



**MODEL OF PRAYER.**

He went out into a mountain to pray; and he passed the whole night in the prayer of God.

*Luke VI 12*

# St. Vincent's Manual,

CONTAINING

A Selection of Prayers

And Devotional Exercises,

*Originally prepared for the use of the*

*- Sisters of Charity in the United States*

~~~~~  
TWENTY-FIFTH EDITION.

*Revised, Enlarged, and Adapted to General Use*

~~~~~  
*With the Approbation of the Superiors.*  
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**APPROBATION OF THE MOST REV. ARCHBISHOP OF BALTIMORE,  
AND THE RIGHT REV. BISHOPS OF THE UNITED STATES.**

Considering St. Vincent's Manual as one of the most comprehensive and judiciously compiled Prayer Books, I take great pleasure in recommending it to the Faithful.

† SAMUEL, Abp. of Baltimore.

Baltimore, April 17, 1848.

I cheerfully concur in the foregoing approbation of the Mt. Rev. Archbishop of Baltimore.

† MICHAEL, Bp. of Pittsburg.

Pittsburg, April 24, 1848.

I have examined St. Vincent's Manual with some attention, and find it not only more comprehensive than any Prayer Book now in use, but also better adapted to the wants of the Catholic community at large, to whom I take great pleasure in recommending it.

† RICHARD PIUS, Bp. of Nashville.

St. Vincent's Manual is an Encyclopedia of Devotional Exercises, more complete, we think, than any Prayer Book in any language.

† JOHN BAPTIST, Bp. of Cincinnati.

I fully concur with the Most Rev. Archbishop, and other prelates above-mentioned, in approving and recommending St. Vincent's Manual.

IGNATIUS ALOYSIUS REYNOLDS, Bp. of Charleston.

Charleston, June 24, 1848.

*We concur in the foregoing approbations, and recommend the work in our  
RESPECTIVE DIOCESES.*

|                                       |                                         |
|---------------------------------------|-----------------------------------------|
| † MICHAEL, Bp. of Mobile.             | † JOHN, Bp. of New York.                |
| † ANTHONY, Bp. of New Orleans.        | † JOHN BERNARD, Bp. of Boston.          |
| † MATHIAS, Bp. of Dubuque.            | † BERNARD O'REILLY, Bp. of Hartford.    |
| † JOHN JOSEPH, Bp. of Natchez.        | † AMEDEUS, Bp. of Cleveland.            |
| † RICHARD VINCENT, Bp. of Rich.       | † JAMES OLIVER, Bp. of Chicago.         |
| † JOHN, Bp. of Albany. [mond.]        | † JOHN LAMY, Vicar-Apostolic of New     |
| † PETER PAUL, Bp. of Zela and Admr.   | † JOSEPH, Bp. of St. Paul. [Mexico.]    |
| † JOHN, Bp. of Buffalo. [of Detroit.] | † J. B. MIEGE, Bp. of Indian Territory. |
| † ANDREW, Bp. of Little Rock.         | † JOS. S. ALEMANY, Bp. of Monterey.     |
| † JOHN MARY, Bp. of Galveston.        | † F. N. BLANCHET, Abp. of Oregon City.  |
| † JOHN MARTIN, Bp. of Milwaukee.      | † AUG. M. M. BLANCHET, Bp. of           |
| † MARTIN JOHN, Bp. of Louisville.     | [Nesqualy.]                             |

I most cheerfully concur in the foregoing recommendations, and earnestly recommend the use of St. Vincent's Manual to the Faithful of my Diocese.

Toronto, 6th January, 1851. † ARMANDUS FR. MY., Bishop of Toronto.

We approve St. Vincent's Manual, and recommend it to the Faithful of our diocese, as a book well adapted to nourish their piety. We have added to the table which exhibits the days of fast, of abstinence, and of obligation in the United States, that which is observed in the diocese of Montreal.

Montreal, Oct. 11, 1850.

† IG., Bishop of Montreal.

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PREFACE.

COPY 1

IN publishing a second edition of *St. Vincent's Manual*, which was originally prepared for the special use of the Sisters of Charity of St. Joseph, it was deemed desirable to make such alterations and additions as would adapt it to more general use, without, however, changing the character of the prayer-book. With this view, a few pages that appeared to be suited only to members of a religious community, have been omitted in the body of the work, and printed *ad calcem* in those copies only which are used among the Sisters of Charity. In some prayers throughout the book, there are expressions which make allusion to that community, or to its duties, and which can either be passed over by secular persons, or, if retained, may be understood of the family of which they are members, or of some individual belonging to it, or may be applied in some other way: for instance, the expression *holy vows*, may be taken for the sacred engagements of baptism. The additions that have been made to the work, consist principally of devotions that are extensively practised among pious Catholics, as the *Way of the Cross*, the prayers of *Bona Nox*, *Meditations* for every day in the month, the *Scapular*, *Living rosary*, *Month of May*, &c., several of which were never before

published in a prayer-book for general use. This edition also embraces fuller instructions on the festivals of the church, the sacrifice of mass, the holy communion, confirmation, baptism, rules of a Christian life, together with the burial service for children and for adults, and a variety of other matter. The contents of the original *Manual* have been carefully revised, and numerous errors of style and typography have been corrected. The publisher therefore presents the work to the Catholic community, with full confidence that it will prove the most complete, comprehensive, and accurate prayer-book that has ever appeared in this country.

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| Wounds of our Lord, prayers to the five.....               | 611      |
| indulgences attached to their recitation.....              | 544      |

## THE ROMAN CALENDAR.

THE Calendar is a Table containing the Feasts which are kept during the year. They are of two sorts: some are affixed to certain days, and are called *immovable*; others have no fixed days, and are called *movable*.

The *immovable feasts* have been carefully distinguished in the Calendar. Those which are of obligation, are printed in large capitals; those of peculiar devotion in smaller ones; the others in ordinary round type.

Most of the *movable feasts* depend upon the feast of Easter, which is regulated by the full moon of the vernal equinox. A compendious table of these feasts is here affixed. The first Council of Nice, held in the year 325, decreed that the feast of Easter should be celebrated on the Sunday following the full moon, which falls either on the 21st of March, (which was looked upon, at that time, as the day of the equinox,) or on the days following, till the 18th of April. Hence, if the full moon fall on the 21st of March, and this be a Saturday, the next day will be Easter Sunday. But if it fall on the 20th, this moon will not be considered the paschal moon: the next full moon only which will be on the 18th of April, can be reckoned

such. Should this 18th of April be a Sunday, Easter would be the Sunday following, or the 25th of April. Easter, then, can be no later than the 25th of April, nor earlier than the 22d of March.

The Dominical letters are used to indicate the Sundays throughout the year. They are seven in number, corresponding to the seven days of the week, and are changed annually. In leap year, two are set down. The first indicates the Sundays till the 25th of February—the other, during the remaining part of the year.

The Golden Number is contained in a cycle of 19 years. In this cycle, the new moons return, in a regular succession, to the same days in which they were in the preceding cycle. Hence the different numbers of the Epact, which is used to designate the new moon, and to determine the feast of Easter, always correspond with the same golden numbers in every cycle.

