas *finally professed* his absolute faith in Jesus "the Prophet that is come into the world." For upon beholding the miraculously Risen Christ, he exclaimed: "My Lord and My God" (John 20, 28).

(9) Page 210. "My Kingdom," Jesus said, "is not of this world" (John 18, 36). But the loyalty inspired by miraculous favors in the *material* order is, Our Lord knows, too frequently selfish and sensual. His followers, however, must be *loyally ready* to "follow Him whithersoever He goeth" (Apoc. 14, 4), even to pain and death, so *galling* to the sensual man.

(10) Page 211. They are then acceptable to the Lord, Who "*gives heed* (to) and is *appeased* by" them, and they are richly *profitable* to us "both to our devotion and salvation." Their *total value* is *dependent* upon their union with the Sacrifice of Him, Who is "the propitiation for our sins" (I John 2, 2; 4, 10; Rom. 3, 25) and to Whom the Father *cannot refuse* to "give heed" and from Whom, therefore, stems all that is to our supernatural "profit."

(11) Page 211. Sum up the Explanation before Mass, in your own words.

## MONDAY—FOURTH WEEK of LENT

(1) Page 215. Because as Good Friday approaches, we, in union with Jesus, *ought to live over again* in sympathy and love, the anguish of the Heart of Christ against Whom "strangers have risen up" and "after (Whose) soul (i.e., life) the *mighty have sought*."

(2) Page 215. One ought, indeed, so to pray, *even as Christ* on the eve of His Passion and Death, prayed His Prayer of Agony in the Garden when He

was in *trouble from "strangers"* (i.e., the ruling powers of Imperial Rome), and "the mighty" (i.e., the Scribes and Chief-Priests of Israel).

(3) Page 215. Modern godless education *attempts an operation*, similar to that proposed by the wise Judge, Solomon. It attempts, with truly *disastrous consequences*, to "divide the child," in the classroom, training his hands and head to be clever while leaving utterly to one side and quite *ignoring the requirements* of his soul. It may indeed be called a "sword," for its result is likely to be the *death of the spiritual life* of those who are submitted to its unnatural surgery.

(4) Page 215. Because human cleverness is always *fallible and frequently biased* whereas the "wisdom of God" cannot err nor treat anyone unjustly.

(5) Page 216. The *liturgical renewal* of the Sacrifice of the Cross of Christ, Who is "our Life and our protection."

(6) Page 216. The action of Jesus towards those who profaned the *material* temple of His Father indicates that, with greater reason and even more ruthlessly, He must punish those who, by sin, profane the *spiritual* temple of the Triune God. St. Paul says: "You are the temple of God. If any man violate the temple of God, him will God destroy" (I Cor. 3, 17; 6, 19; II Cor. 6, 16).

(7) Page 216. Because, in such a case, the *purifying scourges* of God's Justice are richly *deserved* and finally *inescapable*. Besides "whom the Lord loveth, He chastiseth." Thus, one chastised by God ought to know that such chastisements are intended spiritually to profit him.

(8) Page 216. They erroneously supposed that He was speaking of the *temple of Solomon*, the glory of

their race whereas He referred to the *temple of His Body*, the imperishable glory of the whole human race.

(9) Page 216. Because Jesus "knew all men and because He needed not that any should give testimony of man, for He knew what was in man." Thus Our Lord had a prudent *fear of the relapse into sin* of those, whose *fickle hearts* had been won by a show of His Power but who would be "scandalized in" Him (Matt. 26, 31; Mark 14, 27; John 16, 32) by the "scandal" of the Cross (I Cor. 1, 23).

(10) Page 216. The commandments are indeed regarded as "kill-joys" by those who *stupidly confuse sinful and secular amusements* with the *sources of abiding joy*. One, though, who has obeyed the Psalmist's injunction: "taste and see that the Lord is sweet" (Ps. 33, 9), knows that *ultimate gladness* is only to be found by him who obeys the same Psalmist: "Sing *joyfully* to God, serve ye the Lord with *gladness*: come in before His presence (i. e., pray) with exceeding *great joy*."

(11) Page 216. No sin is "secret" to God. Our every thought, word, deed and omission is known to Him, Who is *All-knowing*. But, blinded by *self-deceit* and *unenlightened* by God's Grace, which is received when we humbly examine our consciences, our sins may sometimes be *secret to us*, with, of course, disastrous consequences to ourselves. For we may think ourselves "worthy of (God's) love . . ." (whereas, in reality we are worthy) of hatred" (Eccles. 9, 1).

(12) Page 216. Sum up the Explanation before Mass, in your own words.

**TUESDAY—FOURTH WEEK of LENT**

(1) Page 221. *Prophetically*, i.e. by the lips of the Royal Prophet, who was a prophetic type of the Agonizing Savior.

(2) Page 221. The example of Moses inspires us to pray and work for the conversion of our country, *even when God can justly indict* our country of many and serious crimes, just as He condemned the people of Moses. Moses' example teaches us also to plead *eloquently, reminding God of His merciful promises* and of those, whose holy lives have been glorious chapters in our country's history. For Moses said: "remember *Abraham, Isaac and Israel*, thy servants, to whom Thou sworeest by Thy Own Self." Finally *Moses' success*, "and the Lord was appeased," indicates to us that we also may expect God graciously and mercifully to hear our prayer. Thus we may and ought to pray with *confidence*.

(3) Page 221. Moses; *implicitly*, insofar as Moses' petition to God dramatically emphasizes the supremacy of *God* and, if one may so speak, the advantages that would accrue to *God's Glory* by a favorable response to his prayer; Jesus, also implicitly: "he that speaketh of himself, seeketh his own glory; but He that seeketh the glory of Him that sent Him, He is true and there is no injustice in Him." Thus Our Lord implies a sharp rebuke to *him who would usurp the glory* that is due to God alone.

(4) Page 221. The Psalmist reminds himself in his prayer to God of the *great deeds* which, according to the traditions of the Jews, God had done in their favor "in the days of old." We can hear in his words, *reminders also of the marvels* which God's Omnipotence has wrought in favor of the *Christian* people, who are the "chosen" of the New Covenant.

(5) Page 221. Christ is the Son of the Father by His very nature. We are the *children* of the Father by *adoption*. By Christ's example we are reminded that we also ought to speak to "Our Father, Who (is) in Heaven" (Matt. 6, 9; Luke 11, 2) with *profoundest reverence*.

(6) Page 221. By *explicitly* telling us of the *ultimate Origin* of His teaching: "My doctrine," He says, "is not Mine, but His that sent Me." Even the quality of Christ's doctrine *implicitly* indicates its Divine Source. For the Jews wondered, saying: "How doth this man know letters, having never learned?"

(7) Page 221. The *ordinary* people, who *ordinarily* are of "good will" (Luke 2, 14) recognized Christ as a divinely-sent Teacher, even when their leaders "sought to apprehend Him." For the Evangelist narrates: "Out of the people (i.e., those who may not be learned but who are docile), many believed in Him." Indeed the *Good-News* of "peace" between God and man was first declared to men "of good will," i.e., to the simple shepherds "watching and keeping the night-watches over their flocks" (Luke 2, 8) on the lonely hillsides of Judea.

(8) Page 221. Because to "*judge according to appearance*" is to judge unjustly. We ought, therefore, according to Christ's own command to "*judge just judgment.*"

(9) Page 221. Patient and persevering prayer is finally rewarded by *God's Own Intervention*. For, to him, who perseveres in *active* prayer, God will grant *passive* prayer, and will "put into (his) mouth a new canticle," "a song (indescribably sweet) to (his) God."

(10) Page 221. To "offer this sacrifice (i.e., the Sacrifice of the Mass) *worthily*," i.e., after having been *cleansed* "from our sins" and *sanctified* "both in body and soul."



(11) Page 221. There are many today who "*work under continual hardship*" and many who are under the most grievous hardship of *having no work*. For them we ought to pray to God: "Grant (them) relief."

(12) Page 221. Sum up the Explanation before Mass, in your own words.

### WEDNESDAY — FOURTH WEEK of LENT

(1) Page 228. He rewards them by the blessing of forgiveness.

(2) Page 228. The chief Baptismal graces thus symbolized are:

- a. The *cleansing* from the stain of original sin. "I will pour upon you clean water and you shall be *cleansed* from all your filthiness."
- b. The *christening* of our hearts, so that we participate, by the Gift of Supernatural Charity, in the love of the Sacred Heart of Jesus. "I will take away the stony heart out of your flesh and will give you a heart of flesh."
- c. The infusion of sanctifying grace, which is our supernatural *participation* in the very *life* of God. "I will put a new spirit, My spirit, in the midst of you."
- d. The publication to us of the Commandments and the Creed to be the guideposts of our newly received Christ-Life. "I will cause you *to walk* in *My commandments*, and to keep *My judgments*."

The chief Baptismal *promises* set forth symbolically are:

- a. The privilege of being a *member* of the Church, which is the household of the faith, and not merely a transient *guest*. For the Church is the promised land of the New Dispensation, and generously given by God to our first ancestors in the faith of Christ. "You shall dwell in the land which I gave to your fathers."

- b. An especially *intimate relationship* with God both here and hereafter. "You shall be My people and I will be your God."

(3) Page 228. The first Gradual was, and might now also, be appropriately recited to Catechumens because *they need the reassurance* that the Church will be to them a *mother* to "teach" and to "enlighten" and to lead them *near* to that God of gentle Goodness before Whom they "shall not be ashamed." The second Gradual enlarges upon these comforting reassurances, telling the Catechumens that upon entering the Church through the portals of holy Baptism, *he will belong to a "blessed nation* whose God is the Lord" and to the "people" whom God "hath chosen for His *inheritance*," i.e., for *Heaven*. Thus the one baptized will have been repaid, not "according to the sins (he may) have committed" but according to the "mercies" of God which shall have "speedily" gone before him.

(4) Page 228. The virtue of "true devotion" because the truly devout perform their voluntary sacrifices not in stingy or niggardly fashion but with holy eagerness.

(5) Page 229. The negative duty to *avoid evil*; the positive duty to *do good*. In these two the entire moral law is summed up.

(6) Page 229. It is explained that obedience to God will *win His Favor*. "If you will hearken to Me, you shall eat the good things of the land." Our primary duties to God are, moreover, explained symbolically, for God's first command is: "Wash yourselves, *be clean*." Charity to neighbor is explained in some detail. And we are *allured to its practice* by God's assurance. If, by practicing such charity we "come" to Him, we shall have a convincing argument to plead and to *win His forgiving Mercy*. If our "sins

be as scarlet they shall be made as white as snow, and if they be red as crimson, they shall be white as wool."

(7) Page 229. Because we must obey God and "thus saith the Lord God: Wash yourselves," by *contrition*. "Cease to do perversely, learn to do well," i.e., *amend* your lives.

(8) Page 229. In the trials of life we must make "manifest the works of God" by steadfastly *refusing to deny His Providence*, even under stress, on those who recognize His benign purposes in permitting physical evils. He bestows blessings which *brighten and bring gladness*, even to those who are, physically, most sorely afflicted.

(9) Page 229. Because "the night (inevitable) cometh (on apace) when no man can work."

(10) Page 229. One ought eagerly to seize every such *daily opportunity* to publish God's Mercies and favors to us. *Gratitude* and the *desire to share with others* the blessings of that faith, which opens our eyes to the world of supernature, prompts and demands such zeal.

(11) Page 229. By the Sacrifice of the Eucharist "*our sins (are) purged.*" By the Eucharist as a Sacrament our souls are *nourished* "with spiritual food" and our bodies *protected* "with temporal aid."

(12) Page 229. We are helpfully warned to ask "only what is pleasing to" God.

(14) Page 229. Sum up the Explanation before Mass, in your own words.

**THURSDAY—FOURTH WEEK of LENT**

(1) Page 233. They will have the reward of *spiritual joy and strength* as the Psalmist so confidently presumes.

(2) Page 233. We are ordered to “give glory” to God and to *pray* to Him, “calling upon His Name”; towards our neighbors we ought to practice the Spiritual work of mercy that is involved in all *missionary activity*. Thus we shall “declare His deeds among the Gentiles.”

(3) Page 234. That we may “find joy in true devotion” and “the *more easily* receive (God’s) heavenly delights,” for these graces of interior prayer are more easily received by one who leads a life not of *prayer only but of penance*.

(4) Page 234. Because God is *not limited* by the limitations of His messengers. “The Spirit (indeed) breatheth *where He will*” (John 3, 8).

(5) Page 234. Because God *Only* is the Author and Master of the life of the human race.

(6) Page 234. Each of the Sacraments of the New Covenant, by God’s institution *effect* what they signify and *signify* what they effect. All and each, from the beginning “to the end,” from Baptism to Extreme Unction and Holy Viaticum, *enrich* “the souls of (God’s) poor” by conferring upon them for the *first time*, or *restoring* or *increasing* sanctifying grace.

(7) Page 234. Because our salvation through the *humiliation* of the Incarnation, Passion and Death and the glory of Resurrection of the Second Person of the Blessed Trinity had been determined in the inscrutable counsels of God from all eternity. We may see an *illustration* of the saving work of Christ in Eliseus, who, great prophet though he was, *con-*

*descended to come to the house of the Sunamitess (Christ's advent to the house of our humanity) and to lie down upon the bed "where the child lay dead" (even as Christ laid Himself down upon the bed of the Cross, where prostrate humanity waited to be supernaturally revived). Eliseus "put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he bowed himself upon him." May not this be regarded as symbolizing Christ's mystic identification of Himself with our sinful humanity? He became "like as we are without sin" (Heb. 4, 15).*

(8) Page 234. Such a sinner is so symbolized because whatever fleeting hope still remains to him, *depends upon the solicitude of others*, even as the return to life of the boy depended upon Jesus' sight of the grief of his bereaved mother. It is not too fanciful to see in the Widow of Naim a *symbol of Mary*, who ever grieves over the *spiritual death of her children* and to whose solicitude, Christ, her loving Son, cannot be indifferent. No wonder Mary is styled by the Church: "*the Refuge of Sinners!*"

(9) Page 234. Because as dutiful children we should follow the *good example of our Mother*.

