

EPISTLE: COLOSSIANS 1. 9-14

Fratres: Non cessámus pro vobis orantes et postulántes, ut impleámur agnitióne voluntátis Dei, in omni sapiéntia et intelléctu spiritali: ut ambulétis digne Deo per ómnia placéntes: in omni ópere bono fructificántes, et crescéntes in sciéntia Dei: in omni virtúte confortáti secundum poténtiam claritátis ejus in omni paciéntia et longanimitáte cum gáudio, grátias ágéntes Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine: qui erípuit nos de potestáte tenebrárum, et tránstulit in regnum Filii dilectiόνis suæ, in quo habémus redemptiόνem per sánguinem ejus, remissiόνem peccatórum.

Brethren: We cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of His glory, in all patience and long suffering with joy; giving thanks to God the Father; who hath made us worthy to be partakers of the lot of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in whom we have redemption through His blood, the remission of sins.

GRADUAL: PS. 43. 8-9

Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. V. In Deo laudábimur tota die, et in nómine tuo confitébimur in sæcula.

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. V. In God we will glory all the day: and in Thy name we will give praise for ever.

ALLELUIA: PS. 129. 1-2

Allelúia, allelúia. *Ÿ.* De profundis clamávi ad te, Dómine: Dómine, exáudi oratióne meam. Allelúia.

Alleluia, alleluia. *Ÿ.* From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

GOSPEL: MATTHEW 24. 15-25

In illo témpore: Dixit Jesus discipulis suis: Cum vidéritis abominatióne desolatiónis quæ dicta est a Daniéle prophéta, stantem in loco sanc-

At that time, Jesus said to His disciples: When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy

COMMUNION: MARK 11. 24

Amen dico vobis, quidquid orántes pétitis, créдите quia accipiétis, et fiet vobis.

Amen I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done to you.

POSTCOMMUNION

Concéde nobis, quæsumus, Dómine: ut per hæc sacraménta quæ súmpsimus, quidquid in nostra mente vitiosum est, ipsórum medicatiónis dono curretur. Per Dóminum

Grant us, we beseech Thee, O Lord by this sacrament which we have received, that whatsoever is corrupted in our souls may be restored by the gift of its healing power. Through our Lord.

COMMENTARY ON THE LAST SUNDAY OF PENTECOST

The Temporal Cycle ends with this last week of the ecclesiastical year, and with it the history of the world which it has recalled to our minds throughout its course from Advent to this last Sunday after Pentecost. For this reason, the Breviary lessons, like the Missal, turn our attention to the Last Judgment. "For behold," says Micheas, "the Lord will come forth out of His place; and the mountains shall be melted under Him: and the valleys shall be cleft as wax before the fire and as water that run down a steep place. For the wickedness of Jacob is all this and for the sins of the house of Israel" (*First Nocturn*). From these threats the prophet turns to promises of salvation: Christ will be born at Bethlehem, and His kingdom, the heavenly Jerusalem, will have no end.

The prophets Nahum, Habacuc, Sophonias, Aggeus, Zacharias and Malachias, whose books are read in the divine office in the course of this same week, add their testimony to that of Micheas. In our Lord's first words in to-day's *Gospel* he quotes Daniel's prophecy of the total and final ruin of the Temple at Jerusalem and of the Jewish nation at the hands of the Roman army, this "abomination of desolation" being the punishment incurred by the people of Israel for having crowned their long career of infidelity by the rejection of Christ.

We know how this prediction was fulfilled some years after our Lord's death, amidst such circumstances of distress, that if it had lasted long, not a single Jew would have escaped alive. It was God's will, however, that the siege of Jerusalem should be shortened for the sake of those who were converted as a result of so severe a lesson. It will be the same at the end of the world of which the destruction of this city is a type. For "then," at our Lord's coming, there will be tribulation of a still more agonizing kind.

Many impostors, among them Antichrist, will work wonders in order to be taken for Christ Himself, and then another type of "abomination