# TABLE OF MOVABLE FEASTS.

| The Year of our Lord. | The Dominical Letter. | The Golden Number. | The Epact. | Septuagesima Sunday. | Ash Wednesday. | Easter Sunday. |
|-----------------------|-----------------------|--------------------|------------|----------------------|----------------|----------------|
| 1848                  | b A                   | 6                  | 25         | Feb. 20              | March 8        | April 23       |
| 1849                  | g                     | 7                  | 6          | Feb. 4               | Feb. 21        | April 8        |
| 1850                  | f                     | 8                  | 17         | Jan. 27              | Feb. 13        | March 31       |
| 1851                  | e                     | 9                  | 28         | Feb. 16              | March 5        | April 20       |
| 1852                  | d c                   | 10                 | 9          | Feb. 8               | Feb. 25        | April 11       |
| 1853                  | b                     | 11                 | 20         | Jan. 23              | Feb. 9         | March 27       |
| 1854                  | A                     | 12                 | 1          | Feb. 12              | March 1        | April 16       |
| 1855                  | g                     | 13                 | 12         | Feb. 4               | Feb. 21        | April 8        |
| 1856                  | f e                   | 14                 | 23         | Jan. 20              | Feb. 6         | March 23       |
| 1857                  | d                     | 15                 | 4          | Feb. 8               | Feb. 25        | April 12       |
| 1858                  | c                     | 16                 | 15         | Jan. 31              | Feb. 17        | April 4        |
| 1859                  | b                     | 17                 | 26         | Feb. 20              | March 9        | April 24       |
| 1860                  | A g                   | 18                 | 7          | Feb. 5               | Feb. 22        | April 8        |
| 1861                  | f                     | 19                 | 18         | Jan. 27              | Feb. 13        | March 31       |
| 1862                  | e                     | 1                  | *          | Feb. 16              | March 5        | April 20       |
| 1863                  | d                     | 2                  | 11         | Feb. 1               | Feb. 18        | April 5        |
| 1864                  | c b                   | 3                  | 22         | Jan. 24              | Feb. 10        | March 27       |
| 1865                  | A                     | 4                  | 3          | Feb. 12              | March 1        | April 16       |
| 1866                  | g                     | 5                  | 14         | Jan. 28              | Feb. 14        | April 1        |
| 1867                  | f                     | 6                  | 25         | Feb. 17              | March 6        | April 21       |
| 1868                  | e d                   | 7                  | 6          | Feb. 9               | Feb. 26        | April 12       |
| 1869                  | c                     | 8                  | 17         | Jan. 24              | Feb. 10        | March 28       |
| 1870                  | b                     | 9                  | 28         | Feb. 13              | March 2        | April 17       |
| 1871                  | A                     | 10                 | 9          | Feb. 5               | Feb. 22        | April 9        |
| 1872                  | g f                   | 11                 | 20         | Jan. 28              | Feb. 14        | March 31       |
| 1873                  | e                     | 12                 | 1          | Feb. 9               | Feb. 26        | April 13       |
| 1874                  | d                     | 13                 | 12         | Feb. 1               | Feb. 18        | April 5        |
| 1875                  | c                     | 14                 | 23         | Jan. 24              | Feb. 10        | March 28       |
| 1876                  | b A                   | 15                 | 4          | Feb. 13              | March 1        | April 16       |
| 1877                  | g                     | 16                 | 15         | Jan. 28              | Feb. 14        | April 1        |
| 1878                  | f                     | 17                 | 26         | Feb. 17              | March 6        | April 21       |
| 1879                  | e                     | 18                 | 7          | Feb. 9               | Feb. 26        | April 13       |
| 1880                  | d c                   | 19                 | 18         | Jan. 25              | Feb. 11        | March 28       |

# TABLE OF MOYABLE FEASTS.

| The Year of<br>our Lord. | Ascension<br>day. | Whit-Sun-<br>day. | Corpus<br>Christi. | Sundays<br>after Pent. | First Sund.<br>of Advent. |
|--------------------------|-------------------|-------------------|--------------------|------------------------|---------------------------|
| 1848                     | June 1            | June 11           | June 22            | 24                     | Dec. 3                    |
| 1849                     | May 17            | May 27            | June 7             | 26                     | Dec. 2                    |
| 1850                     | May 9             | May 19            | May 30             | 27                     | Dec. 1                    |
| 1851                     | May 29            | June 8            | June 19            | 24                     | Nov. 30                   |
| 1852                     | May 20            | May 30            | June 10            | 25                     | Nov. 28                   |
| 1853                     | May 5             | May 15            | May 26             | 27                     | Nov. 27                   |
| 1854                     | May 25            | June 4            | June 15            | 25                     | Dec. 3                    |
| 1855                     | May 17            | May 27            | June 7             | 26                     | Dec. 2                    |
| 1856                     | May 1             | May 11            | May 22             | 28                     | Nov. 30                   |
| 1857                     | May 21            | May 31            | June 11            | 25                     | Nov. 29                   |
| 1858                     | May 13            | May 23            | June 3             | 26                     | Nov. 28                   |
| 1859                     | June 2            | June 12           | June 23            | 23                     | Nov. 27                   |
| 1860                     | May 17            | May 27            | June 7             | 26                     | Dec. 2                    |
| 1861                     | May 9             | May 19            | May 30             | 27                     | Dec. 1                    |
| 1862                     | May 29            | June 8            | June 19            | 24                     | Nov. 30                   |
| 1863                     | May 14            | May 24            | June 4             | 26                     | Nov. 29                   |
| 1864                     | May 5             | May 15            | May 26             | 27                     | Nov. 27                   |
| 1865                     | May 25            | June 4            | June 15            | 25                     | Dec. 3                    |
| 1866                     | May 10            | May 20            | May 31             | 27                     | Dec. 2                    |
| 1867                     | May 30            | June 9            | June 20            | 24                     | Dec. 1                    |
| 1868                     | May 21            | May 31            | June 11            | 25                     | Nov. 29                   |
| 1869                     | May 6             | May 16            | May 27             | 27                     | Nov. 28                   |
| 1870                     | May 26            | June 5            | June 16            | 24                     | Nov. 27                   |
| 1871                     | May 18            | May 28            | June 8             | 26                     | Dec. 3                    |
| 1872                     | May 9             | May 19            | May 30             | 27                     | Dec. 1                    |
| 1873                     | May 22            | June 1            | June 12            | 25                     | Nov. 30                   |
| 1874                     | May 14            | May 24            | June 4             | 26                     | Nov. 29                   |
| 1875                     | May 6             | May 16            | May 27             | 27                     | Nov. 28                   |
| 1876                     | May 25            | June 4            | June 15            | 25                     | Dec. 3                    |
| 1877                     | May 10            | May 20            | May 31             | 27                     | Dec. 2                    |
| 1878                     | May 30            | June 9            | June 20            | 24                     | Dec. 1                    |
| 1879                     | May 22            | June 1            | June 12            | 25                     | Nov. 30                   |
| 1880                     | May 6             | May 16            | May 27             | 27                     | Nov. 28                   |

# THE ROMAN CALENDAR.

## JANUARY.

|    |   |                                        |
|----|---|----------------------------------------|
| 1  | A | CIRCUMCISION OF OUR LORD.              |
| 2  | b | S. Fulgentius, Bishop and Confessor.   |
| 3  | c | S. Genevieve, Virgin.                  |
| 4  | d | S. Titus, Bishop of Crete.             |
| 5  | e | S. Telesphorus, Pope and Martyr.       |
| 6  | f | EPIPHANY OF OUR LORD.                  |
| 7  | g | S. Lucian, Priest and Martyr.          |
| 8  | A | S. Severinus, Bishop of Naples.        |
| 9  | b | SS. Julian and Basilla, Martyrs.       |
| 10 | c | S. William, Archbishop of Bourges.     |
| 11 | d | S. Hyginus, Pope and Martyr.           |
| 12 | e | S. Tatiana, Martyr.                    |
| 13 | f | S. Verónica of Milan, Virgin.          |
| 14 | g | S. Hilary, Bishop of Poitiers.         |
| 15 | A | S. Paul, first Hermit.                 |
| 16 | b | S. Marcellus, Pope and Martyr.         |
| 17 | c | S. Anthony, Abbot.                     |
| 18 | d | Chair of St. Peter at Rome.            |
| 19 | e | S. Canute, King of Denmark, Martyr.    |
| 20 | f | SS. Fabian and Sebastian, Martyrs.     |
| 21 | g | S. Agnes, Virgin and Martyr.           |
| 22 | A | SS. Vincent and Anastasius, Martyrs.   |
| 23 | b | S. Raymond of Pennafort, Confessor.    |
| 24 | c | S. Timothy, Bishop and Martyr.         |
| 25 | d | Conversion of St. Paul the Apostle.    |
| 26 | e | S. Polycarp, Bishop and Martyr.        |
| 27 | f | S. John Chrysostom, Bishop and Doctor. |
| 28 | g | S. Flavian, Martyr.                    |
| 29 | A | S. Francis of Sales, Bishop.           |
| 30 | b | S. Martina, Virgin and Martyr.         |
| 31 | c | S. Peter Nolasco, Confessor.           |

On the second Sunday after Epiphany, the most HOLY  
NAME OF JESUS.