(10) Page 234. Because the Mercy of Jesus is *not circumscribed* by the limitations of His earthly Life but is "from generation unto generation" (Luke 1, 50). Thus what He did for the Widow's son at Naim, He *will do, in the supernatural order*, also for us.

(11) Page 234. By publicly, i.e., *liturgically chanting and proclaiming*, His Praises, saying, like the people of His own time: "A great Prophet is risen up among us and God hath visited His people."

(12) Page 234. Because God *has no need of our gifts*. He wants chiefly our "purified souls." Our Lord says to each of us: "Son, give Me thy heart" (Prov. 23, 26).

(13) Page 234. The duty of being "mindful of (His) *Justice alone*" for so He has "taught" us and *never* will He "forsake" us.

(14) Page 234. By being reminded that a *sacrilegious* Communion is a terrible "*judgment*" against rather than "*a remedy*" for us. As St. Paul says: "For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, *not discerning* the Body of the Lord" (I Cor. 11, 29).

(15) Page 234. This "prayer over the people" is an especially remarkable (because marvelously succinct) *summary* of the successive stages of the spiritual life. It indicates the three classically distinguished stages of the soul's progress towards God. First, "*the purgative way*" is suggested by the words: "Put to flight the *sins* that assault" the Christian soul. It indicates "*the illuminative way*," in which the soul grows proficient in the practice of Christian virtue, rendering her "ever pleasing" to the Lord. Finally it shows forth subtly the security of the final stage of the mystical progress of the soul towards God, "*the transforming union*," in which the soul abides "safe under (God's) protection."

(16) Page 234. Sum up the Explanation before Mass, in your own words.

## FRIDAY—FOURTH WEEK of LENT

(1) Page 241. One easily forgets this all-important truth. Hence *fixed times* of meditation, even though not absolutely *necessary*, yet are at least *helpful*, to bring home these things graphically and impressively.

(2) Page 241. Because the Church, (which by God's instruction and the experience of the centuries, knows the *complex* nature of man), understands that our *spiritual* needs are often unfavorably conditioned

by our *temporal* necessities. For we are not angels. We are composed of *body* and *spirit*. The "new life" which God gives "to the world by (His) wonderful sacraments" is, we believe, efficacious to "keep us free" not only "from sin" but also from "all adversity," even in the temporal order, which would occasion our spiritual ruin.

(3) Page 241. Elias, God's messenger, in order to emphasize this consoling truth to "the woman of the house" who, beside herself with grief, asked him in plaintive tones: "Art thou come to me that my *iniquities should be remembered*, and that thou shouldst kill my son?" worked, by God's Power, a great miracle, viz.: the restoration of her son's life. This manifestation of God's Power obviously establishes also for us that God *wills* "not the death of the wicked, but that the wicked turn from his way, and live" (Ezech. 33, 11). We cannot, however, truly live with the more abundant life — grace — unless God "confer His grace" upon us.

(4) Page 241. By his example, for Elias *finally* succeeded in accomplishing a great wonder, a true and great *miracle*.

(5) Page 241. Because "it is good to *trust in the Lord* (for generous recompense) rather than to *trust in princes*" (of industry, e.g., — who so frequently recompense inadequately). God has an *infinite* "Ability" and an infinitely generous desire to reward us richly for our least service.

(6) Page 241. To *increase* the faith of His disciples. Martha complained: "Lord, if Thou hadst been here, my brother had not died." Her faith, however, was especially strong, for she said: "But now also I know that whatsoever Thou wilt ask of God, God will give it Thee." To her gentle remonstrance and to her so heroic *protestation of faith*, Jesus answered:



"Thy brother shall rise again." To His disciples, however, Our Lord indicated the divinely wise *reason* for His *delay*. He said to them: "I am glad for your sakes that I was not there, that you may *believe*."

(7) Page 241. By showing us that His Power is able to accomplish what to *human judgment* may seem to be "*beyond hope*." However, since it involves no intrinsic absurdity, it is within the Power of God "with Whom, nothing is impossible."

(8) Page 241. Confirmation! For, by the Sacrament of Confirmation *we are made soldiers* of Christ, *fortified* and ready even to die, if need be, *for His Sake* and in His Cause.

(9) Page 241. Jesus in the Tabernacle is Emmanuel, God With Us! In the Eucharist, *He perfectly answers the petition* of the unknowing disciples: "Stay with us, Lord, for it is towards evening and the day is now far spent" (Luke 24, 29). At *eventide* and in the *morning* (at Mass!) and *at noon*, Jesus "stays with us" and "calls" us at least to *visit* Him in His sacramental and ever-abiding Presence. There He is always ready to "refresh (those) who labor and are heavily burdened" (Matt. 11, 28).

(10) Page 241. "*And Jesus wept*."

(11) Page 242. We must think that "This (Jesus is) a Just Man," indeed the very "Son of God!" (Luke 23, 47; John 9, 35). And we must resolve to "*walk worthy of the vocation* in which (we) are called" (Eph. 4, 1; I Cor. 7, 17; Phil. 1, 27), that so we may *merit*, by God's Power, to *rise like Lazarus* from the tomb and to "walk (with the gloriously Risen Christ) in newness of life" (Rom. 6, 4; Eph. 4, 13; Heb. 12, 1; I Peter 2, 1; 4, 2) on the everlasting Easter Day.

(12) Page 242. God *blesses the humble* by saving them, keeping them from "*sin and all adversity*."

God *deposes the proud and mighty*, bringing down their haughty "eyes." For "pride goeth before a fall" because pride "puffeth up" (I Cor. 8, 1).

(13) Page 242. *Our cleansing* from stain of sin and the *appeasement of God's just Wrath*.

(14) Page 242. Sum up the Explanation before Mass, in your own words.

### SATURDAY — FOURTH WEEK of LENT

(1) Page 246. Because the *law and the words* of God are the fountains of "the waters" to which we ought to "come and drink with joy." *Only God* can satisfy our craving for happiness. As St. Augustine, taught by philosophic and theologic science, and by his own experience put it: "Thou hast made us for Thyself, O God, and our hearts are restless until they rest in Thee."

(2) Page 246. By indicating that this (the Lenten season) is a time during which He is *especially well-disposed* to hear us and truly "a day of salvation," when He is ready to *help* us to make such a renewal and to hear those promises with spiritual fruit and to our supernatural profit.

(3) Page 246. Because the "*praise*" of God brings down upon "His people" His *comforting* and "mercy on His poor ones." This surely is reason greatly to *rejoice*.

(4) Page 246. Because *even though* "a woman forget her infant, so as not to have pity on the son of her womb," yet God "*will not forget*" us but will have pity on us, who are His children, begotten in the *mysterious womb of the baptismal font* and brought forth thence unto supernatural life.

(5) Page 246. The Lord is always a "*helper to the orphan*," to those, i.e., who humbly cast themselves

upon His Bounty. From the *wicked*, however, God withdraws because "the wicked man is *proud*" and "God *resisteth* the proud" (I Peter 5, 5; James 4, 6; Prov. 3, 34).

(6) Page 246. Because we who are prone to "*judge according to the flesh*" need to be enlightened by "the Light of the world" that so, following Him, we may not "*walk in darkness* but have the light of life."

(7) Page 246. By *shutting* the eyes of our souls, *closing* against us the gates of the Father's bounteous grace and so leaving us to *judge merely humanly*, i.e., "according to the flesh."

(8) Page 246. In regard to the past, a mixed record of sins and repentances, God is asked "*to be appeased.*" Looking to the future we beseech God "*ever to direct* our rebellious wills."

(9) Page 246. Because only *through sincere repentance* for "the evils we have done" can we "deserve to find the grace of (the) consolation" of Him Who "dost choose to show mercy rather than anger." For God cannot show mercy to any but the sincerely repentant. Towards the unrepentant God must show His righteous anger.

(10) Page 246. Sum up the Explanation before Mass, in your own words.

## PASSION SUNDAY

(1) Page 251. He bids us pray for grace to keep away from the "unjust" and "deceitful."

(2) Page 252. Because the *body is the soul's companion* and there is a certain reciprocity of cause and effect between soul and body. *Each affects the other.* Hence the health of the body may have important relationship to the welfare of the soul, which, of course, is the Church's *primary* concern.

(3) Page 252. We ought to give *fullest entrance* to the supernaturally sanctifying effects of the Blood of Christ, because: first, He, being the "Mediator of the New Testament" (Heb. 9, 15) and His Blood shed upon the Cross, *cleanses* "our conscience from dead works, to *serve* the living God" (Ibid. 9, 14) and because: secondly, they "that are called (in Him) receive the promise of eternal inheritance" (Ibid. 9, 15).

(4) Page 252. Because "*actions speak louder than words.*"

(5) Page 252. "*Deliver me from my enemies, O Lord (but) teach me (nevertheless) to do Thy Will.*"

(6) Page 252. To *imitate Our Savior Himself*, Who said: "I do *know Him* (the Heavenly Father) and do *keep His word*" and thus to deserve His promised reward: "If any man *keep My word*, he shall not see death forever."

(7) Page 252. By showing to us that *there are limits* to the long-suffering even of the compassionate Christ. We ought to *beware lest He treat us* as finally He treated the stubborn Pharisees, against whom "Jesus hid Himself and went out of the temple."

(8) Page 252. Because *unless we so act* and thus *win grace* for sinners, some of them will "fill up the measure" (Matt. 23, 32) of their iniquity and so against them, the Precious Blood of Jesus will have *finally to cry out*, even though it was *shed for their redemption*.

(9) Page 252. We must be ready to *face "stones,"* i.e., to "suffer persecution for Justice sake" (Matt. 5, 10). For "*the disciple is not above the Master*" (Matt. 10, 24). And our Master, in the time appointed by His Father and *ours* surrendered Himself to His enemies. He "*offered Himself* (Heb. 9, 14) and gave Himself a sacrifice" for us. He thus obeyed in His

sinless Person the *invariable* law (Gal. 1, 4): "Per crucem ad gloriam"; "Through the Cross to glory."

(10) Page 252. That long life is given to us by God only that we may "*keep (His) words,*" i.e., His Commandments.

(11) Page 252. Because sin is the only *ultimately important slavery*. By surrender to the wiles of Satan and the warrings of passion we *become truly slaves* indeed, for it is "the truth (i.e., obedience to God) which shall make (us) free" (John 8, 32).

(12) Page 252. Because we, by God's Grace, are "one spirit" (I Cor. 6, 17) with Christ. *He is the Head*; we are *the members* of His Mystical Body. As St. Paul expresses this key-truth of our Christian revelation: "You are the body of Christ" (I Cor. 12, 27) and you are "members of His Body, of His Flesh and of His Bones" (Eph. 5, 30).

(13) Page 252. Sum up the Explanation before Mass, in your own words.

## MONDAY OF PASSION WEEK

(1) Page 256. In prophecy. For Christ is here speaking by the mouth of the Psalmist. The Psalmist's prophetic description of Christ's Passion is especially *graphic* and *circumstantial* so that it is *really not difficult to believe* that it is a foretelling of His coming sufferings.

(2) Page 257. Because of our continuing need. The words of Our Lord are and *always will* be true: "Without Me, you can do *nothing*" (John 15, 5).

(3) Page 257. By the fact that it was only after the king of Ninive also "rose out of his throne and *cast away his robe from him* and was *clothed in sackcloth* and sat in ashes" and had "*proclaimed and published*" public prayer and penance and repent-

ance that "God saw their works, that they were turned away from their evil way and (that) the Lord God had *mercy* upon His people."

(4) Page 257. Both their fears and their hopes are expressed officially by the king: "Who can tell whether God will *turn and forgive* and will turn away from His fierce anger, and *we shall not perish*?"

(5) Page 257. Conduct *similar to that of the ministers* of the Pharisees will deserve the *same treatment* which Christ accorded them. But to them who had come "to apprehend Jesus" He solemnly foretold: *Where I shall be*, in Heaven with Him, the "Father that sent me" (John 6, 40) "*thither you cannot come.*"

(6) Page 257. By assuring us that in Him we shall *find the refreshment* of the waters of eternal life, flowing from "the rivers of living Water." This ineffable boon, of course, is promised only to those who "*believed in Him.*"

(7) Page 257. He "that sent" Christ is God, His *Eternal and Almighty* Father, at whose "*right hand*" Christ "sitteth" (Mark 16, 20), enthroned in immortal glory, the *King of Ages* forevermore.

(8) Page 257. We may answer the question of Christ's enemies affirmatively. For *they having rejected Him*, Christ turned at last "*to the dispersed among the Gentiles,*" *teaching* them through His Apostles. To His Apostles He gave the command: "Go ye into the whole *world* and preach the gospel to *every creature*" (Mark 16, 15), "*teaching* them to observe all things whatsoever I have commanded you and behold *I am with you* all days even to the consummation of the world" (Matt. 28, 19). We are to learn, therefore, to be zealous in carrying the gospel of Christ to "all nations," even to "the dispersed among the Gentiles."

(9) Page 257. Because in the spiritual and supernatural order, faith has similar effects. It *refreshes* us who are likely to be parched by the dry-as-dust secular sciences. It *extinguishes* incendiary errors, unhappily so zealously propagated in our day by intellectual pyromaniacs. It *helps life and growth* because *to know is to live*, and to know the truths of God is to live beyond the growth even of the most mature and carefully cultured mind which yet lacks the supernatural nourishment of faith.

(10) Page 257. To “*deliver*” our souls and “*save*” them for His “*Mercy’s sake.*”

(11) Page 257. Because only if *God’s Justice is appeased* by the “*saving Victim,*” Who is Christ, the “*propitiation for our sins,*” can we be “*purified from our sins*” and so not be unworthy of God’s favor.

(12) Page 257. The Church here *imitates the pedagogy* of the Divine Teacher Himself, Who, shortly before His Passion, showed Himself on Mount Thabor in majestic splendor as indeed a “*King of Glory*” so that His privileged disciples *would not be scandalized* in Him, when He should be seen by them crowned with thorns and clothed in mock purple.

(13) Page 257. By being beneficially received in the Sacrament of the Holy Eucharist.

(14) Page 257. That we may ever persevere “*in good works*” and thus merit “*the help of (God’s) protection.*”

(15) Page 257. Sum up the Explanation before Mass, in your own words.

## TUESDAY OF PASSION WEEK

(1) Page 262. Because, if finally we shall have the Lord *on our side*, we need fear no one, not even Satan himself, for the Lord is our “*light*” and our



“salvation.” Of course, whilst thus *confidently expecting ultimate triumph* we must not be *inactive ourselves*. We must “do manfully.”

(2) Page 262. Because, first: “*fasting*,” or some other prudently adopted technique of self-denial, is our “*Way of the Cross*,” our following of Christ, Who is our Atonement; secondly: because atonement or reconciliation with God is the obviously indispensable prelude to the reception of His grace; thirdly: because grace is “the seed of glory,” i.e., of “health everlasting.”

(3) Page 262. Because the Church knows our need of being stimulated by such study to *imitate Daniel’s courage*. We shall surely find inspiration and *encouragement* when we bring home to ourselves that we, like Daniel, can and ought always to say: “Thou hast *remembered me*, O God, and hast not *forsaken them that love Thee*.” Moreover, such *study is especially appropriate* for these final days of Lent, for now especially are the words of St. Paul true: Your “salvation (victory) is nearer than when (you first) believed” (Rom. 13, 11).

(4) Page 262. We may see in Daniel, surrounded by lions but *finally victorious*, a type of our Holy Father the Pope because he, too, though *constantly besieged* by wicked and cruel persecutors, will emerge *finally triumphant*. Though the Church, especially in the person of her Supreme Pontiffs, has passed through many dark and critical days, *Good Fridays*, by God’s beneficent Providence, she always lived and always will live to see her *Easter Sunday*. For the Papacy is immortal. Rome is “the *Eternal City*.”

(5) Page 262. Daniel expressed these pious feelings of his heart, *first in words*: “Thou hast remembered me, O God, and Thou hast not forsaken them that love Thee;” *secondly* by his *action*: for, “of the dinner which God had sent” him . . . “Daniel arose

and ate." True thankfulness is never expressed *merely* in words. We ought, therefore, emulating Daniel, to show *our* gratitude to God by using His great and good gifts to us, and especially by eating of "the Bread which (He) will give, (His) Flesh for the life of" our souls (John 6, 52), ever obedient to Our Lord's command: "*Take ye and eat*" (Matt. 26, 26; I Cor. 11, 24).

(6) Page 263. Because there are often circumstances in which, in order to live the Christian life *completely* we need the enlightenment of the Holy Spirit. *Self-deception* is only too easy for fallen man. Besides we are *surrounded* in this modern chaotic world by *glib deceivers*, sowers of the seed of false doctrine, who utilize the resources of class-room, lecture platform, newspapers, radio, movies, etc., to carry on, wittingly or not, the *business of Satan*, who is "the father of lies" (John 8, 44).

(7) Page 263. Holy Week is the *impressive liturgical dramatization* and renewal of those holy days immediately preceding and inclusive of the greatest events in the world's history, viz.: the Passion, Death and Resurrection of Our Lord. He, apprehensive that "the Jews sought to kill Him," and knowing that His "time (was) not accomplished" and had "not yet come," had to go up to Jerusalem Himself "in secret," to celebrate the Feast of Tabernacles. We, on the contrary, can go to the liturgical celebration of the holy Mysteries of Christ, "*openly*" in public manifestation of our *loyalty* to Christ, our Crucified Redeemer, and of our *gratitude* to Him. Failure to take advantage of such blessed opportunity not only would be to suffer loss ourselves but also to occasion a serious loss of edification to our neighbor.

(8) Page 263. Because, first: Faith, to be meritorious, must be *free* and not *forced*. Secondly: Because Jesus knew that *additional* miracles would

only serve to enrage His enemies the more, who already "sought to kill Him," thinking that His miracles proved that Christ was *not even* "a good man" much less that He is God; believing that His wonder-working led the people astray. For whilst "some said: He is a good man, others said: No, but He seduceth the people."

(9) Page 263. Because men of good will in the time of Christ, and indeed of all times, see in them *irrefutable signs of God's approval* of Christ's testimony to His own identity. God can "*neither deceive nor be deceived.*" But He would be deceived if He gave the approbation of His Omnipotence to an impostor and He would also, by such action, deceive those of good will, who cannot but *see in miracles the Almighty Hand of God*. Men of good will are humble and docile. Hence, unlike those blinded by pride, they perceive the truth as it is revealed to them, not only in the libraries and laboratories of men, but also in the *Book and the Workshop of God*.

(10) Page 263. Because such conduct is dictated by obedience to the Church, who puts upon the lips of her children "*the cry of the poor*" whom God hath not "*nor will ever have forsaken.*" That cry is an exultant song of confidence, urged upon us by the Psalmist and by the Church, using his lyrical phrases: "Sing ye to the Lord, (ye) who know (His) Name."

(11) Page 263. 1. *Extreme poverty* frequently narrows one's thoughts, one's ambitions to the barest material needs; hence it *leaves almost no time*, only a faint, *struggling ambition* to work for Eternity. The Church engages in charitable work to *relieve* such distress. She pleads *urgently for Social Justice* to abolish destitution, lest such unfortunates "despair of (God's) promises for Eternity." 2. *Extreme riches* are most likely to wean man's heart from the things of Eternity. They encumber and complicate his life

in the *gratification* of his every whim, the endless care of his monies, the accompanying fear of loss, the envy of place and power. Hence the *strong language* of Jesus, "it is *easier* for a camel to pass through the eye of a needle, than for a *rich man to enter* into the kingdom of heaven" (Matt. 19, 24).

(12) Page 263. Frequent and fervent Holy Communion *unites us even here on earth to the source* of all true happiness — God. "He that eateth My Flesh and drinketh My Blood abideth in Me and I in him . . . He that eateth this Bread shall live forever" (John 6, 57), said Our Lord. He even declared that the devout communicant "*hath everlasting life*" (John 6, 55) and He promised: "I *will raise him up* on the last day." "Ever *seeking* after divine things here" one, *nourished* by the Body and Blood of Christ, will surely "deserve to come unto *heavenly things*."

(13) Page 263. Because our *obedience to His Will* is a divinely established condition of the efficacy of our *prayers for the conversion of others*. Besides, our *lack of obedience* would be a scandal and a stumbling-block to those who, by our *good example* rather, ought to be numbered amongst the "people who serve" God, and who would thus be an "increase both in merit and number" of the children of Our Heavenly Father.

(14) Page 263. Sum up the Explanation before Mass, in your own words.

### WEDNESDAY OF PASSION WEEK

(1) Page 268. In the prophetic words of the inspired Psalmist, Our Lord expressed *His absolute confidence* in the Eternal Father, Who will "*lift (Him) up* above them that rise up against" Him and will be to Him, "*strength*" and a *clear "firmament"* despite the darkness of His dereliction and a "*refuge*" and a "*deliverer*." We may sense Our Lord's anguish

in the *subtle overtones* of the Psalmist's words, and we may hear His *pleas* to His Father in the Psalmist's confident description of the Almighty Father's relationship to His well-loved Son.

(2) Page 268. Sound psychology proves that *if we guard our senses*, the avenues to our mind, against the *myriad* alluring and distracting *material* objects which surround us, we shall more easily achieve *recollection* of soul and *spiritual vision*. The eyes of our souls are *sharpened* when we *guard* carefully the eyes of our bodies. God, Himself, will "enlighten the hearts," i. e., give insight into spiritual things to those of His "faithful who by holy fast" and other corporal mortifications make themselves *less unworthy* of "a favorable hearing" before Him and *more apt* to be inspired "with the spirit of devotion."

(3) Page 268. To social *charity*: 1—the obligation of cordial and sincere *love of our brother*, whether he be brother by nature or by grace; 2—*charitable forgiveness* of injury done to us; 3—*good example*. To social *Justice*: 1—honesty; 2—truthfulness; 3—*pacific* relations with others; 4—promptness in the payment of adequate wages; 5—*public respect for and worship* of God; 6—*impartiality* in the courts of justice, which ought not to be respecters of persons.

(4) Page 268. Because the Gospel emphasizes many of the key-truths of our Faith: e.g., (1) the *Holy Trinity*; (2) the *necessity of believing* the word of Christ, the credibility of which is guaranteed by His works; (3) *our participation* in the Divine Life by grace; (4) the infallibility of the Scriptures; (5) everlasting life. The Epistle details many of the *moral obligations* of justice and charity.

(5) Page 268. By being reminded in the Psalmist's eloquent language that the Lord Our God will always uphold us, *if through human weakness we falter or*

*stumble*, and will save us from going "down into the pit" of discouragement. For He, not remembering "our former iniquities" will "*speedily precede us*" with "*His mercies.*" We Christians can look forward always to Christ Who, carrying His heavy Cross to Mount Calvary, has *gone before us* "leaving (us) an example that (we) should follow His Steps" (I Peter 2, 21).

(6) Page 268. He Himself at "the feast of the dedication . . . *walked in the temple*, in Solomon's porch," i. e., *publicly with the rest of His fellow countrymen.*

(7) Page 268. Jesus replied by indicating that it was the *lack of faith* in His hearers which prompted His *reluctance to preach to them fully* of the mystery of His Divine Identity. "I speak to you and *you believe not.*" He insisted, moreover, that they believe and learn from His works, which gave adequate testimony of Him.

(8) Page 269. By saying: "The *works* that I do in the Name of My Father, they give *testimony* of Me . . . *I and the Father are one!*" Even the Jews, as we know, had to admit reluctantly on another occasion: "Never did man speak as this man speaketh" (John 7, 46). Both by word and deed, therefore, the Word Incarnate acted as one would expect the God-Man to act.

(9) Page 269. Because only by good will can we belong to the sheepfold of the Good Shepherd, Who said: "*My sheep hear My voice*, and *I know them* and *they follow Me.* And *I give them Life Everlasting,*" anticipated here on earth by a life of faithful love and loving faith. Therefore faith is a *donation* of God's Mercy, bestowed only upon those of good will.

(10) Page 269. Proud human reason *sometimes exalts itself*, in the fashion of the unbelieving and



indocile Jews of Christ's day, *refusing to believe* His Message because, forsooth, it is not phrased *as they would have* it. Christ had spoken plainly enough and His deeds spoke even more loudly and plainly than His words. Yet, proudly they refused to believe!

(11) Page 269. Because only with *such submission* can we present *Christ's sacrificial submission* of His human will to His Father's Will, acceptably and with profit to our own souls.

(12) Page 269. Because we, no less than the priest, are obliged to say as the officiating priest says at *every* Mass: "I will wash my hands among the innocent." To "wash (our) hands among the innocent" means to *detach* our hearts, by *repeated* acts of true contrition and *repeated* firm purposes of amendment, from any lingering affection for sin. Only after such preparation are we disposed to "hear the voice of (God's) praise," and rendered fit to "tell of all (His) wondrous works."

(13) Page 269. Because it is *God Himself* Who "dost *give* us the confidence of hoping in (His) goodness," and Whom we may, therefore, confidently beg to "*listen to our prayers.*"

(14) Page 269. Sum up the Explanation before Mass, in your own words.

### **THURSDAY of PASSION WEEK**

(1) Page 274. We reply in the noble words of the Prophet, acknowledging that whatever *good* comes to us from God, we owe *exclusively* "to the multitude of (His) Mercy"; whatever of *material evil* He permits is "done (to us) in true judgment; because we have *sinned against* (Him) and *have not obeyed* (His) commandments." Strict obedience to God's Commandments would effectively regulate human greed and human *lust for the power of economic domination*



in individuals, corporations and nations. It is from such greed and lust that depressions ultimately take their ugly origin.

(2) Page 274. Because only if we *appreciate* the fundamental "*dignity of human nature*" and the grievous wounds inflicted upon it "by *self-indulgence*," will we be prompted to "the practice of corrective self-denial."

(3) Page 274. We may apply Azarias' words to our *baptismal covenant* inasmuch as in Baptism we "have received the adoption of sons, whereby we cry: Abba, Father" (Rom. 8, 15); and hence we may confidently expect that He will "*not deliver us up forever*" to the dominion of Satan, His enemy and ours. Moreover, we have this *blessed expectation* in Christ, Our Brother, for Whose holy "Name's Sake," God will have mercy upon us always.

(4) Page 274. It is indicated that Daniel *expects to "be accepted"* "in a contrite heart and humble spirit," i.e., according to his intention, even though he give to God *neither the riches* of "prince nor leader nor prophet, nor (even) holocaust nor sacrifice nor oblation nor incense nor place of first-fruits." Daniel's enumeration suggests that he had literally *nothing to give but himself*.

(5) Page 274. The sentiment of *fear* that God would "abolish (even His) covenant"; the sentiment of *confidence* in God's "Mercy . . . for the sake of Abraham, (God's) beloved and Isaac (His) servant and Israel (His) holy one;" the sentiment of the *final victory* of God Who, dealing with His people "according to (His) meekness and according to the multitude of (His) mercies," will finally "deliver (them) according to (His) wonderful works and (thus) give glory to (His) Name." Indeed, the victory of God will be

splendid and will demonstrate that He is "the Lord, the only God and glorious over all the world."