# THE ROMAN CALENDAR.

## FEBRUARY.

- |    |   |                                                         |
|----|---|---------------------------------------------------------|
| 1  | d | S. Ignatius, Bishop and Martyr.                         |
| 2  | e | PURIFICATION OF THE BLESSED VIRGIN MARY.                |
| 3  | f | S. Blase, Bishop and Martyr.                            |
| 4  | g | S. Andrew Corsini, Bishop.                              |
| 5  | A | S. Agatha, Virgin and Martyr.                           |
| 6  | b | S. Dorothy, Virgin and Martyr.                          |
| 7  | c | S. Romuald, Abbot.                                      |
| 8  | d | S. John of Matha, Confessor.                            |
| 9  | e | S. Apollonia, Virgin and Martyr.                        |
| 10 | f | S. Scholastica, Virgin.                                 |
| 11 | g | SS. Saturninus and his companions, Martyrs.             |
| 12 | A | S. Meletius, Bishop of Antioch, Confessor.              |
| 13 | b | S. Catharine of Ricci, Virgin.                          |
| 14 | c | S. Valentine, Priest and Martyr.                        |
| 15 | d | SS. Faustinus and Jovita, Martyrs.                      |
| 16 | e | S. Onesimus, Bishop of Ephesus Martyr.                  |
| 17 | f | S. Theodulus, Martyr.                                   |
| 18 | g | S. Simeon, Bishop of Jerusalem and Martyr.              |
| 19 | A | S. Mansuetus, Bishop of Milan and Confessor.            |
| 20 | b | S. Eucherius, Bishop and Confessor.                     |
| 21 | c | S. Severianus, Bishop and Martyr.                       |
| 22 | d | Chair of St. Peter, at Antioch.                         |
| 23 | e | (Vigil.) S. Peter Damian, Bishop and Doctor.            |
| 24 | f | S. Matthias, Apostle, <i>in leap years on the 25th.</i> |
| 25 | g | S. Felix, Pope and Confessor.                           |
| 26 | A | S. Alexander, Bishop of Alexandria, Confessor.          |
| 27 | b | S. Leander, Bishop of Seville, Confessor.               |
| 28 | c | S. Romanus, Abbot.                                      |
| 29 | d | S. Oswald, Bishop of Worcester, Confessor.              |

# THE ROMAN CALENDAR

## MARCH.

|    |   |                                            |
|----|---|--------------------------------------------|
| 1  | d | S. Albinus, Bishop and Confessor.          |
| 2  | e | S. Simplicius, Pope and Confessor.         |
| 3  | f | S. Cunegundes, Virgin.                     |
| 4  | g | S. Oasimir, Confessor.                     |
| 5  | A | S. Phocas, Martyr.                         |
| 6  | b | SS. Victor and Companions, Martyrs.        |
| 7  | c | S. Thomas of Aquino, Confessor and Doctor. |
| 8  | d | S. John of God, Confessor.                 |
| 9  | e | S. Frances, Widow.                         |
| 10 | f | The Forty Martyrs of Sebaste.              |
| 11 | g | S. Eulogius, Priest and Martyr.            |
| 12 | A | S. Gregory the Great, Pope and Doctor.     |
| 13 | b | S. Euphrasia, Virgin.                      |
| 14 | c | S. Mathilda, Widow.                        |
| 15 | d | S. Longinus, Martyr.                       |
| 16 | e | S. Abraham, Hermit.                        |
| 17 | f | S. Patrick, Bishop, Apostle of Ireland.    |
| 18 | g | S. Edward, King of England, Martyr.        |
| 19 | A | S. JOSEPH, SPOUSE OF THE B. V. MARY.       |
| 20 | b | S. Cuthbert, Bishop and Confessor.         |
| 21 | c | S. Benedict, Abbot.                        |
| 22 | d | S. Basil, Priest and Martyr.               |
| 23 | e | S. Turibius, Bishop of Lima, Confessor.    |
| 24 | f | S. Gabriel, Archangel.                     |
| 25 | g | ANNUNCIATION OF THE B. V. MARY.            |
| 26 | A | S. Ludger, Bishop and Confessor.           |
| 27 | b | S. John, Hermit.                           |
| 28 | c | S. Guntran, King and Confessor.            |
| 29 | d | S. Cyrillus, Deacon and Martyr.            |
| 30 | e | S. John Climacus, Abbot.                   |
| 31 | f | S. Balbina, Virgin.                        |

On Friday before Palm-Sunday, the Feast of the COM-  
PASSION OF THE BLESSED VIRGIN MARY.



# THE ROMAN CALENDAR.

## APRIL.

- |    |   |                                             |
|----|---|---------------------------------------------|
| 1  | g | S. Hugh, Bishop of Grenoble, Confessor.     |
| 2  | A | S. Francis of Paula, Confessor.             |
| 3  | b | S. Richard, Bishop and Confessor.           |
| 4  | c | S. Isidore, Bishop of Seville, and Doctor.  |
| 5  | d | S. Vincent Ferrer, Confessor.               |
| 6  | e | S. Celestine I. Pope and Confessor.         |
| 7  | f | S. Hegesippus, Confessor.                   |
| 8  | g | S. Dionysius, Bishop of Corinth.            |
| 9  | A | S. Mary Cleophas, Sister of the B. V. Mary  |
| 10 | b | S. Macarius, Bishop of Antioch, Confessor.  |
| 11 | c | S. Leo the Great, Pope and Doctor.          |
| 12 | d | S. Victor, Martyr.                          |
| 13 | e | S. Hermenegild, Martyr.                     |
| 14 | f | SS. Tiburtius, Valerian, and Maximus, MM.   |
| 15 | g | SS. Basilissa and Anastasia, Martyrs.       |
| 16 | A | S. Lambert, Martyr.                         |
| 17 | b | S. Anicetus, Pope and Martyr.               |
| 18 | c | S. Perfectus, Priest and Martyr.            |
| 19 | d | S. Timon, Deacon and Martyr.                |
| 20 | e | S. Agnes, Virgin.                           |
| 21 | f | S. Anselm, Bishop of Canterbury and Doctor. |
| 22 | g | SS. Soter and Caius, Popes and Martyrs.     |
| 23 | A | S. George, Martyr.                          |
| 24 | b | S. Fidelis, Martyr.                         |
| 25 | c | S. MARK, THE EVANGELIST.                    |
| 26 | d | SS. Cletus and Marcellinus, Popes and MM.   |
| 27 | e | S. John, Abbot and Confessor.               |
| 28 | f | S. Vitalis, Martyr.                         |
| 29 | g | S. Peter, Martyr.                           |
| 30 | A | S. Catharine of Sienna, Virgin.             |

On the third Sunday after Easter, PATRONAGE OF ST. JOSEPH.

# THE ROMAN CALENDAR.

## MAY.

|    |   |                                              |
|----|---|----------------------------------------------|
| 1  | b | SS. PHILIP AND JAMES, APOSTLES.              |
| 2  | c | S. Athanasius, Bishop of Alexandria, Doctor. |
| 3  | d | FINDING OF THE HOLY CROSS.                   |
| 4  | e | S. Monica, Widow.                            |
| 5  | f | S. Pius V, Pope and Confessor.               |
| 6  | g | S. John the Apostle, before the Latin Gate.  |
| 7  | A | S. Stanislaus, Bishop and Martyr.            |
| 8  | b | Apparition of S. Michael, the Archangel.     |
| 9  | c | S. Gregory Nazianzen, Bishop and Doctor.     |
| 10 | d | S. Antoninus, Bishop of Florence.            |
| 11 | e | S. Mamertus, Bishop of Vienna, Confessor.    |
| 12 | f | SS. Nereus and Achilleus, Martyrs.           |
| 13 | g | S. John the Silent, Hermit.                  |
| 14 | A | S. Boniface, Martyr.                         |
| 15 | b | SS. Torquatus and his Companions, Martyrs.   |
| 16 | c | S. Ubald, Bishop.                            |
| 17 | d | S. Paschal, Confessor.                       |
| 18 | e | S. Venantius, Martyr.                        |
| 19 | f | S. Peter Celestine, Pope.                    |
| 20 | g | S. Bernardin of Sienna, Confessor.           |
| 21 | A | S. Valens, Bishop and Martyr.                |
| 22 | b | S. John Nepomucen, Martyr.                   |
| 23 | c | S. Desiderius, Bishop and Martyr.            |
| 24 | d | Feast of B. V. Mary, as Help of Christians.  |
| 25 | e | S. Gregory VII, Pope and Confessor.          |
| 26 | f | S. Philip of Neri, Confessor.                |
| 27 | g | S. Mary Magdalen of Pazzi, Virgin.           |
| 28 | A | S. Germanus, Bishop of Paris, Confessor.     |
| 29 | b | S. Maximus, Bishop of Triers, Confessor.     |
| 30 | c | S. Felix, Pope and Martyr. S. Emily.         |
| 31 | d | S. Petronilla, Virgin.                       |

On Friday next to the Octave of Corpus Christi, the  
Feast of the SACRED HEART OF JESUS.