(6) Page 274. The Sacrifice of Christ in which we share does not need *essentially* any addition of ours in order to be pleasing to "Our Father, Who (is) in Heaven." However, Christ *privileges* us by allowing us to put on the Paten, at Mass, our tiny hosts with His Infinite HOST; and He will not disdain to offer even our most petty sacrifices before the "Holy Court" of Heaven. *If we so act*, then Christ can and will say to His Heavenly Father: "Accept, O Eternal Father, *My Sacrifice and theirs* who are My Mystical Body." Then we can say with St. Paul: "*I fill up* (by corporal *penances* and *brave struggle* against the concupiscence of the eyes, the concupiscence of the flesh and the pride of life, and by patient bearing of sickness and disease) those things that are wanting of the sufferings of Christ, in my flesh, for His body, which is the church" (Col. 1, 24).

(7) Page 274. By saying of her to Simon, the Pharisee, at a banquet: "*Many sins* are forgiven her, because she hath *loved* much."

(8) Page 274. She *publicly humbled* herself, willingly running the risk of *public reproach* and doing for Our Savior a *generous* service with exquisite *womanly courtesy* and *grace*. For she, "a woman that was in the city, a *sinner*, when she knew that (Christ) sat at meat in the pharisee's house, brought an alabaster box of ointment; and standing behind at His feet, she began to *wash His feet with tears* and wiped them with the *hairs of her head*, and *kissed His feet* and *anointed* them with the ointment."

(9) Page 274. By performing the *humble* and *gracious* service described in the answer to the preceding question.

(10) Page 275. Because God has so ordained! Has He not said: "Unless *you shall do penance* (as did the Magdalen) *you shall all likewise perish*"? (Luke 13, 3).

(11) Page 275. The parable of the "creditor who had two debtors."

(12) Page 275. That so the hope of Heaven may "*comfort*," i. e., strengthen us in our present "*humiliation*" whilst "upon the rivers of Babylon we sit and weep," i. e., while "in this our (land of) exile" from the eternal "Sion."

(13) Page 275. The *needs of our spiritual life* are not less numerous and urgent than the requirements of our bodies. If, therefore, we need *daily* "food for our weak nature," we need also frequently to receive of the *HEAVENLY* Food, which is Christ's "Flesh for the life of the world" (John 6, 52).

(14) Page 275. Because it is *unproductive* of any spiritual fruit. Holy Communion so received would not "become for us an eternal remedy."

(15) Page 275. Sum up the Explanation before Mass, in your own words.

## FRIDAY of PASSION WEEK

(1) Page 282. Because Mary's position at the foot of the Cross is told us in the *infallible Scriptures*. There we read that Mary bravely "stood by the Cross of Jesus." Artists, who *err by picturing* her in a swooning attitude *are guilty* (unwittingly, we hope) of doing Our dear Lady an *injustice*. There was nothing of mere feminine weakness in the "Queen of Martyrs!"

(2) Page 282. By "faithfully standing by (the) Cross" of Christ in holy meditation, devoutly *recalling His sufferings* and "the piercing of the most sweet soul of (His) Blessed Mother Mary," the

heroes and heroines of the Christian life *learned to live* their lives on the Mount Calvary of Christian contemplation and thus obtained in abundance "the blessed fruits" of His Passion and Death.

(3) Page 283. To overcome "our sins" here and so escape condemnation "to eternal punishment" hereafter.

(4) Page 283. God magnified the name of Mary because she could sing "*My soul doth magnify the Lord*" (Luke 1, 46), and because Mary who, though she clearly foresaw the sorrows of her who would become the Mother of the "Man of Sorrows" (Is. 53, 3), yet "*spared not her life* (but gave her All) by reason of the distress and tribulation of (God's) people," and thus "prevented our (eternal) ruin."

(5) Page 283. Because Mary who "loved (*Her own* even as Jesus loved) *His own*, loved (Him even as He loved them) to the end" (John 13, 1), i.e., even to the heights of Calvary, the Mount of Sacrifice, her sacrifice as well as His.

(6) Page 283. She beheld her "Son, the Redeemer, Him Whom the whole world doth not contain (because He is *God!*) . . . the Author of Life made Man, (bearing the) punishment of the *Cross!!!*" No wonder then the Church puts on the lips of the *humble* Virgin Mother the *epic* words of Jeremias, the Prophet: "O all you that pass by the way, *attend and see* if there be any sorrow like to my sorrow."

(7) Page 283. Each devout reader will have his or her own preferences. We prefer stanzas number 5, 6 and 9.

(8) Page 283. The most important words in the first Gospel seem to us: "*Behold thy Mother. And from that hour the disciple took her to his own.*" For these words confirm and make explicit that which

was implied in Mary's divine Maternity, viz., that she is the "Mother of Men," the members of Christ's *Mystical Body* even as she is forever the Mother of Christ's *Physical Body*; and they are an expression of a perfect pattern of devotion to Mary, our Mother. Like St. John we must "*take her to (our) own.*"

(9) Page 283. We ask her confidently to "*remember*" (us) when she stands "in the sight of the Lord," i.e., before the Throne of God in Heaven and, *interceding in our cause* to "*speak good things for us,*" thus "to turn away His anger (which we have deserved by our sins) from us."

(10) Page 283. Because "through the *merits* of (Christ's) death and the *multiplied intercession* (of the Saints and especially) of (His) Mother," the Queen of Saints, we shall, according to the designs of God's supernatural Providence, "*enjoy (His) reward* with the blessed," i.e., the beatifying Vision of God. Our reliance is, therefore, adequately and *well placed*.

(11) Page 283. It helps us to give to God a truly "*worthy service*" by facilitating for us a "continual participation at (His) altars." When we use "My Lenten Missal" well, we are no longer passive *spectators* merely, but active *participators* in the divine action of the Mass.

(12) Page 283. By her "martyrdom beneath the Cross of the Lord," Mary may truly be said to *have merited*, in God's eternal Plan, even her *exalted rank as our Co-redemptrix*. For thus she co-operated perfectly with God's efficacious grace which, destining her to that office, enabled her also to fulfil it.

(13) Page 283. By prayer! For God will *never* "forsake us," if we but call upon Him. He will give us His "*continual protection*" and especially the

“continual protection of the Sacrifice” of the Mass, upon which, according to the Prophet Malachy, the *sun never sets*.

(14) Page 283. The chief priests and pharisees were worried and anxious about what appeared to them to be Christ's *universal* and *imminent* triumph. We ought rather to be zealously concerned about His *relative failure*, for even now He says: “*Other sheep I have that are not of this fold: them also I must bring*” (John 10, 16). We, therefore, can ask the question of the “council against Jesus” in a sense quite the contrary to that in which it was first proposed. “*What do we?*” for even now, after nearly *twenty centuries* of Christianity, “all (do not) believe in Him.”

(15) Page 283. If suffering were always and *only the consequence of personal sin*, God would in justice have had to exempt His Mother from the common lot of man, for she was sinless. But He did not! Rather *He gave her the privilege* of vicarious atonement, making her at once the Lady of Sorrows and the Co-redemptrix of the race.

(16) Page 283. We may piously believe that, notwithstanding the natural psychology governing the maternal relations of a mother towards her child, *Mary loved Jesus more for the privilege of her Immaculate Conception*. For Mary appreciated that sinlessness is a greater boon even than divine Maternity !!

(17) Page 283. Sum up the Explanation before Mass, in your own words.

**SATURDAY of PASSION WEEK**

(1) Page 289. Christ spoke to His Eternal Father of *our* sins, with which as our Scapegoat He was "afflicted," and of the persecution of His enemies, who succeeded, by His permission, in nailing Him to the Cross. The Father heard His prayer. For, though Christ died at the "hand of (His) enemies," *they* were ultimately "confounded" and *He* achieved the *glorious triumph* of His Cross and Resurrection.

(2) Page 289. Because the use of "My Lenten Missal" *helps to instruct* us in "these sacred rites" of the Holy Mass, and we "abound in (God's) better gifts" and are *thus made more pleasing* to His Majesty.

(3) Page 289. He describes them as "wicked" and *richly deserving* of terrible punishments. For he *pleads with the just God to chastise them* with "famine," death by violence, bereavement, war, plunder, conquest and final impenitence.

(4) Page 289. Because we, even as "the wicked Jews" of old, are tempted sometimes to "*invent devices against the just,*" i.e., to plan sinful deeds even against the Just One, Christ! and to pay no "heed to all His words" of merciful and condescending love. Though we *know* that "the law shall not perish from (Christ, the High Priest) nor counsel from the wise nor the word from the prophet," yet we are not restrained from our evil plans except by serious *meditation* upon these imperishable truths, in themselves powerful enough to stir up within us a salutary fear.

(5) Page 289. Because we, like the Psalmist, *need to remind ourselves* that God's Justice will finally prevail, for He the Lord will not "*be silent,*" but will abide with him against whom such *clever lying* and



troublesome actions are directed, putting his enemies to rout. This truth will serve for our consolation when we are the *victims*, and to strike us with a holy fear of God should we find ourselves, alas, in the role of "enemies."

(6) Page 289. Because the Church is *founded upon the "Rock"* (Matt. 16, 18), by the Omnipotent Savior, Who is "with (it) all days even to the consummation of the world" (Matt. 28, 20). The enemies of Christ during His *mortal* life could not but realize that, as they put it: "We prevail nothing," for "behold the whole world is gone after Him." The enemies of Christ in His *Mystical* Life, which is the *Church*, eventually learn finally and ruefully to admit: "O Galileean, Thou hast conquered."

(7) Page 289. Christ compared Himself to a grain of wheat, ready for planting, dying and then growing. We know that it was *through His Death and Burial* that He redeemed us and came Himself to victorious and glorious Resurrection; and He has told us that *we cannot achieve a like triumph except by similar means*. For "the servant is not above his Master" (John 15, 20).

(8) Page 289. Because He has so ordered. He said: "He that *loveth his life shall lose it* and he that *hateth his life* in this world *keepeth it* unto life eternal. If any man minister to Me, let him follow Me; and where I am, there also shall My minister be. If any man minister to Me, him will My Father honor."

(9) Page 289. By the example of His own Life. He waited *patiently* for the hour to "come that the Son of Man should be *glorified*." His Hour was *fixed* in the eternal Counsel of the Trinity. *Ours is also!* Thus we may wait in patient expectation and blessed hope of our ultimate glorification.

(10) Page 289. Jesus answers by *identifying the Son of Man* (Himself) with the Light of the world, in Which we ought to believe that so we may become "the children of light."

(11) Page 289. Because the "justifications" of God are taught us *impressively* in the Proper of the Mass, which is almost entirely taken from the God-inspired writings and which, therefore, is more *efficacious* against the "calumniators" of the Church and the enemies of the Faith than any *mere humanly contrived* apologia.

(12) Page 289. Because having "made us *partakers* in so great a Mystery," as the Holy Mass, there is nothing *too extravagant to hope* for from His infinite Bounty.

(13) Page 290. "The truth is great and it will prevail," though we may have to wait till the Last Judgment for the definitive *unmasking* of "unjust witnesses" and all other varieties of liars. As St. Paul, His Apostle, states the doctrine of His Master: "For we shall all be made *manifest* before the judgment seat of Christ." "Iniquity hath lied to itself," indeed, but it will not be able finally to deceive itself.

(14) Page 290. Holy Communion is the *beginning*, in faith here, of our life of union with God, seen "face to face" (I Cor. 13, 12), hereafter. If we, therefore, "*continue to live by Its reception*" here, we shall be "so completely filled by this Divine Gift" *as to be ready* for the reception of the even more wondrous gifts of God in Eternity.

(15) Page 290. *Direct* references are made to these three stages of the Christian life, for: in the *purgative* way we are "*purified*"; in the *illuminative* way, we are graciously *instructed* in the more intimate and profound implications of Christ's doctrine, especially as applicable to our own spiritual progress; and in

the *unitive* way, at least in its final expression (the prayer of transforming union), we may be said to have a foretaste and a "*pledge of good things (of) the future,*" i.e., of Heaven.

(16) Page 290. Sum up the Explanation before Mass, in your own words.

### **PALM SUNDAY—BLESSING of PALMS**

(1) Page 302. Because these words may be described as an *echo* on *earth* of the Eternal Thanksgiving by the angels in *Heaven*.

(2) Page 302. Through His Death and Resurrection, for His Death *purchases for us the rewards of Eternal Life* and His Resurrection is a *harbinger of our future glory*. We must imitate Christ here on earth in His Death, by patiently suffering the crosses of life and resignedly accepting our death, so that we may "rise together with Him."

(3) Page 302. They remind us of those Christians, who, though redeemed from the *slavery of sin*, retain lingering affections for their previous condition of *bondage* to its cruel rule. They attempt to serve two Masters, God and Mammon, an *impossible* feat as Christ tells us: "You *cannot* serve God and Mammon" (Matt. 6, 24). They accept with eagerness the *consolations* of Christ, Who is the true "Bread from Heaven" (John 6, 50), yet they partake only with extreme *reluctance* of the Sacrifice of Christ. For Him and for themselves, they ought *gladly to suffer* the privation of "the flesh pots of Egypt," i.e., of the fleeting and *illusory* and *sinful* pleasures of this land of exile.

(4) Page 302. Caiphas, a leader of "a brood of vipers" (Matt. 3, 7), as Christ described him and his cohorts, had in mind only the *temporal* independence of his people, for he was *merely a politician*.

He hoped that Christ's Death would avert the *insurrection* of his people, tragically divided in their loyalties, and thus forestall the *invasion* of their Roman masters. He said: "It is expedient for you that one man should die . . . and that the whole nation perish not," thus voicing his own and his political followers' fears. After Caiphaz' unwitting prophecy, "they *devised* to put Him to death, saying: The Romans will come and take away our place and nation." Expediency has always been, and always will be, the only standard of *judgment* of the mere politician. He merely *devises schemes* and does not prudently work out true *solutions*.

(5) Page 302. He *prays* to His Father to *spare* Him, "if it be possible," from the "chalice" of His imminent Passion, indicating thus the *reality* of His Humanity and, simultaneously, the *heroism* of His conformity to the Father's Will. He *warns* His disciples, (including us) to *forestall* temptation by prayer and the rigid avoidance of the *occasion of sin*. "*Watch and pray,*" He says, "that ye *enter* not into temptation."

(6) Page 302. By the use of creatures for God's Sake *we can be the voice* of creation. We can sing their unvoiced hymn to the glory of the Father and of His Son, Who is the *King* of the World. Our property — even our very "*garments,*" the very clothes we wear, the *beasts* of the field who serve our temporal needs — ought to be dedicated to the glory of Him Who "*cometh in the Name of the Lord*" and to Whom, therefore, we *ought constantly* and by everything which we have or are to sing: "*Hosanna*"!

(7) Page 302. "*Carrying palm and olive branches,*" i.e., praising God and His Christ exultantly ought *always* to be the occupation of the Christian on his way, through this vale of tears, "*to meet Christ.*" But no other praise is acceptable to Him except the

prayerful worship of "faith" and "hope" and the imitation by charity of His "repeated mercies." Thus, to praise God is truly to unite acceptable *interior* virtues with *external* "good deeds"!

(8) Page 302. It is necessary "at *all* times"—even in the privacy of our own homes — and "in *all* places" — the school, the theatre, the factory, the office, the bank, the chambers of government — to *imitate* the constant *ministry* and *minstrelsy* of the very *angels* of God, who "*stand* (ever) before (Him) and *sing* a hymn (to His Glory) repeating (it) without end" and yet without wearisome monotony, saying, as we also should: "Holy! Holy! Holy! Lord God of Hosts! The heavens and earth are full of Thy Glory."

(9) Page 302. Blessed palms are, by the efficacious prayer of the Church, made *outward signs of God's Grace*. They do not, of course, achieve their purpose in the manner of the seven Christ-instituted Sacraments. Yet they can be for us *signs* of God's "protection for soul and body" and a blessed "remedy for our salvation."

(10) Page 302. On condition that we receive the blessed palms with *becoming reverence* and that we devoutly keep them. For "wherever they shall be brought" — especially into *whatever home they shall be thus carried* — "the dwellers therein (will) obtain (God's) blessing," and the protection of His almighty "right hand."

(11) Page 302. Some of the most important and most consoling truths of our Holy Faith are thus symbolized, e.g., the redeeming *Passion* and *Death* of Christ, Who, "taking pity on our human miseries," battled "with the prince of death for the life of the whole world," and won (thereby) "victory" for Himself and for us. For we become "*partakers*" not only of His *redeeming Passion* but also "of His *glorious*

*Resurrection*," having been spiritually anointed with "the spiritual unction" of His *Grace*, which is the seed of *Glory* and the pledge and token of *Victory*.

(12) Page 302. From the days of the great Flood, when, by God's direction, "a dove" brought to Noah and his family, confined in the saving Ark, an "olive branch" as a "*message of (His) peace to the earth*," the olive branch has been quite fittingly regarded as a *symbol of peace*.

(13) Page 303. It is necessary that such physical observances be accompanied always and completed by "*spiritual devotion*." Only thus shall we gain "victory over (our) enemy" and learn "ardently (to love) every work of mercy."

(14) Page 303. Faith removes the "*stone of offense and rock of scandal*." For without faith we cannot see in Christ Crucified, dying in ignominy and anguish, the true "Light which enlighteneth" (John 1, 9). Our good works must also be as "*so many branches of justice*" which we must carry to "deserve to follow in His Footsteps."

(15) Page 303. Sum up the Explanation before Mass, in your own words.

### **The MASS for PALM SUNDAY**

(1) Page 317. Even though His *Human Nature* was perfect, even though He enjoyed the *uninterrupted Vision of His Father* — yet He permitted Himself to feel keenly our *emotional shrinking from foreseen pain*, anguish and death. Hence, He experienced our same need for comfort and reassurance from the Father.

(2) Page 317. First, we keep in mind the record of His suffering by *humbly submitting* to God's Holy Will as He provides spiritual graces or permits physical evils; secondly, we must *ever keep in mind* our future "share in His Resurrection."



(3) Page 318. The "*service*" of the *worldling* is, for the most part, *self-seeking* either in monetary reward or the applause of men; or it is *proudly patronizing* toward those it serves. *The Christian*, on the contrary, serves his neighbor, not through self-seeking, but by humble *self-emptying*, even as did Jesus, "Who, being in the form of God . . . emptied Himself, taking the form of a servant."

Again, the service of the worldling is measured and niggardly. It does not go to the extreme lengths to which the heroic Christian, following the example of Christ, is prepared to go. For "He humbled Himself, becoming obedient unto death, even to the death of the Cross."

(4) Page 318. By *genuflection* and *public prayer*, for "in the Name of Jesus *every knee should bow . . . and every tongue should confess* that the Lord Jesus Christ is in the Glory of God, the Father." Thus shall we imitate dutifully and devoutly on earth that which the angels and the saints do with ecstatic delight "in Heaven," and which the damned in Hell — "those under the earth" — do reluctantly and under the compulsion of God's Justice.

(5) Page 318. To be "jealous of sinners, seeing (their) prosperity" is, in the Christian, stupid and ungrateful. It is *stupid* because temporal prosperity is a mere *apparent* good, ultimately valueless. It is *ungrateful* because to the Christian, God has given the reassuring hope of eternal prosperity. Temporal prosperity is often *unmerited*, and is due to the accidents of birth, etc. Heavenly prosperity is given *only* to those who, by God's Grace, *earn* it, and who "are of right heart." "How good is God to them!" His goodness is as measureless as Eternity!

(6) Page 318. They are prophetically descriptive of the *extremity* of His suffering, prompting Him to cry out to His Father: "O God, My God, why hast Thou



forsaken Me?" In His *extreme* agony Christ was not allowed to dispose even of His few and poor belongings, for, as the Psalmist declares in His Name: "they (i.e., Christ's executioners) parted My garments amongst them, and upon My vesture they cast lots." On our "good Fridays," i.e., on those days when we suffer in blessed union with Christ, we shall not, indeed, have to bear *extreme* suffering as He did. We ought always, moreover, to be sure that finally "the (very) heavens shall show forth His Justice," whence He "will come with great power and majesty" (Luke 21, 27).

(7) Page 318. Let the reader choose what is *practical for himself!* Each *re-reading* discovers hitherto unsuspected texts and reveals implications which may with profit be *applied to one's own spiritual life*, or even be explanatory of that which is happening in the great world of affairs about one. Our Lord's own words are, *of course*, outstanding because they are the words of the Incarnate Word of God!!

(8) Page 318. Jesus, Our Savior, wants the comfort of our prayers and sacrifices *so much* that to obtain them He becomes the Divine *Beggar*, gently complaining: "I looked for one (even *one!*) that would grieve together with Me, and there was none! I sought for *one* to comfort Me, and I found none." Yet He receives only the "gall" and "vinegar" of our *heartlessly cruel indifference!*

(9) Page 318. Of Jesus the Heavenly Father requires the *gift* of His Supreme Sacrifice, which is the divinely-established purchasing Price of the restoration of God's *Honor* (violated so grievously by our sins) and of our *salvation*. Of us He requires that we offer Christ's Gift "before the eyes of (His) Majesty" to "obtain the grace of devotion," and, thus helped, so to *serve* Him as to merit "the reward of everlasting happiness."

(10) Page 318. The action of the Holy Eucharist is twofold — negative: the *purging away* of “our vices”; positive: the *fulfillment* of “our just desires,” especially the profoundest desire of our hearts, our desire for union with God, which cannot be satisfied by any or all creatures.

(11) Page 318. Sum up the Explanation before Mass, in your own words.

### MONDAY of HOLY WEEK

(1) Page 322. *Efficaciously!!* For the Cross is “the sword” that will slay those who “fight against” Christ and against His Church and It is “*the Way*” “shut up (and blocked securely) against” those who persecute Him in His Mystical Body.

(2) Page 323. We “fail in . . . many difficulties *because of our weakness*” and so need to “be assisted by the sufferings of Christ” *well brought home* to our minds and hearts. As St. Ignatius prayed, so ought we also, in our meditations on Christ’s sufferings: “Passion of Christ, strengthen me.”

(3) Page 323. The sovereign liberty of Christ in His sufferings is indicated by Isaias, who, speaking prophetically in Christ’s holy Name says: “*I do not resist: I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuke me and spit upon me.*”

(4) Page 323. Because Christ in His sufferings is the Light which “*shineth in darkness*” (John 1, 5), of this dark valley of tears. This consoling Light, however, cannot be apprehended except by one who *meditates* devoutly upon Christ’s Passion.

(5) Page 323. Because, even in the midst of the darkness, *enveloping the world* at the time of His Crucifixion, Jesus is the “*Light of the world.*” This

is a true, beautifully true title, reaching its climax in the ceremony of "lights" on Holy Saturday. Fortunate, indeed, is our present day Christian who meditates on "God my Light," despite all the prophets of gloom, who would blot out the Light of God from the heavens in their programs of super-nationalism, atheism, animalism, effete intellectualism and other extremes.

(6) Page 323. By opening his soul to the *devil*, for "Satan entered into him"! We have especially damaging evidence of the destructive action of greed upon the soul of Judas in the gospel history of his *progressive moral deterioration*. He came to such a sorry state that he, "about to betray" his Master, complained when Mary of Bethany offered to Our Lord a service, which Judas *hypocritically described* as extravagant waste, alleging that the money thus spent on the priceless Master should have been "given to the poor." Judas finally put his own price on Jesus. He sold Him for "thirty pieces of silver" (Matt. 26, 15), the price of a slave.

(7) Page 323. By praising the conduct of Mary, who should serve as our model. She, *thoughtless* of the *cost*, "took a pound of ointment of right spikenard, of *great price*, and anointed the Feet of Jesus and wiped His Feet with her hair." We may well understand Our Lord's own words to be an invitation to us during Passiontide to set aside all concern, not immediately urgent — even for social justice and charity — so that we can give *all* of our time and *all* our loving energy to the devout contemplation of His sufferings. He speaks to us, even as He spoke in Bethany of old: "the poor you have always with you" and *whenever* you will you may do *them* good. "But *Me* you have not always."

(8) Page 323. "The poor (we) have always with (us)", as Christ reminds us. Our charity towards the

poor in everyday life is really a *charity towards Christ Himself*, Who is "not always with" us in His physical or even in His sacramental Presence, but Who is never far to seek in the *person of the poor, with whom He has mystically identified Himself*.

(9) Page 323. On condition of our humble docility and consequent prayer: "*teach me (O Lord) to do Thy Will, for Thou art my God.*"

(10) Page 323. The effects of the Holy Eucharist are the effects of the "*mighty power*" of "Almighty God," cleansing us from stain of sin and thus enabling us to "*approach*" ever nearer and with *ever greater purity*" to Him, with Whom our Christ-nourished soul longs for absolute union.

(11) Page 323. Because to the devout communicant is given "Divine fervor" that makes even the *humdrum, prosaic, everyday tasks* of his everyday life *truly delightful*. He carries the joy of his daily Communion to his home and to his work and to his play. He is one who *knows something of the infinitely rich meaning* of the Gospel, the Evangelium, the "tidings of great joy" (Luke 2, 10). He knows that true happiness and authentically Christian holiness are synonyms.

(12) Page 323. There is here a verbal concordance that may well serve to bring to our minds the most *awe-inspiring injunction* ever laid upon mere mortal man: "Do this in memory of Me."

(13) Page 323. Sum up the Explanation before Mass, in your own words.

## TUESDAY of HOLY WEEK

(1) Page 335. Because it so "*behooves us*," as St. Paul wrote to the Galatians. It is *our duty* of grateful affection towards Christ.

(2) Page 336. We may and ought to meditate on the *memory of Christ's sacrifice*. Yet in the Mass we really *celebrate the actual renewal*. It is only in the Mass that Jesus, Who "died once and dieth now no more" (Rom. 6, 9, 10), yet renews His bloody Death on the Cross in a *m̄ystical and unbloody manner*. *Meditation* on Christ's Passion is a mere *piously constructed* memorial. The *Mass* is more than a memorial. It is a *divinely constructed renewal*!

(3) Page 336. Daily examination of conscience may be said to be necessary, or *at least* very useful, to dispose our minds to receive God's enlightenment. For a *Christian* examination of conscience is *prayerful* and God *illumines* those who are *constant in prayer*. From the heart of the true Christian examining his conscience, there rises to Heaven the pious petition of St. Augustine: "Lord, that I may know Thee (and) that I may *know myself*."

(4) Page 336. Because God, Who says to us "Vengeance is Mine," judges "*justly*" not *externals* merely but the "reins and the hearts." We can and ought, with absolute trust in our *infallible Advocate*, say with the Prophet: "to Thee have I revealed my cause, O Lord, my God."

(5) Page 336. The ultimate lot of those who thus proudly reject the Incarnate God and "wrong" Him is the *just judgment* of the Lord, Who will "*overthrow them*" and "cast (them) into the exterior darkness"; there shall be *weeping and gnashing of teeth*" (Matt. 8, 12), for "*exterior darkness*" is "*everlasting fire, prepared for the devil and his angels*" (Matt. 25, 41).

The pride that refuses to accept God in the humble garment of His Sacred Humanity is diabolic and deserves a devil's fate.

(6) Page 336. Christ, Who, by *His own free choice* had fallen into "the hand of (His) wicked" adversaries and persecutors, *achieved final victory over them* by the triumph of His Easter Resurrection. We, if we follow in His footsteps, will have *our Good Friday*. But we shall have also *our Easter Sunday*. For Christ, Our Leader, will show us the way out of our graves to the eternal Easter of Paradise.

(7) Page 336. Because our sacrifices have no *restorative* value unless united with the life-giving Sacrifice of Christ, Our Brother.

(8) Page 336. Because we must patiently wait "the time of (God's) good pleasure . . . in the multitude of (His) Mercy." We may and ought to *importune* God, as Christ has instructed us (Luke 11, 5-8). But *holy importunity* is always accompanied and conditioned by pious conformity to God's holy Will.