# THE ROMAN CALENDAR

## JUNE.

|    |   |                                               |        |
|----|---|-----------------------------------------------|--------|
| 1  | e | S. Pamphilus, Priest and Martyr.              |        |
| 2  | f | SS. Marcellus and Peter, Martyrs.             |        |
| 3  | g | S. Clotildis, Queen of France.                |        |
| 4  | A | S. Francis Caracciolo, Confessor.             |        |
| 5  | b | S. Boniface, Bishop, Apostle of Germany.      |        |
| 6  | e | S. Norbert, Bishop of Magdeburgh.             |        |
| 7  | d | S. Robert, Abbot.                             |        |
| 8  | e | S. Medardus, Bishop and Confessor.            |        |
| 9  | f | SS. Primus and Felicianus, Martyrs.           |        |
| 10 | g | S. Margaret, Queen of Scotland.               |        |
| 11 | A | S. Barnabas, Apostle.                         |        |
| 12 | b | S. John, A. S. Facundo, Confessor.            |        |
| 13 | c | S. Anthony of Padua, Confessor.               |        |
| 14 | d | S. Basil the Great, Bishop and Doctor.        |        |
| 15 | e | SS. Vitus, Modestus, and Crescentia, Martyrs. |        |
| 16 | f | S. John Francis Regis, Confessor.             |        |
| 17 | g | S. Avitus, Priest and Confessor.              |        |
| 18 | A | SS. Marcus and Marcellianus, Martyrs.         |        |
| 19 | b | S. Juliana of Falconieri, Virgin.             |        |
| 20 | c | S. Silverius, Pope and Martyr.                |        |
| 21 | d | S. Aloysius Gonzaga, Confessor.               |        |
| 22 | e | S. Paulinus, Bishop of Nola.                  |        |
| 23 | f | S. Agrippina, Virgin and Martyr.              |        |
| 24 | g | NATIVITY OF S. JOHN THE BAPTIST.              |        |
| 25 | A | S. William, Abbot.                            |        |
| 26 | b | SS. John and Paul, Martyrs.                   |        |
| 27 | c | S. Crescent, Bishop and Martyr.               |        |
| 28 | d | S. Irenæus, Bishop and Martyr.                | Vigil. |
| 29 | e | SS. PETER AND PAUL, APOSTLES.                 |        |
| 30 | f | Commemoration of St. Paul.                    |        |

# THE ROMAN CALENDAR.

## JULY.

|    |   |                                               |
|----|---|-----------------------------------------------|
| 1  | g | Octave of S. John the Baptist.                |
| 2  | A | VISITATION OF THE BLESSED VIRGIN MARY.        |
| 3  | b | SS. Eulogius and his companions, Martyrs.     |
| 4  | c | S. Flavian, Bishop of Antioch.                |
| 5  | d | S. Athanasius, Deacon, Martyr.                |
| 6  | e | Octave of SS. Peter and Paul.                 |
| 7  | f | S. Leo II, Pope and Confessor.                |
| 8  | g | S. Elizabeth, Queen of Portugal.              |
| 9  | A | S. Cyrillus, Bishop of Gortyna, Martyr.       |
| 10 | b | The Seven Brethren, Martyrs.                  |
| 11 | c | S. Pius I, Pope and Martyr.                   |
| 12 | d | S. John Gualbert, Abbot.                      |
| 13 | e | S. Anacletus, Pope and Martyr.                |
| 14 | f | S. Bonaventure, Bishop and Doctor.            |
| 15 | g | S. Henry, Emperor, Confessor.                 |
| 16 | A | B. VIRGIN MARY OF MOUNT CARMEL.               |
| 17 | b | S. Alexius, Confessor.                        |
| 18 | c | S. Camillus of Lellis, Confessor.             |
| 19 | d | S. VINCENT OF PAUL, CONFESSOR.                |
| 20 | e | S. Jerom Æmilian, Confessor.                  |
| 21 | f | S. Praxedes, Virgin.                          |
| 22 | g | S. Mary Magdalen.                             |
| 23 | A | S. Apollinaris, Bishop and Martyr.            |
| 24 | b | S. Christina, Virgin and Martyr.              |
| 25 | c | S. JAMES THE APOSTLE.                         |
| 26 | d | S. Ann, Mother of the Blessed Virgin.         |
| 27 | e | S. Pantaleon, Martyr.                         |
| 28 | f | SS. Nazarius, Celsus, and others, Martyrs.    |
| 29 | g | S. Martha, Virgin.                            |
| 30 | A | SS. Abdon and Sennen, Martyrs.                |
| 31 | b | S. Ignatius, Founder of the Society of Jesus. |

# THE ROMAN CALENDAR.

## AUGUST.

- |    |   |                                                    |
|----|---|----------------------------------------------------|
| 1  | c | S. Peter's Chains.                                 |
| 2  | d | S. Alphonsus M. Liguori, Bishop.                   |
| 3  | e | Finding of the Relics of S. Stephen, first Martyr. |
| 4  | f | S. Dominick, Confessor.                            |
| 5  | g | Dedication of S. Mary, <i>ad Nives</i> .           |
| 6  | A | TRANSFIGURATION OF OUR LORD.                       |
| 7  | b | S. Cajetan, Confessor.                             |
| 8  | c | SS. Cyriacus, Largus, and Smaragdus, Martyrs.      |
| 9  | d | S. Romanus, Martyr.                                |
| 10 | e | S. Lawrence, Martyr.                               |
| 11 | f | SS. Tiburtius and Susanna, Martyrs.                |
| 12 | g | S. Clara, Virgin.                                  |
| 13 | A | SS. Hippolytus and Cassianus, Martyrs.             |
| 14 | b | S. Eusebius, Confessor.—Vigil with Fast.           |
| 15 | c | ASSUMPTION OF THE B. V. MARY.                      |
| 16 | d | S. Hyacinthus, Confessor.                          |
| 17 | e | Octave of S. Lawrence.                             |
| 18 | f | S. Helen, Mother of Constantine the Great.         |
| 19 | g | S. Lewis, Bishop of Toulouse, Confessor.           |
| 20 | A | S. Bernard, Abbot and Doctor.                      |
| 21 | b | S. Jane Frances de Chantal, Widow.                 |
| 22 | c | Octave of the Assumption.                          |
| 23 | d | S. Philip Beniti, Confessor.                       |
| 24 | e | S. BARTHOLOMEW, APOSTLE.                           |
| 25 | f | S. Lewis, King of France, Confessor.               |
| 26 | g | S. Zephyrinus, Pope and Martyr.                    |
| 27 | A | S. Joseph Calasactius, Confessor.                  |
| 28 | b | S. Augustine, Bishop and Doctor.                   |
| 29 | c | Beheading of S. John the Baptist.                  |
| 30 | d | S. Rose of Lima, Virgin.                           |
| 31 | e | S. Raymund Nonnatus, Confessor.                    |

On the Sunday within the Octave of the Assumption, the Feast of S. JOACHIM, the Father of the Blessed Virgin Mary.

# THE ROMAN CALENDAR

## SEPTEMBER.

|    |   |                                                     |
|----|---|-----------------------------------------------------|
| 1  | f | S. Giles, Abbot.                                    |
| 2  | g | S. Stephen, King of Hungary, Confessor.             |
| 3  | A | S. Simoon Stylites, Confessor.                      |
| 4  | b | S. Rosalia, Virgin.                                 |
| 5  | c | S. Lawrence Justinian, Bishop of Venice.            |
| 6  | d | S. Onesiphorus, Martyr.                             |
| 7  | e | S. Regina, Virgin and Martyr.                       |
| 8  | f | NATIVITY OF THE BLESSED VIRGIN MARY.                |
| 9  | g | S. Gorgonius, Martyr.                               |
| 10 | A | S. Nicholas Tolentine, Confessor.                   |
| 11 | b | SS. Protus and Hyacinthus, Martyrs.                 |
| 12 | c | S. Juventius, Bishop and Doctor.                    |
| 13 | d | S. Amatus, Abbot.                                   |
| 14 | e | EXALTATION OF THE HOLY CROSS.                       |
| 15 | f | S. Nicodemus, Martyr.                               |
| 16 | g | SS. Cornelius and Cyprian, Bishops and MM.          |
| 17 | A | Stigmata of S. Francis.                             |
| 18 | b | S. Joseph of Cupertino, Confessor.                  |
| 19 | c | SS. Januarius, Bishop, and companions, MM.          |
| 20 | d | SS. Eustachius and his companions, Martyrs.         |
| 21 | e | S. MATTHEW, APOSTLE.                                |
| 22 | f | S. Thomas of Villanova, Confessor.                  |
| 23 | g | S. Linus, Pope and Martyr.                          |
| 24 | A | Festival of the B. Virgin Mary, <i>de Mercede</i> . |
| 25 | b | S. Cleophas, Martyr.                                |
| 26 | c | SS. Cyprian and Justina, Martyrs.                   |
| 27 | d | SS. Cosmas and Damian, Martyrs.                     |
| 28 | e | S. Wenceslaus, Duke of Bohemia, Martyr.             |
| 29 | f | S. MICHAEL THE ARCHANGEL.                           |
| 30 | g | S. Jerom, Priest and Doctor.                        |

On the Sunday within the Octave of the Nativity, the Feast of the HOLY NAME OF MARY; and the Sunday following, the Feast of the SEVEN DOLORS.

# THE ROMAN CALENDAR.

## OCTOBER.

- |    |   |                                                |
|----|---|------------------------------------------------|
| 1  | A | S. Remigius, Bishop of Rheims.                 |
| 2  | b | THE HOLY GUARDIAN ANGELS.                      |
| 3  | c | S. Candidus, Martyr.                           |
| 4  | d | S. Francis of Assisium, Confessor.             |
| 5  | e | SS. Placidus and companions, Martyrs.          |
| 6  | f | S. Bruno, Confessor.                           |
| 7  | g | S. Mark, Pope and Confessor.                   |
| 8  | A | S. Bridget, Widow.                             |
| 9  | b | S. Dionysius and companions, Martyrs.          |
| 10 | c | S. Francis Borgia, Confessor.                  |
| 11 | d | S. Germanus, Bishop and Martyr.                |
| 12 | e | S. Wilfrid, Bishop and Confessor.              |
| 13 | f | S. Edward, King of England, Confessor.         |
| 14 | g | S. Callistus, Pope and Martyr.                 |
| 15 | A | S. Teresa, Virgin.                             |
| 16 | b | S. Lullus, Bishop of Mentz.                    |
| 17 | c | S. Hedwiges, Widow.                            |
| 18 | d | S. LUKE THE EVANGELIST.                        |
| 19 | e | S. Peter of Alcantara, Confessor.              |
| 20 | f | S. John Cantius, Confessor.                    |
| 21 | g | S. Hilarion, Abbot.                            |
| 22 | A | S. Mark, Bishop of Jerusalem, Martyr.          |
| 23 | b | S. Ignatius, Bishop of Constantinople, Martyr. |
| 24 | c | S. Raphael, the Archangel.                     |
| 25 | d | SS. Chrysanthus and Daria, Martyrs.            |
| 26 | e | S. Evaristus, Pope and Martyr.                 |
| 27 | f | S. Flarentinus, Martyr.                        |
| 28 | g | SS. SIMON AND JUDE, APOSTLES.                  |
| 29 | A | S. Theodorus, Abbot.                           |
| 30 | b | S. Serapion, Bishop and Confessor.             |
| 31 | c | SS. Nemesius and Lucillus, MM. Vigil. Fast.    |

The first Sunday of October, the Feast of the HOLY  
ROSARY OF THE BLESSED VIRGIN MARY.

# THE ROMAN CALENDAR.

## NOVEMBER.

|    |   |                                               |
|----|---|-----------------------------------------------|
| 1  | d | FEAST OF ALL SAINTS.                          |
| 2  | e | COMMEMORATION OF ALL SOULS.                   |
| 3  | f | S. Malachy, Bishop of Armagh.                 |
| 4  | g | S. Charles Borromeo, Bishop and Confessor.    |
| 5  | A | S. Elizabeth, Mother of S. John the Baptist.  |
| 6  | b | S. Leonard, Hermit.                           |
| 7  | c | S. Engelbert, Bishop and Martyr.              |
| 8  | d | Octave of all Saints.                         |
| 9  | e | Dedication of the Lateran Church.             |
| 10 | f | S. Andrew Avellino, Confessor.                |
| 11 | g | S. Martin, Bishop of Tours.                   |
| 12 | A | S. Martin, Pope and Martyr.                   |
| 13 | b | S. Didacus, Confessor.                        |
| 14 | c | S. Stanislaus Kostka, Confessor.              |
| 15 | d | S. Gertrude, Virgin.                          |
| 16 | e | S. Edmund, Bishop and Confessor.              |
| 17 | f | S. Gregory Thaumaturgus, Bishop.              |
| 18 | g | Dedication of Churches of SS. Peter and Paul. |
| 19 | A | S. Elizabeth of Hungary, Widow.               |
| 20 | b | S. Felix of Valois, Confessor.                |
| 21 | c | PRESENTATION OF THE BLESSED VIRGIN MARY.      |
| 22 | d | S. Cæcilia, Virgin and Martyr.                |
| 23 | e | S. Clement, Pope and Martyr.                  |
| 24 | f | S. John of the Cross, Confessor.              |
| 25 | g | S. Catharine, Virgin and Martyr.              |
| 26 | A | S. Peter, Bishop of Alexandria.               |
| 27 | b | S. Severinus, Hermit.                         |
| 28 | c | S. Gregory III, Pope and Confessor.           |
| 29 | d | S. Saturninus, Martyr.                        |
| 30 | e | S. ANDREW THE APOSTLE.                        |

The first Sunday of Advent is the next after the 26th day of November.



# THE ROMAN CALENDAR

## DECEMBER.

|    |   |                                                |
|----|---|------------------------------------------------|
| 1  | f | S. Eligius, Bishop and Confessor.              |
| 2  | g | S. Bibiana, Virgin and Martyr.                 |
| 3  | A | S. Francis Xavier, Confessor.                  |
| 4  | b | S. Peter Chrysologus, Bishop and Doctor.       |
| 5  | c | S. Sabbas, Abbot.                              |
| 6  | d | S. Nicholas, Bishop of Myra.                   |
| 7  | e | S. Ambrose, Bishop of Milan, Doctor.           |
| 8  | f | CONCEPTION OF THE BLESSED VIRGIN MARY.*        |
| 9  | g | S. Leocadia, Virgin and Martyr.                |
| 10 | A | S. Melchiades, Pope and Martyr.                |
| 11 | b | S. Damasus, Pope and Martyr.                   |
| 12 | c | S. Synesius, Martyr.                           |
| 13 | d | S. Lucy, Virgin and Martyr.                    |
| 14 | e | S. Spiridion, Bishop and Confessor.            |
| 15 | f | Octave of the Conception of the B. V. Mary.    |
| 16 | g | S. Eusebius, Bishop and Martyr.                |
| 17 | A | S. Olympias, Widow.                            |
| 18 | b | Expectation of the Delivery of the B. V. Mary. |
| 19 | c | S. Timothy, Deacon and Martyr.                 |
| 20 | d | S. Dominick, Abbot.                            |
| 21 | e | S. THOMAS, THE APOSTLE.                        |
| 22 | f | S. Ischirion, Martyr.                          |
| 23 | g | S. Victoria, Virgin and Martyr.                |
| 24 | A | Vigil with Fast.                               |
| 25 | b | NATIVITY OF OUR LORD. S. Eugenia.              |
| 26 | c | S. STEPHEN, FIRST MARTYR.                      |
| 27 | d | S. JOHN, APOSTLE AND EVANGELIST.               |
| 28 | e | Holy Innocents.                                |
| 29 | f | S. Thomas, Bishop of Canterbury, Martyr.       |
| 30 | g | S. Sabinus, Bishop, and companions, Martyrs.   |
| 31 | A | S. Sylvester, Pope and Confessor.              |

\* The B. V. Mary "conceived without sin," is the patroness of the U. States. The feast of the Conception is solemnized on the Sunday within the octave.