(9) Page 336. Confidently! *For He*, the only Eternal Son of the Eternal and Almighty God, can "*cure* our vices and *provide* us with eternal remedies."

(10) Page 336. The Sacraments are classified by theologians under two headings, viz.: the sacraments of the *dead* (Baptism and Penance) and the sacraments of the *living*: (Confirmation, Holy Eucharist, Holy Orders, Extreme Unction and Matrimony). It is the *primary* function of the sacraments of the dead to *resurrect the soul* from the death of sin by purging it of sin's fatal poison. The sacraments of the living are intended primarily to *increase within the soul*, thus resurrected, its participation by grace in the "new and holy life" of the Risen Christ. However to the soul already enjoying this life, which is the beginning *here on earth, by faith*, of the eternal life

*in heaven, by vision, the sacraments of the dead, devoutly received, produce the primary effects of the sacraments of the living, viz.: an increase of sanctifying grace.*

(11) Page 336. See Mass for Palm Sunday — answer to question number 7.

(12) Page 336. Sum up the Explanation before Mass, in your own words.

### **WEDNESDAY of HOLY WEEK**

(1) Page 351. *By functioning in that capacity, since on the Cross Jesus "became obedient unto death, even the death of the Cross," according to the Plan of the Triune God for our salvation. Thus the Savior, "the Lord Jesus," merited to enter into "the glory of God the Father."*

(2) Page 351. Because *only* the offering of Jesus is, of itself, acceptable to the "Almighty God." *Only* united with His Offering of Himself may we offer ourselves, since "by the Sacred Passion of (God's) only-begotten Son," we are "delivered" from the *sufferings of this life*, and especially from the *unremitting pain of an everlasting life* in Hell which we have deserved "because of our excesses," i.e., our sins.

(3) Page 351. Two such resolutions are especially appropriate, viz.: 1st, devoutly to *meditate* on Christ's Passion, thus bringing to Him the aid of our sympathy and consolation; 2nd, generously to *help the poor* and the sick, in whose afflicted persons our faith discovers the afflicted Christ.

(4) Page 351. In His Human Nature Jesus was, of course, *inseparably united* to the Divine. Yet, in so far as He possibly could, He freely willed to *experi-*



*ence the utter abandonment* by God of the soul tortured in Hell. He did this in the extravagance of His generous love for us. Reading the account of Our Lord's dereliction on the Cross, the devout Christian cannot but reflect upon the *hopeless torture* of those abandoned by a *justly angry* God and cast into Hell, over the portals of which may well be inscribed, as Dante says: "Abandon hope, all ye who enter here."

(5) Page 351. Because by the grace of the almighty God we must always "hope" that we shall be delivered finally from the crosses of this life. These oftentimes weigh so heavily upon our too easily discouraged hearts. Yet one day we shall be brought to "the grace of His Resurrection." His Cross is not only the model of our present life, but the source of grace for our future resurrected life.

(6) Page 351. Because nowadays it is the fashionable and the *glamorous* and the *pretty* that win modern men's and women's esteem. Christ in His Passion is "out of style." For "there is no *beauty* in Him . . . and we have seen Him . . . a Man of Sorrows . . . *whereupon we esteemed Him not.*" For Christ Crucified is, and always will be, a *scandal* to those puffed up by pride, who judge by sense appearances alone.

(7) Page 352. He who, on the straight and narrow way of life, *attempts to lead himself rather than to follow Christ*, the Good Shepherd, will discover, to his sorrow, that he has turned aside into dangerous paths in poisonous pastures. "All we like sheep *have gone astray*, everyone hath turned aside into his own way."

(8) Page 352. The promises 1st—of divinely *guaranteed* spiritual *fruitfulness* to His Church and Gospel: "He shall see a long-lived seed"; 2nd—of the

*accomplishment* of the benign *Will* of God, which "shall be prosperous in His Hand"; 3rd—of the *satisfying vision* of His Father's good pleasure in Him: "He shall see and be filled"; 4th—the *redemptive quality* of His teaching: "by His Knowledge shall this My Just Servant justify many"; 5th—the *distribution* as just "Judge of the world to come" of the good things of the "Father's House" in which "there are many mansions" (John 14, 2): "He shall divide the spoils of the strong."

(9) Page 352. "By His Bruises," i.e., by all the harrowing sufferings of His Holy Passion.

(10) Page 352. 1—The burning thirst of unrequited love: "my bones are burnt up as in an oven"; 2—spiritual aridity: "I am smitten like the grass, and my heart is withered."

(11) Page 352. Because otherwise we cannot "obtain what we celebrate in the Mystery of the Passion," mystically renewed in the Holy Mass.

(12) Page 352. The word "family," especially in this context, reminds us that the *effect* of Christ, Our Brother's redeeming Love is to make us, by adoption, *members of the Family* of the Three Divine Persons of the Blessed *Trinity!!* So we should have been "at home" in the holy house of *Nazareth* with Jesus, Mary and Joseph, the *Holy Family* and shall be, by God's Mercy, "at home" in the Eternal Day in the Holy of Holies which is the heavenly dwelling place of Father, Son and Holy Ghost!! The words "did not hesitate" bring to our minds an especially attractive characteristic of Christ's love, viz.: the *promptness* of Christ's loving response to His Father's *Holy Will* and to our *dire needs*.

(13) Page 352. Refer to Question 7—Mass for Palm Sunday.

(14) Page 352. Sum up the Explanation before Mass, in your own words.

**HOLY THURSDAY**

(1) Page 361. The Cross becomes our salvation by the merits of Christ's Precious Blood, shed thereon. Through Him, the Father reconciled "all things unto Himself, making peace through the Blood of His Cross." (Col. 1, 20). Furthermore the Cross is the divinely designed *Pattern* of a truly Christian *life*. For the Christian *lives* by and according to the specifications of Christ, written in symbols of bloody red upon His immaculate Body. It is the token of our resurrection because for us, no less than for our Model, the Crucified Redeemer, the rule holds: *Per crucem ad gloriam*—through the *Cross* to *glory*. "Ought not Christ to have suffered these things and so to enter into His *glory*?" (Luke 24, 26). Ought not we also to achieve the *glory* of our resurrection in the same way?

(2) Page 361. There can be no *mere spectators* of this Drama of Redemption, the original Passion Play! "The world's a stage" indeed, and upon it now and till the curtain is rolled down at the signal of the crack of doom, *Everyman must play his part for weal or woe*. Our *best lines* are those prompted by the Good Thief: "we receive the due reward of our deeds . . . Lord, remember me when Thou shalt come into Thy Kingdom" (Luke 23, 41). We must never repeat the disastrous speech of Judas—"What will you (the devil and the world) give me (money, honor, power, pleasure, secular learning) and I will deliver Him unto you?" (Matt. 26, 15).

(3) Page 361. The abuses which St. Paul condemns are first: the *abuse* of the infinitely precious Good of the *Holy Eucharist*; second: the *abuse* of the *Church*, the *Home* of our Sacramental Savior by *irreverent* and *unbecoming conduct* therein; third: the *abuse* of *material wealth* by selfishly refusing to share it with those good and law-abiding Christians

who "have not," thus causing them to blush by making a mockery of piously mouthed protestations of Christian faith which, if genuine and active, would surely prompt charitable good will and actual good deeds.

(4) Page 361. "Whosoever shall eat this Bread or drink this Chalice of the Lord *unworthily*, shall be guilty of the Body and of the Blood of the Lord . . . For he that eateth and drinketh *unworthily* eateth and drinketh *judgment* to himself, not discerning the Body of the Lord."

(5) Page 361. Because as St. Paul, with a divinely inspired *economy of impressive language*, implying a most profound theological dissertation on the Mass, phrases it: "As often as you shall eat this Bread and drink this Chalice (*at Mass*), you shall show forth the *Death* of the Lord until He come."

(6) Page 361. The name of Jesus means *Savior*. But Jesus accomplished His *Mission*, having loved His own . . . "to the end" by becoming "obedient for us unto *death*, even the *death* of the *Cross*." To save us by His saving Death was, therefore, the Mission of Christ, announced by His "Behold I come" (Ps. 39, 8), at the *first moment* of His Life and consummated at the last *moment* of His Life when "He gave up the ghost" (John 19, 30).

(7) Page 361. The Eucharist proves that there is *no end* to the limitless extravagance of Christ's love for us. For on the evening preceding the *end* of His *mortal* career, Jesus invented and instituted a marvelous Technique by which, even "to the *end*" of time, He would abide with us, thus giving also *Sacramental* fulfillment to His Promise: "Behold I am with you *all days* even to the *consummation* of the world" (Matt. 28, 20).

(8) Page 361. St. Michael is the divinely appointed arch-enemy of Satan, who is "the Prince of devils" (Luke 11, 15; Mark 3, 22; Matt. 9, 34). But Satan is *our* enemy, who, "prowling about the world" "goeth about like a roaring lion, seeking whom he may devour" (I Peter 5, 8). We ought to entertain the salutary fear that the devil will influence *us* as he influenced *Judas*. For he "put into the heart of Judas Iscariot, the son of Simon, to *betray* Him!"

(9) Page 361. Our Lord's *tender Heart* of Mercy could not but be deeply wounded and saddened by His *foreknowledge* of the treachery that was being planned in the *wicked and callous* heart of Judas. "For He *knew* who he was that would betray Him." *Therefore* He said, "You are not all clean."

(10) Page 361. Because the *priest* of God has been marvelously endowed by the elevating "right hand of the Lord" with marvelous powers. To his infinitely generous Benefactor, he owes, therefore, the duty of *humble gratitude* and can most practically *manifest* his thankfulness by zealous propagation of the Gospel, i.e., by unremitting labors for the glory of God and the advantage of souls. Catholic action is catholic. It is the work of all. Such action is our way of expressing to God *our gratitude* for His many and incomprehensibly vast favors to us. For God has *supernaturally endowed* us that (we) may "declare His works."

(11) Page 362. Because we *know* that the Sacrifice of the Mass is the *unfailing* response of Christ's Church to the commandment of Him, Who is the Eternal Father's Only-Begotten and well Beloved Son. He said to the Apostles and says constantly to their successors . . . "Do this (offer Holy Mass) in memory of Me."

(12) Page 362. All refer to the *special* solemnity celebrated in the Mass of Holy Thursday. The *first*

is in the *Third Remembrance* by the words: "As we celebrate this most sacred *day* on which our Lord Jesus Christ was *delivered* up for us." The *second* is in the *Prayer of Offering* and is expressed by the words: "Which we make to Thee in memory of the *day* our Lord Jesus *gave* the Mysteries of His Body and Blood to be *celebrated* by His disciples." The *third* is found amongst the Words of Consecration of the Bread: "That is on this day."

(13) Page 362. Because, in *communicating Himself* (cf. St. Thomas: Summa Theologica, Pars III, Q. 81, Art. 1) Jesus revealed Himself *ready* to perform the menial and humble service of washing the begrimed feet of mere creatures, His disciples, indicating thereby the *social service to be rendered unto others* as included in *adequate preparation* for Holy Communion.

(14) Page 362. The Church, using the language of Her greatest theologian St. Thomas Aquinas, hails the Blessed Eucharist as the "*pledge* of future *glory*" because She *knows* well that "*grace* is the *seed* of glory" and that the Eucharist is not only a Sacrament which *signifies* and *bestows* grace but also which *gives* us the very *Author* of grace and She *remembers* that He said, "If any man *eat* of this *Bread* he shall *live forever* . . . he that eateth My *Flesh* and drinketh My *Blood hath* everlasting *life* and I will *raise* him up *on the last day*."

## GOOD FRIDAY —

### MASS of the PRE-CONSECRATED

#### Part I — Instruction Service, Page 364

(Question 1) What is symbolized by the prostration of the officiating priest immediately before he begins the Mass of the Pre-Consecrated?

(Answer 1) In prostrating himself, the priest *re-enacts* the humble and agonizing prayer of Jesus in



the Agony of the Garden, where Jesus "*fell flat on the ground and prayed*" (Mark 14, 35). In his own person, also, as a humble, *repentant sinner* (and indeed for all of us, *whom he represents*) he acknowledges the tragic role we all played in the drama of Calvary. Prostration is a *becoming attitude* for a humble, repentant sinner.

(Question 2) How, by whom and why did the Lord rebuke and punish Ephraim and Juda? (First Lesson).

(Answer 2) *Sharply* and with *extreme* but divinely just *severity*, the Lord rebuked and punished them "*by the prophets*" *because* they were without charity. For their "*mercy (was) as a morning cloud and as the dew that vanisheth in the morning.*" "*For this reason,*" saith the Lord, "*have I hewed them by the prophets, I have slain them by the words of My mouth.*"

(Question 3) Why did God command the Israelites to put the blood of the paschal lamb "*upon the side-posts and the upper door-posts of their houses?*" (Second Lesson)

(Answer 3) The homes of the Israelites thus marked would, He promised, be *spared God's avenging anger*. For, immediately following the verses of the book of Exodus used in the 2nd Lesson today are the words of "the Lord to Moses and Aaron in the land of Egypt": "*And the blood shall be unto you for a sign in the houses where you shall be: and I shall see the blood and shall pass over you: and the plague shall not be upon you to destroy you, when I shall strike the land of Egypt.*" We confidently expect if we frequently and devoutly make the Sign of the Cross and decorate our homes with a crucifix which we devoutly venerate, and before which we daily pray, that we, also, will be the objects of God's special Providence, and that He will mercifully spare us. It is interesting to recall, also, Our Savior's promise to St. Margaret Mary: "*I will bless the homes in which*



an Image of My Sacred Heart (Which was bloodily pierced for us) is exposed and venerated."