# ST. VINCENT'S MANUAL.

## HOLYDAYS, &c.

### HOLYDAYS OF OBLIGATION.

THE Circumcision of our Lord.—The Epiphany.—The Annunciation of the B. Virgin.—The Ascension.—Corpus Christi, or the Feast of the blessed Sacrament.—Assumption of the B. V. M.—All Saints.—The Nativity of our Lord.

N. B. 1. Sundays, and the feasts which fall on them, are not included in this enumeration.

2. In the dioceses of *New Orleans, St. Louis, Mobile, Vincennes, Dubuque, Little Rock, and Chicago*, the CIRCUMCISION, EPIPHANY, ASSUMPTION, and CORPUS CHRISTI are not festivals of obligation.

3. In the diocese of *Montreal*, all the above-mentioned festivals, together with the feasts of SS. PETER and PAUL, and the CONCEPTION of the B. V. Mary, are holydays of obligation, excepting the Assump-

### FASTING-DAYS.

Wednesdays and Fridays in Advent.—Every day in Lent, Sundays excepted.—The Ember-days, which occur four times in the year, viz.—the Wednesdays, Fridays and Saturdays—

1. Immediately after the first Sunday in Lent. 2. In Whitsun-week. 3. Immediately after the 14th of September. 4. Immediately after the third Sunday of Advent. The Vigils of Whit-Sunday, of the Assumption, of all Saints, and of Christmas.

N. B. 1. When a fasting-day falls upon a Sunday it is kept on the Saturday preceding that Sunday. To fast, consists in abstaining from flesh-meat, and eating but one full meal in the day, not before 12 o'clock, M. Besides this, a collation, or about the one-fourth of a meal, is allowed in the evening. All who have completed their twenty-first year are obliged to observe the fasts of the Church, unless exempted for some legitimate cause.

2. In the above-mentioned Western dioceses, the Friday of the Ember-days is the only Friday in Advent on which there is an obligation.

3. In the diocese of *Montreal*, the Wednesdays of Advent, and the feasts of St. Peter and Paul, are also days of fasting.

## DAYS OF ABSTINENCE.

The Sundays in Lent. All Fridays and Saturdays, except those Saturdays which fall between the 25th of December and the 2d of February, inclusively. When Christmas falls on Friday, abstinence is not of precept.

N.B. 1. A day of abstinence is that on which we are not allowed to eat flesh-meat. All who have attained the age of reason are obliged to observe the abstinence commanded by the Church. Dispensation to eat flesh-meat on all Saturdays "not restricted by a fast," was granted by his Holiness Pope Gregory XVI., to the faithful of the United States, for the space of twenty years, from 1840.

2. In the diocese of Montreal, Fridays only are days of abstinence.



## THE TEN COMMANDMENTS.

1. I AM the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.



## COMMANDMENTS OF THE CHURCH.

1. The Catholic Church commands her children, on Sundays and holydays of obligation, to be present at the

holy sacrifice of mass, to rest from servile work on those days, and to keep them holy.

2. She commands them to abstain from flesh on all days of fasting and abstinence; and on fast days to eat but one meal.

3. She commands them to confess their sins to their pastor at least once a year.

4. She commands them to receive the blessed sacrament at least once a year, and that at Easter or during the paschal time, which begins on the first Sunday of Lent, and ends on Trinity Sunday inclusively.

5. To contribute to the support of our pastors.

6. Not to marry within the fourth degree of kindred, nor privately without witnesses; nor to solemnize marriage at certain prohibited times.

N. B. 1. The fourth council of LATRAN, *Can.* 21, ordains, "That every one of the faithful of both sexes, after they come to the years of discretion, shall, in private, faithfully confess all their sins, at least once a year, to their own pastor; and take care to fulfil, to the best of their power, the penance enjoined them; receiving reverently, at least at EASTER, the sacrament of the Eucharist, unless, perhaps, by the counsel of their own pastor, for some reasonable cause, they judge proper to abstain from it for a time: otherwise let them be excluded out of the Church whilst living; and when they die, be deprived of Christian burial."

2. The solemnizing of Marriage is forbidden, from the first Sunday of Advent, till after twelfth day; and from the beginning of Lent till Low Sunday.

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## EXPLANATION OF THE

# SUNDAYS AND PRINCIPAL FESTIVALS OF THE YEAR.

## FEASTS IN GENERAL.

Though there is no day which the Christian should not spend in a holy manner, by abstaining from sin and doing good works; he is, nevertheless, obliged to sanctify more particularly certain days which God reserves to himself and the Church sets apart for that purpose. These days are ~~Sundays~~ and Holydays.

The Sunday or the Lord's day, is that on which God commenced the creation of the world, and on which our Saviour rose from the dead. It is kept by Christians in lieu of the Sabbath, which the Israelites celebrated on Saturday, because God rested on that day, after having created the world.

The Church has likewise thought proper to impose on her children the obligation of sanctifying other days in the year, in honor of the mysteries of our redemption, or to commemorate the eminent virtues of the Blessed Virgin and the Saints, and to place before us their admirable example.

The sanctification of those days consists, 1st, in abstaining from servile work, from all commerce and manual labor, which is not necessary for the worship of God and the support of life; 2d, in returning to God by penance cleansing our conscience, receiving the Sacraments, and performing other duties of religion. Among these duties that of assisting at the holy sacrifice of Mass is the principal, and is binding under pain of mortal sin, unless sickness or some other important reason dispense us from this obligation. Though a person may be said to obey to the letter the precept of the Church, by hearing Mass, it is certainly a great abuse to restrict to this point only, the whole sanctification which the law of God prescribes. To be satisfied with assisting at low Mass, without performing any other act of religion, as many Christians do, is to go against the spirit of the Church in that particular commandment, to disobey other commandments she has imposed, and not to satisfy the commandments of God.

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## PARTICULAR FESTIVALS.

NEW YEAR'S DAY.—On this day, which is the first of the year, the Church celebrates the octave of the Nativity of our Lord, his circumcision, and the blessed name of Jesus which was given him on that occasion. The devout Christian, therefore, will find much to occupy him, in adoring Jesus Christ in the humiliation of his birth, in contemplating that infinite love for man which he already manifests by the effusion of his blood, and in renewing his confidence in the mercy and goodness of Him who takes the name of Saviour, because he is to save us from

sin and hell. He should also look back with regret upon the past years of his life, and form a generous resolution to employ more profitably the year which has just commenced, imploring for that purpose the light and grace of the Holy Ghost.

**EPIPHANY.**—The Church commemorates on this feast three different mysteries, in which Jesus Christ made himself known to man and manifested his glory; the adoration paid him by the Wise Men of the East, the baptism he received from Saint John, and the first miracle wrought by him at Cana of Galilee, by changing water into wine. She dwells, however, more particularly on the first of these mysteries, and exhorts us to imitate the example of the Magi, the first fruits of the Gentiles converted to the faith, by offering to him the gold of pure and ardent charity, the incense of fervent prayer, and the myrrh of penance and self-denial, without which we are Christians only in name.

**SIXTYAGESIMA, SEKAGESIMA, AND QUINQUAGESIMA SUNDAY,** are days set apart by the Church for acts of penance and mortification, and are a certain gradation or preparation to the devotion of Lent, being more proper and immediate to the passion and resurrection of Christ; taking their natural denominations from their being about seventy, sixty, and fifty days before Easter.

**SEVENTYDAYS** signifies the time of confession; for our ancestors used to say, *we will go shrift*; and in the more primitive times, it was the custom of all good Christians then to confess their sins to a priest, the better to prepare themselves for a holy observance of Lent, and worthy receiving of the blessed sacrament at Easter.

**ASH-WEDNESDAY**, a day of public penance and humiliation through the whole Church of God; so called from the ceremony of blessing ashes, wherewith the priest signs the people with the cross on their foreheads, giving them this wholesome admonition, *Remember, man, that dust thou art, and dust thou shalt return*, Gen. ii 9, to remind them of their mortality, and prepare them for the holy fast of Lent, which begins on this day; the *ashes* are made of the blessed Palm Sunday before.

The object of the Church in establishing the fast of Lent, which, according to the most ancient tradition, of apostolical institution, was to instruct her children in the obligation of doing penance during their whole

life, and prepare them to celebrate the resurrection of Jesus Christ, by making them partake in some degree of his sufferings through which it was necessary for him to pass, before he entered into his glory.

All those who have completed one and twenty years are obliged to abstain from flesh-meat every day in Lent; and every day, Sundays excepted, they are obliged also to fast. This fast consists in eating but one full meal in the day and that, not before twelve o'clock. If besides this repast we are allowed towards evening, what is commonly called a *collation*, we should remember that it ought not to exceed more than one-fourth of an ordinary meal; because the intention of the Church in permitting this refectio*n* is not so much to grant the indulgence of an additional repast, as to use the necessary precaution to ward off sickness and prevent weakness. Milk, except to color tea or coffee, eggs and warm fish are prohibited at the collation.

The sick, women with child or who give suck, they who are under infirmities, who are advanced in years, or whose painful or laborious occupation will not permit to fast without great prejudice to their health, are dispensed from fasting. But more important reasons are required for an exemption from the law of abstinence than for a dispensation from the fast. Every little head-ache, want of sleep, or other transient and inconsiderable indisposition, are not sufficient reasons to justify either one or the other. To act prudently and with a safe conscience in this matter, we should always consult the clergyman who is charged with our spiritual welfare, and follow his advice.

If the bishop of the diocese grants a general dispensation to eat flesh-meat at our meal on certain days in the week, those days do not, on that account, cease to be fasting days; and it should be further observed that fish and meat are not allowed to be taken at the same meal.

Besides this obligation of penance, there is another duty incumbent on the Christian, during the time of Lent, from which no one can plead an exemption. To fast spiritually, by avoiding sin and the occasions of it, by combating our bad habits and restraining the passions; to expiate our offences; to bring forth worthy fruits of penance; to give alms; to offer frequent prayer to God; all these things are equally necessary to those who fast, and those who are dispensed from fasting.

**PASSION SUNDAY.**—So called from the *Passion of Christ*,

is intended to prepare us more particularly for the commemoration of that important event. On the evening previous, the crucifixes and pictures in the Churches are covered with purple, to give them a more solemn and mournful appearance, and likewise to represent the privacy of our Divine Saviour before his passion.

**PALM SUNDAY** takes its name from the ceremony performed on this day of blessing palms or other green boughs, after which a procession is made to honor the triumphant entry of our Saviour into Jerusalem, five days before his crucifixion. Like the faithful people who payed their sincere homage to Jesus Christ, and received him with acclamations and heartfelt joy, we should welcome him to our souls, adore him as our supreme Lord and Master, and entreat him to come and reign in our hearts, by subjecting them to the maxims of the gospel. This is the first day of the Holy Week, which is consecrated to the special commemoration of our divine Saviour's sufferings and death. At mass, the history of the passion is recited or sung. When circumstances permit, the passion is chanted by three clergymen, one of whom takes the part of the evangelist or narrator, another that of the synagogue, and the third, that of Jesus Christ.

On *Wednesday, Thursday and Friday* of Holy Week, the office of *Tenebræ*, which consists of the Matins and Lauds of the last three days, is recited or chanted; during which fourteen yellow lights, mounted on a triangular candlestick, are extinguished, one by one, after each psalm, leaving only the white one at the summit, lighted. Also, at the end of every second verse of the *Benedictus*, one of the lights on the altar is put out, till all are extinguished. This extinction of the lights typifies the abandonment of our Divine Saviour during his passion. He is represented by the white candle at the top of the candlestick, which during the *miserere* is taken from the triangular stand, and concealed behind the altar, until a slight noise is made at the end of the office, intended to signify the convulsed state of nature at the death of Christ, when it is brought forth again, and replaced on the candlestick from which it was taken, to remind us that the divinity of our Lord was never separated from his humanity.

**THURSDAY**, in memory of our Lord's last supper, when he instituted the blessed sacrament of his pro-



cious body and blood, so called from the first word of the anthem, *Mandatum*, &c. (John xiii 34.) *I give you a new command, that you love one another, as I have loved you*; which is sung on that day in the Church, when the prelates begin the ceremony of washing the people's feet, in imitation of Christ's washing those of his disciples, before he instituted that blessed sacrament. On Maundy-Thurs-day but one mass is said, that of the Holy Eucharist, as an expression of joy and gratitude for that holy institution, though its special commemoration is deferred to another time, the Church being wholly occupied during Holy Week with the passion of Christ. During the *Gloria*, the bells are rung, after which they are silent until the same part of the mass on Holy Saturday, to honor the silence of our Saviour during his passion, and express the mourning of the Church for the death of her divine Spouse. At the mass of this day, the bishop consecrates the holy oils, which are used in the administration of the sacraments. After mass, the sacred host, consecrated for the office of the following day, is carried in procession to a repository prepared for its reception, which is handsomely decorated, and the faithful there visit our Lord in thanksgiving for the inestimable blessings conferred by the institution of the Holy Eucharist. The blessed Sacrament is removed from the principal altar, which is also divested of all its usual ornaments, to represent the destitution of our Saviour in his passion, and the grief of the Church in recalling his sufferings.

**GOOD FRIDAY.**—Christ crucified is the great object that engrosses the attention of the Church on this day, and for this end she reads such lessons and tracts as relate to the mystery of redemption. The passion is sung in the morning-office, and prayers are offered up for all sorts of persons, to show that none are excluded from the suffrages of the Church, since Jesus Christ offered himself a victim for the sins of all mankind. Next, the clergy and laity adore Jesus Christ crucified, which they express by the veneration paid to the cross. After this ceremony, the sacred host is brought from the repository to the altar, and the service is concluded by the priest's receiving the divine victim that was slain on this day.

**HOLY SATURDAY.**—The *Tenebræ*, or *Matins*, with the other canonical hours for this day, are consecrated to the memory of our Lord in his sepulchre; at Mass, he is

represented to the faithful as coming out of the grave, and triumphing over death by his resurrection. The word *Night*, used in the benediction of the Paschal Candle, in the collect of the Mass, in the Preface and *Communicantes*, shows that the office and Mass, now said in the middle of the day, were formerly said in the following night, to honor the time of our Saviour's resurrection, which happened in this night.

The altars deprived of their ornaments on *Maundy-Thurs day*, are again clothed with them, and a new *Fire* is blessed, to illuminate them. The office begins with lighting a *Triple Candle*, which is emblematic of the *Light of Christ*, and signifies that the faith of the Blessed Trinity proceeds from the light communicated to us by Christ risen from the dead. The *Paschal Candle*, blessed in the next place by the Deacon, is a figure of the body of Jesus Christ, and not being lighted at first, represents him dead; and the five blessed *grains of incense* fixed in it denote the aromatic spices that embalmed him in the sepulchre. The lighting of the *Paschal Candle*, is a representation of his rising again to a new life; and the lighting of the lamps, and other candles afterwards, teaches the faithful, that the resurrection of the Head will be followed by that of the members.

After this ceremony, the Church disposes the catechumens for a worthy receiving of baptism; for which purpose she reads twelve lessons out of the Old Testament, called *Prophecies*, and after each says a solemn prayer; by both of which she not only instructs them in the effects and fruit of that sacrament, but begs for them, of Almighty God, all the advantages of it. The Church could not have appointed a more suitable time for the solemn administration of baptism, which is a lively representation of our Lord's resurrection. As he was laid in the sepulchre truly dead, and came out again truly alive; so the sinner is buried in the baptismal water, as in a mystical grave: and is taken out again animated with a new life of grace. *For we are buried together with him by baptism unto death, that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.* Rom. vi 4.