(Question 4) What is the object of the Psalmist's petition? (Tract)

(Answer 4) It is the prayer of Christ from the depths of *Gethsemani's* gloom, on the night before He died. Our Savior, indeed, was *not spared the Chalice* of His Passion; therefore, His enemies, "the proud" and sinful, "hid a net for Him," "laid (for Him) a stumbling-block by the wayside" . . . (and) "plotted against" Him. But their triumph was *only seeming and short-lived*. The Father heard the prayer of His well-beloved Son. Never, not even for an instant, not even during that most terrible moment of Christ's mysterious dereliction, did His Father really "for-sake" Him.

(Question 5) How do the words of the Prophet also apply to us: "They shall look on Him Whom they have pierced"? (The Passion)

(Answer 5) By devout and grateful *meditation* upon Our Lord's Passion and Death. For we "have pierced Him." "Christ died for us" (Rom. 5, 9). He "has stretched forth (His) Hand to comfort us, to raise us up, and (we) have taken those Hands that might have struck (us) into Hell and have bent them back on the Cross and *nailed* them there rigid and helpless." *Each of us can, and ought, gratefully to acknowledge* with St. Paul: "He loved me and delivered Himself for me" (Gal. 2, 20). Meditating upon Our Lord's Passion and Death, we may "look" with eyes, opened by faith and tear-dimmed by the tears of sympathetic love "upon Him (Whom we, by our sins) have pierced." There were many upon Calvary who "*watched Him*" (Matt. 27, 36). We must, unlike His enemies, *keep our watch* upon Calvary with Mary, His Mother.

## Part II — Petition Service, Page 375

(Question 1) What qualities of true Christian charity are exemplified in each of the following prayers?

(Answer 1) The qualities of true Christian charity most impressively thus exemplified are, their universal *scope* and *supernatural quality*. It wills the supernatural advantage of All. No one, except the *blessed* and the *damned* are excluded from the petitions which the true Christian addresses to Almighty God. The *blessed* do not *need* our prayers—they have *achieved redemption* and are in *Heaven*, round the Throne of "God and His Christ" (Ps. 2, 2). The *damned cannot be reached nor helped* by our prayers—they have "purchased to themselves damnation" (Rom. 13, 2) and are in the bottomless pit of *Hell*, with "the devil and his angels (Matt. 25, 41). *True Christian charity* beseeches God benignly to bestow of His infinite Bounty *upon all* and each, according to their needs.

(Question 2) Which of these prayers seems to you to be most urgently needed in the modern world?

(Answer 2) In our *chaotic* modern world the Church is *widely* and *viciously* persecuted. Many wicked governments *attempt to usurp* its divinely bestowed and guaranteed authority. Wars are forced upon the ordinary people by ambitious, racketeering politicians and greedy financiers. Tragically they often find it impossible to "live in *peace*," and unnecessarily difficult "to *glorify* God." The *first* prayer seems to us to be most urgently needed. This judgment is confirmed by our Holy Father's frequent and passionately fervent requests for *prayers for peace*.

(Question 3) Whence does heresy derive, according to the teaching of the Church, as implied in her prayer for heretics?

(Answer 3) From the *devil*, "the Father of lies," who deceives "by *diabolical fraud*," the *minds* and

“*hearts of these wanderers*” from the one and true sheepfold of the Good Shepherd, the Church. The Church, therefore, does not unkindly presume the bad faith of those in heresy and error. She ascribes their unhappy lot to the deceits of the devil and not to the malice of men.

(Question 4) Why do not the clergy and people kneel before praying for the Jews?

(Answer 4) This negative prescription of the rubrics of Holy Mother Church is an especially subtle indication of the *delicate courtesy of her charity*. She is *emphatically not anti-Semitic!!!* She wishes her children *only to pray* “in behalf of this blind race” so cruelly deceived by their leaders “so that by acknowledging the Light of (God’s) Truth, which is Christ Himself (Who is their never-perishing Glory) they may be brought out of their darkness.” The Church knows that it was *not the ordinary Jewish people* who brought Christ to His tragic Death. Even the pagan and cynical Pilate knew how carefully to distinguish between them and their cleverly lying leaders. The Church always condemns such unjust and unkind discrimination, saying, e.g., in the words of our late Holy Father of truly blessed memory: “A Christian cannot be an anti-Semite. We are all spiritually Semites!”

### Part III — Adoration of the Cross, Page 379

(Question 1) What is the instinctive response of the true Christian when the image of Christ Crucified is unveiled before him?

(Answer 1) The instinctive response of the true Christian is expressed by the Church in dramatic word and moving gesture: “*Venite adoremus!! Come, let us adore!!!*” For Christ Crucified is the *God-Man* and, therefore, “the Salvation of the world.”

(Question 2) How do God’s reproaches to His

people, as expressed in the versicles and responses, after the unveiling of the Cross, apply to us?

(Answer 2) They must be said to apply to us most *impressively*, for we have been the objects of God's love of predilection and His bounteous supernatural Providence, even as were His people and we too often, no less than they, have *repaid His benefactions* with the most *callous* and *bitterest ingratitude*. He has brought us out of "the desert" of sin, going before us as a constant and enlightening example, truly "by day a pillar of cloud and by night a pillar of fire" (Ex. 13, 21). He has "brought (us) into a very good land" for we are, undeservingly, children of the Church. He has "opened the sea" before us, for He has shown us the true and certain path through earth to Heaven, the Promised Land. He is our Way! (John 14, 26). With "great power, (He) has lifted (us) up," making us, far beyond our deserts, His *brethren* and *children* of His Father by "the adoption of sons." And what have we done in return? We have "prepared a Cross for (Our) Savior": we have crucified "again to (ourselves) the Son of God" (Heb. 6, 6). We have "scourged" Him by the scourges of our sins. We have "delivered" Him to be crucified for us. We have "opened (His) Side with (the) lance" of our impenitence (John 19, 34). We have "*beaten*" Him with the "*blows and lashes*" of our callous repetition of sins, imperfectly repented. We have crowned Him with a "*crown of thorns*" indeed the crown of our haughty indocility and insubordination to His wise teaching. We have attempted the impossible task of *straddling* our loyalties between *earth* and *Heaven*. Our conduct is symbolically representative not of the *straight* beam that reaches directly from earth to Heaven, but of the *cross* beam between earth and Heaven. Our loyalty is divided between God and Mammon! We have stretched out His Arms and nailed them on the *cross* beam of the *Cross*, by at-

tempting to *measure* the demands of His *all-demanding* Love by the pettinesses of our selfishness. With what impressive poignancy does Christ address us: "What *more* should I have done, and did it not? O My people, what have I done unto thee? Or in what have I offended thee? Answer Me." Our only answer must be the answer of a contrite heart.

(Question 3) Name the more important of the truths of our holy Faith expressed in the hymn: "Crux Fidelis."

(Answer 3) First: The doctrine of "*the Blessed Trinity*" to Whose "eternal glory" we sing in the last stanza.

Second: The doctrine of the *Fall of Man*, consequent upon "the crime of that first man," "in whom all have sinned" (third stanza).

Third: The *promise, plan and performance* of our salvation (third, fourth and tenth stanzas).

Fourth: The *Incarnation* of the Son of God, Who "from the bosom of the Father . . . to earth was sent, taking human flesh of Mary, by the Virgin's prompt consent" (fifth stanza).

Fifth: The Virgin *birth* of the Incarnate Son of God, Who "within a narrow manger . . . a weeping Babe is found" (sixth stanza).

Sixth: The life on earth of God's Heaven-sent, Only-Begotten Son, as planned in the hidden counsels of the God-Head (seventh stanza).

Seventh: The Passion and Death of Our Savior (seventh and eighth stanzas).

Eighth: The supernal and sempiternal value of the Cross, the "*faithful, noble, sweet and lofty*" Tree, which "alone wast counted worthy earth's Redeemer so to bear" (refrain, first, second, third, seventh, ninth and tenth stanzas).

## Part IV — Communion Service, Page 385

(Question 1) Contrast the Tree of the Cross with the tree in the earthly Paradise, of the fruit of which, Adam and Eve ate ("Vexilla Regis").

(Answer 1) The Tree of the Cross is "the banners of the King" of Heaven. Eden's tree was the *instrument* of the Prince of devils. From the Cross "Our God hath *reigned*." By Eden's tree, Satan acquired *unholy dominion*. The Cross is truly, though paradoxically, a "beautiful and shining Tree." Eden's tree was but seemingly fair. The Cross is "*our only hope*." Eden's tree is the only, final source whence our woes and calamities have their origin. The Cross is "Salvation's Fount." Eden's tree is "damnation's fount." The Cross is a mystery of *life and light*. Eden's tree is a mystery of death and darkness.

## HOLY SATURDAY

### Part I—Blessing of the New Fire, etc. Pg. 392

(Question 1) What is the meaning of the words, "the fire of Thy Brightness," as used in the first two prayers? and of the five grains of incense?

(Answer 1) Christ is "the fire of (God's) Brightness," for He proclaimed Himself: "I am the *Light* of the world"; and, "I have come to cast *fire* on the earth, and what will I, but that it be kindled?" Christ, the Word of God, *enlightens* us by the precious gift of *faith*, and *enkindles* us by the gift of *divine love*, which is "the greatest" (I Cor. 13, 13) of the theological virtues. The five grains of incense are inserted, *in the form of a cross*, into the Paschal Candle, which is a symbol of Our Lord. Thus, we may see in them symbols of His five holy Wounds, the pious contemplation of Which cannot but inflame the believing Christian with more and more ardent love of God. Moreover, Christ's own *Wounds* were as so many sweetly smelling *grains of incense*, as-



*ending* in acceptable and propitiatory prayer to Heaven.

## Part II — The Blessing of the Easter Candle Page 393

(Question 1) With what dominant emotion does the Church sing the "Exsultet?"

(Answer 1) The emotion dominating the Church as she, the Spouse of Christ, sings the "Exsultet" is, of course, *joy!!* So ecstatic indeed is her joy, that she cannot *contain* it. She calls upon "the *angelic choirs* of Heaven" itself to "rejoice" with her. The joy of the Church is, notwithstanding its truly ecstatic quality, always wisely *sober* and prudently *moderated*, as a reading of the prayer will indicate.

(Question 2) What is the chief reason for this dominating emotion?

(Answer 2) The chief reason is the Church's vivid *awareness* of the *blessing* of the redemption wrought for us by Christ, and her lively *sympathy* with the *victory* of Christ. "This is the night in which Christ broke the chains of death and rose victoriously from the grave." The Church *cannot forget*, nor ought we, her children, the "wonderful condescension of (God's) goodness to us (and His) inestimable degree of love, since to redeem a slave, (He) didst deliver up (His) Son." No wonder that she only finds adequate, the language of happy paradox, and exclaims: "O truly *necessary sin* of Adam blotted out by the Death of Christ! O *happy fault* that was worthy to have so great a Redeemer!!!"

## Part III — Prophecies and Prayers, Page 397

(Question 1) What is the purpose of the Church in reading to her children today, prophecies written many centuries ago?

(Answer 1) In earlier times these prophecies were read as *final instructions* to the catechumens, await-



ing Baptism. They were designed to serve especially as a *review* of the Church's teaching on the *nature* and *effects* of that wonderful Sacrament. Today, no less than yesterday, the inspired word of God is instructive, and it will be always. As St. Paul wrote to Timothy, his disciple: "All Scripture, inspired of God, is profitable to *teach*, to reprove, to correct, to *instruct* in justice" (II Tim. 3, 16). Besides, as the Church, prays God has "foretold the mysteries of these modern times" "by the preaching of (His) prophets." The use of Sacred Scripture here, and indeed throughout the Sacred Liturgy, ought to suffice to *label as a libel* the charge sometimes ignorantly or maliciously made, that the Church closes her Scriptures to her children and even positively forbids them to read the Holy Bible. Pope Pius the Sixth, writing to the translator of the Holy Bible into Italian, expresses succinctly the mind of the Church: "At a time when a vast number of *bad books* which most grossly attack the Catholic religion, are circulated, even among the unlearned, to the *great destruction* of souls, you judge exceedingly well, that the *faithful should be excited* to the reading of the Holy Scriptures. For these are the most *abundant sources* which ought to be left open to every one, to draw from them *purity of morals and of doctrine*, to *eradicate the errors* which are so widely disseminated in these corrupt times!"

#### Part IV — Blessing of Font, Page 427

(Question 1) For whom, primarily, does the Church pray at this part of the Liturgy?

(Answer 1) Primarily for catechumens *about to be baptized*; in their behalf, the Church petitions the "Almighty and Eternal God" to "look mercifully" upon them who are "*desiring a new birth*" and to "grant that the thirst of their faith may, by the Sacrament of Baptism, sanctify their souls and bodies"

and give to them "*the spirit of adoption* to regenerate" them. The great missionary heart of the Church prompts her also to pray God to "multiply in her the numbers of the regenerate . . . all over the world for the renovation of the nations."

(Question 2) Why does the priest breathe thrice upon the water in the form of the letter "psi,"  $\psi$ ?

(Answer 2) Because this letter, "psi," is the first letter of the Greek word for *spirit*. Such a gesture is especially appropriate, consequently, since it is from the Holy Spirit of God that the *fecundity* and supernaturally *regenerating power* of the waters of holy Baptism are derived. As "in the beginning . . . the Spirit of God moved over the waters. And God said: Be light made and light was made" (Gen. 1, 1-3), so now the *priest moves over the yet unsanctified waters*, in a gesture reminiscent of the motion of the Spirit of God, beseeching Him to make "the Power of the Holy Ghost (to) descend into all the water of this font" and thus "make the whole substance of this *water fruitful for regeneration*." This letter  $\psi$  will also remind many of a *Greek cross*, and a gesture made in this form will seem to them fitting, because it is by *Christ's Cross* that the Power of God's Spirit has been purchased for us.

### Part V — The Litany, Page 433

(Question 1) Why does the Church petition the saints?

(Answer 1) The Church petitions the saints because, truly understood, the Church is not bounded by the *boundaries of this earth* but reaches far beyond, even into the Heaven of the saints. For the saints in Heaven are bound to Christians on earth in the holy union of *Charity*. They are our *intercessors*, our *advocates*. They plead *our cause* before the judgment seat in the Heavenly Court of Christ's Justice. They are His *favorite brethren* and they are *ours*.

We do well, therefore, to petition them to be on *our* side. Christ is the *King* of the Saints, indeed the Prince enthroned forever in the Kingdom of the Blessed, whether they be angels or saints. The effectiveness of their prayers for us derives indeed from Him. But surely it will be *to our profit* if we have them, who have achieved a definitive and ever blessed status in the Kingdom of His Father, petitioning Heaven's Throne for us.

(Question 2) Why does the Church petition Christ?

(Answer 2) The Church petitions *Christ* because she knows with St. Paul that Christ, enthroned forever at the right hand of His Father is "always living to make intercession for us!" (Heb. 7, 25). She petitions Him to "deliver us" *from* all evil and "all sin" and "from everlasting death" "in the Day of Judgment" "*through* (His) holy Incarnation, Coming, Nativity, Baptism, holy fasting, Cross and Passion, Death and Burial, Resurrection, Ascension," and finally "*through* the coming of the Holy Ghost," the Paraclete, Whom He sent to us (John 16, 7). For these are the mysteries and the divinely planned means of our salvation "through Him and with Him and in Him." (Words of the Canon of the Mass.)

## Part VI — Holy Mass, Page 436

(Question 1) Why does the Church address God, in behalf of "new children"? (Prayer)

(Answer 1) Because in them "the new children of (His) family" she hopes that God will "preserve the *spirit of adoption*" which He has but lately "given" them. They are *neophytes* and the Church prays for their *perseverance* that, "renewed in body and mind, they may show forth (always) in (His) sight a pure service."

(Question 2) What does St. Paul insist is the becoming conduct for a Christian, aware of Christ's Resurrection? Why? (Epistle)

(Answer 2) St. Paul insists that such a one ought always to direct his *ambitions* towards Heaven: "Seek the things that are above"; and that he ought to have his "*mind*" fixed upon "the things that are above and not the things that are upon the earth." He admonishes him, therefore, to be *unwordly*. This advice is appropriate because such a one is "dead" to sin and his "life is hid with Christ in God" (Col. 3, 3). If, dutifully, he obeys the Apostle's command, he may confidently hope that "when Christ shall appear, Who is (his) life, then (he) also shall appear with Him in glory."

(Question 3) Why are we commanded to "praise the Lord"? (Gradual and Tract)

(Answer 3) We are given two reasons. First: "His Mercy endureth forever." Second: "The Truth of the Lord remaineth forever."

(Question 4) What injunction was laid upon "Mary Magdalene and the other Mary" by the Angel? (Gospel)

(Answer 4) They are ordered to *go* "quickly (and) tell His disciples that He is risen." Thus they had the honor to be the first Christian missionaries after Our Lord's Resurrection and truly Catholic lay-Actionists.

(Question 5) What is the special theme of the Easter Preface?

(Answer 5) The special theme is expressed majestically in the words: "Christ, our *Pasch* was *sacrificed*. For He is the true *Lamb* Who has taken away the sins of the world; Who, by *dying*, *destroyed* our *death*, and by *rising* again, *restored* our *Life*."

(Question 6) What verses of the Magnificat refer to social justice and charity?

(Answer 6) "He hath showed might in His arm. He hath scattered the *proud* in the conceit of their heart. He hath put down the mighty from their seat." For social justice *will finally prevail*. Those who have

wickedly abused the powers of government to plunge the people into the horrors of war, or to keep them under the bondage of *unjust economic servitude* to predatory Capital, will pay the awful price exacted by an avenging God for their injustice. "He hath filled the hungry with good things and the rich He hath sent empty away." For even here on earth, "the *poor* have the Gospel preached to them" (Matt. 11, 5; Is. 61, 1). The *rich* are impeded by their very riches in their quest for God, and their salvation is endangered, since only too often they put their trust in these too transitory riches, and neglect life's really important tasks. Our Savior says: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God" (Mark 10, 24-25). The poverty of the poor, though too often brought about by the malice and greed of the *selfish* rich, is *never* an insurmountable obstacle to the acquisition of *imperishable* riches, to be deposited and to collect interest in the Heavenly Bank, where "neither rust nor moth doth consume nor thieves break through and steal" (Matt. 6, 19; Luke 12, 33). God has provided *abundantly* for all. By the zealous practice of social *justice* and *charity* we each ought to contribute our tiny share to the *equitable* distribution of His "good things," and to the just, and justly achieved, social reformation which, thoroughly carried out, will be the ever more perfect fulfillment of Our Lady's words.

## EASTER SUNDAY

(1) Page 447. Our Lord, *True Man* as well as God, owes His victory over death and His glorious Resurrection to God the Father. By obedience to the Father's *Mission*, Jesus carried forward His life's work in death and *beyond death's tomb* to definitive and imperishable *triumph*. Christ had always the comfort of knowing that His Father watched Him,

knowing and applauding His "setting down" and His "rising up."

(2) Page 447. Because the Resurrection *finally* "opened unto us the Gate of Eternity," which had been shut against us on account of our sins. We ought *constantly to hope* for final victory since, Our Lord "ever living to make intercession for us" (Heb. 7, 25), secures for us God's "continual help."

(3) Page 447. We ought to prepare ourselves to eat of the *Paschal Lamb* of the *New Covenant*, even as the Jews made ready to eat the prefiguring *paschal lamb* of the *Old Dispensation*, i.e., with "the unleavened bread of sincerity and truth." Hence we must first "purge out" (of our hearts) the "*old leaven*" by ridding ourselves of any lingering affection for sin. Such "*leaven of wickedness and malice*" would, of course, destroy the holiness of our Holy Communion and make It a sacrilege and a great sin. So we shall become a "*new paste*" not unworthy to eat "*Christ our Pasch*, (Who) is sacrificed." We shall achieve this necessary spiritual purge by fervently renewing in our hearts a *sincere act of contrition*. Indeed we ought to strive by repeating such acts to acquire an abiding sorrow for sin, and a purpose of Christian well-doing.

(4) Page 447. The Sacrifice of "Christ, our Pasch" is the *most perfect demonstration* that even God's infinite love could devise that "the Lord . . . is good and His Mercy endureth forever." For "greater love than this no man hath that a man lay down His life for his friend" (John 15, 13). We, therefore, have *abundant cause for ecstatically voicing our Easter joy*, singing out enthusiastically our Easter "Allelulias."

(5) Page 447. The chief idea of the Sequence, phrased mysteriously and paradoxically is the *theme* of all our Easter rejoicing, viz.: "the strange duel" which "*life and death together fought.*" *Life seemed*



to have been *vanquished*. For Jesus is He Who said: "I am the Life" (John 14, 6), and yet to the utter amazement and crushing disappointment of some of even His closest followers and most intimate friends, Jesus, *Life* died the cruel *death* of the Cross. But "*life revived again*": Jesus, His bloody Wounds now shining Badges of His *Triumph*, *emerged* from His tomb, glorious and immortal. Thus was "even death (itself) by Life slain." No longer is death man's *conqueror*, ending all his hopes. It is the ultimate step on the trail to *Glory* which Jesus blazed for us, so that we, with St. Paul, can cry out rapturously: "O Death, where is thy victory? O Death, where is thy sting?" (I Cor. 15, 55).

(6) Page 447. The darkest hour is the *hour before dawn*. Even in our darkest hours, our moments of spiritual gloom and depression, God *rewards our fidelity* to the observance of His laws by giving us the blessed hope that He will send to us, even as He sent to Christ, our Brother, an *angel to roll back the stone* of our graves. Life on earth may seem to us to be a *perpetual Lent*. But there awaits us, if only we are faithful and hopeful and serve our God with loyal charity, an *Easter Day*. Upon it no sun will ever set, a *truly Everlasting Day* of unimaginable brightness. For, *following* in the Footsteps of Christ, our Model, we *shall cross through death* and journey in His Path beyond the borders of the blue, into the very paradise of God, Who will admit us into mysterious and beatifying intimacy, though He "inhabitheth light inaccessible" (I Tim. 6, 16).

(7) Page 447. As the earthquake of Good *Friday* was the witness to and terrifying expression of *cosmic sorrow* at the *death* of the Creator of the world and the King of Ages, so the earthquake of *Easter Sunday* was witness to and magnificent expression of *cosmic joy* in His Triumph. Another great earthquake will one day rock the world, and again it will be *terrifying*,



because it will be an announcement to the whole world of the imminence of the *Day* of the Great Judgment, when "the Son of Man (shall come) in great power and majesty" (Luke 21, 27), to "judge the living and the dead" (II Tim. 4, 1). But even that day of wrath will need hold no terrors for the faithful Christian who has died in the Lord to sin and will rise again with Him to Glory.

(8) Page 447. This life ought to be a *school* of Christian virtue. From that school we shall one day *pass*. That day of our *passing* will be an Easter Day for all who have served God well and faithfully. It will be for them a day of *graduation* from the turmoils and travails and troubles of this life and a *Commencement* Day of Life Everlasting.

(9) Page 447. The effects in the *social order* of the *first* Easter day are incalculable. For upon the truth of Christ's Resurrection is based the *reasonableness* of the whole structure of Catholic doctrine and discipline, the *most powerful social agency*, for the civilization and refinement of mankind, in the whole long and checkered history of our race. True concord can be achieved only by the outpouring of "the Spirit of (God's) love," *operating upon us in Holy Communion*. It is a concord, therefore, not of mere regimentation, like the concord of terrorized and haplessly stupefied slaves in a totalitarian state, but "*of mind and heart.*" There will be *no peace amongst men* until they accept, as standards of thinking and canons of action, both in public and private life, the *Christian Creed* and the *Christian Code*. Only thus can they "be of one mind and heart." We can, and ought to contribute to that consummation, devoutly to be wished for, by frequently and fervently praying the prayer of the Church; *we can "pray the Mass"!!*

(10) Page 447. Sum up the Explanation before Mass, in your own words.

## ATTEND DAILY MASS

## WHAT YOUR PARISH MEANS

**F**IRST, whenever possible, you should "*pray the Mass*" daily in your own parish church. Your parish Mass is offered for you.

For Students and Adults. MY LENTEN MISSAL is intended for *every* Catholic. *The Simplified Method*, explained on page 1, adapts it for use even by those in elementary school. The Questions at the end of each Mass suggest it as a *text-book*, even throughout the year as a preparation for Lent.

For Brothers and Nuns. The Missal, of course, is the daily guide of every Religious. They will realize how it makes for *the most perfect type of education*, "taught by the Holy Mysteries," as the ancient writers emphasized. The "Explanation" of each Mass Theme, featured in MY LENTEN MISSAL, is a two minute *meditation*. If read before Mass, it will light up the entire meaning of the liturgy.

Your Parish and Lenten liturgy! Would you *appreciate the Lenten Masses* in their entire beauty and power? They are "like the text of some great drama. You cannot fully grasp their significance until you see them *interpreted on the Altar*" (Cardinal Schuster), at daily Mass in your Parish church.

« *Specimen Page of*

# UNABLE TO ATTEND DAILY MASS?

THEN UNITE with MASS EVERYWHERE

See page 480

**S**ECONDLY, if unable to attend daily Mass in your Parish church, you may and should *unite spiritually with your Parish Priests*, since the Parish Mass is offered for you.

Moreover, you can unite with Holy Mass *at any hour of the day or night*. Holy Mass circles the entire world. It travels with the sun. 300,000 Masses every 24 hours! Four elevations every second! and all yours for the wishing! to *adore* and *thank* God, to *repair* for sin and to *petition* countless graces.

Each day of Lent, therefore, *when unable to attend* Holy Mass in your Parish church, you may use MY LENTEN MISSAL, by *reciting* the prayer on page 480; then by *reading* the "Proper Mass" for the day, together with its Explanation as indicated on page 1.

Here is a Missal, begun 3,000 years ago. In it are to be found *Divinely inspired literary masterpieces*: Moses writes of *the human pilgrimage* to the Promised Land; David sings of *our hopes* before God; Solomon gives us *words of wisdom*; Jeremias sounds out *the Divine warnings*; The disciples and Apostles give us *the words of Christ Himself*.

At Mass use the Missal for *liturgical* worship. When unable to get to Mass, use it every day for Lenten prayers and spiritual reading.

*My Lenten Missal »*

# Use This Mass Clock if Unable to Attend Daily Mass During Lent

Use "My Lenten Missal" — At Any Time — In Any Place

A. M.	1	2	3	4	5	6	7	8	9	10	11	12
MASS BEING OFFERED IN →	ICELAND	AZORES	BRAZIL	E. CANADA	NEW YORK	CENTRAL U. S.	ROCKY MTS	CALIF.	W. CANADA	ALASKA	HAWAII	SAMOA

## READ THE MASS DAILY DURING LENT

With your parish priest in Church, if possible — if not, read it at any time and in any place.



## READ THE MASS AT ANY TIME

In Private (see Page 5) unite with the priest in any part of the world praying with you and for you.

Central U. S Time is listed, as practical for entire U. S.; since Holy Mass is offered during the three hours from 5 A. M. to 8 A. M.

P. M.	1	2	3	4	5	6	7	8	9	10	11	12
MASS BEING OFFERED IN →	NEW ZEALAND	E. INDIES	JAPAN	AUSTRALIA	CHINA	SIAM	INDIA	PERSIA	JERUSALEM	AFRICA	ROME	IRELAND

Unite yourself any hour of day or night with some priest, somewhere offering Holy Mass. For instance, at 9 P. M. our time, Mass is being offered in Jerusalem.

**E**TERNAL FATHER, through the Immaculate Heart of Mary, I wish to unite myself with Jesus, now offering His Precious Blood "mention name of country" in the Holy Sacrifice of the Mass for the needs of Holy Church, the conversion of sinners, the relief of the souls in Purgatory and for the special grace I here implore. (Now turn to Mass for today.)

« Specimen Page of



TEAR OFF HERE AND MAIL