Before the administration of the Sacrament, the *Baptismal font* is blessed with ceremonies that are full of mysteries. 1. The Priest divides the water in the form of a cross, to teach us that it confers grace and sanctity

by the merits of Christ crucified. 2. He touches the water with his hand, praying that it may be free from all impressions of evil spirits. 3. He signs it thrice with the sign of the cross, to bless it in the name of the Holy Trinity. 4. He separates it with his hand, and casts out some of it towards the four parts of the world, to instruct us, that the grace of baptism, like the rivers of Paradise, flows all over the earth. 5. He breathes thrice upon it in the form of a cross, desiring God to bless it with the infusion of his Holy Spirit, that it may receive the virtue of sanctifying the soul. 6. He plunges the Paschal Candle thrice into it, praying that the Holy Ghost may descend upon it, as he did at the baptism of Christ in the waters of Jordan. 7. He mixes holy oil and chrism with it, to signify that baptism consecrates us to God, and gives spiritual strength to wrestle with, and overcome all the enemies of our soul.

After the benediction of the font, the Sacrament of baptism is solemnly administered to such as are prepared for it; and then the Litany and Mass are sung, to obtain of God, that the new baptized may persevere in the grace they have received. Incense is used at the Gospel, to represent the perfumes carried by the women to our Saviour's monument; but no lights are carried, as at other times, because they and the apostles did not yet believe his resurrection; for which reason also the Creed is not said. The offertory, the kiss of peace, and the antiphon, called the *Communion*, are omitted, because the faithful did not receive the Blessed Eucharist at this Mass, but waited till Easter-day.

**EASTER SUNDAY.**—The Church has always considered this the first and most solemn of the festivals which she celebrates. The passion of our Lord is commemorated with tears and works of penance, only to celebrate the more joyfully the mystery of the resurrection; for, as St. Paul teaches us, this mystery is the foundation of Christianity. Jesus Christ directed the attention of his adversaries, in a special manner, to this great event, as a proof of his heavenly mission and his divine character. Hence the apostle says: "If Christ be not risen again, your faith is vain." But having risen from the dead, he has proved the truth of his declarations. His teachings are from God, and faith in him is the only means of salvation. The festival of Easter is also emphatically styled

by the Church the "day which the Lord hath made," it being the day of his triumph over the power of his enemies and the darkness of the tomb. The principal disposition of the devout Christian, in commemorating the glorious event of Christ's resurrection from the dead, consists in renewing his faith in the truths of religion, his hopes to share one day in the glory of his Saviour, and his charity, by rising to a life of fervor in the service of God.

LOW-SUNDAY, in Latin *Dominica in albis*, is the octave of Easter-day, and so called from the catechumens' white garments, emblems of innocence and joy, which they put on at their baptism, and solemnly put off this day.

ASCENSION-DAY, (a feast of obligation,) solemnized in memory of Christ's glorious ascension into heaven on the fortieth day after his resurrection, in the sight of his apostles and disciples, (*Acts i 9*), for which reason the paschal candle at the end of the gospel is taken away to signify the same. The faithful Christian should then detach himself, from the earth, sigh after the happiness of heaven, which was opened to him on this day, and invoke upon himself, by fervent prayer, the grace to overcome every difficulty in the way of salvation.

WHIT-SUNDAY, or PENTECOST, a solemn feast in memory and honor of the descent of the Holy Ghost on the heads of the apostles, in the shape of tongues of fire. (*Acts ii 3*.) Pentecost in Greek signifies the *fiftieth*, it being the fiftieth day after the resurrection; and it is called *Whit-Sunday*, from the catechumens being anciently clothed in white, and admitted on the eve of this feast to the sacrament of Baptism. The old Saxons called it *Whit-Sunday*, i. e. Holy Sunday. On this feast we should ask to be ourselves filled with the Spirit of God, which will enable us to obtain the victory over our passions, over the world, and all our spiritual enemies.

TRINITY SUNDAY.—To celebrate with fruit the festival established in honor of the Most Blessed Trinity, the Christian should make a renewal of his faith in this mystery. return fervent thanks to the adorable persons of the Godhead for the many graces and blessings he has received from them, and resolve to accompany, with an interior spirit of religion, the invocation of the Blessed Trinity, by which we have been taught, from our infancy, to com-

mence and terminate our actions in the name of the Father &c.

**CORPUS CHRISTI.**—This feast was established to commemorate the institution of the adorable sacrifice and sacrament, in which Jesus Christ has vouchsafed to perpetuate in the Church his oblation on Calvary, and to nourish our souls with his precious body and blood. The duty of a Christian then, on this day, and during the octave, is to reanimate his faith in the mystery of the real presence, to frequent the holy sacrifice, to visit the Blessed Sacrament, and particularly to receive the holy Communion.

**ADVENT.**—Advent is a season of penance set apart by the Church to prepare us for the festival of Christmas. It is her desire that on that day, our dear Saviour should be born anew in our souls, by an increase of grace, and by the formation of our life upon his example. In order to this, the Christian should watch, pray, and do penance. He should suffer no day to pass without grieving for his sins, and imploring the grace of him who alone can deliver him from them.

**EMBER-DAYS.**—The four ember-weeks in the year, are times of public prayer, fasting, and procession, partly instituted for the successful ordination of priests and other ministers of the Church; which is commonly performed at those seasons; and partly to thank God for the fruits of the earth and implore a continuance of them. Ember-day derives its name from the ancient religious custom of eating nothing on those days till night, and then only a cake baked under the embers, called ember-bread.

The observance of ember-days is of great antiquity in the Church. Their connection with the ordination of the ministers of religion renders them particularly worthy the regard of the faithful. We cannot be too deeply impressed with the blessing granted a people, whose priests are according to God's own heart. To obtain such, no humiliation should be deemed too great; no supplication should be neglected. Whilst therefore we thank God for the fruits of the earth, and humble ourselves for the sins we have committed, we should beg God to supply his Church with worthy pastors.

**ROGATION-WEEK** being always the next but one before Whit-Sunday, is so called, because on Monday, Tuesday, and Wednesday, rogations (from *rogo*, to ask or pray) and litanies of the saints are used. with abstinence from flesh

enjoined by the Church to all persons, not only for a devout preparation to the feast of Christ's glorious Ascension and Pentecost; but also to beg and supplicate the blessing of God on the fruits of the earth. The Belgians call it *cruis-week*, i. e. *cross-week*, and so it is called in some parts of England; because when the priest goes on those days in procession, the cross is carried before him. In the north of England it is called *gang-week*, from the *ganging* or going in procession then used.

The Church has established festivals in honor of the Blessed Virgin and the Saints; that is, she has appointed certain days for the purpose of glorifying God and giving him thanks for the admirable graces bestowed upon his favorite servants, in whom he has thought fit to exhibit, in a special manner, the wonders of his goodness and love; also, in order to invoke their intercession, not that they can assist us by any power inherent in themselves, but by their prayers, which, in consequence of their purity and perfect state in heaven, are much more efficacious than ours; lastly, to place before us their eminent virtues, which, having been practised in every condition in life, prove to us that we also may observe the maxims of the gospel, and that to secure for ourselves a share in their happiness, we must imitate their holy example.

*Jan. 25.—Conversion of St. Paul.*—This feast was instituted by the Church to perpetuate the memory of his miraculous conversion, which happened on this day, in the 35th year of Christ, as he was going with letters from Jerusalem to Damascus, to persecute the Christians, when suddenly a voice from heaven called him, and of a persecutor rendered him an apostle. (*Acts xi.*)

*Feb. 2.—Candlemas-Day, or the Purification of the B. Virgin,* (a feast of devotion;) that is, all who can, would do well to hear Mass; but the precept of obligation in this country is dispensed with. It is in memory and honor both of the *presentation of our blessed Lord*, and the *purification of the Virgin Mary* in the temple of Jerusalem the fortieth day after her happy delivery, according to the law of Moses (*Lev. xii*) and is called *purification*, from the Latin word *purifico*, which signifies to *purify*; not that the Blessed Virgin had contracted any sin by her child birth which needed purifying, being the mother of purity itself, but because other women were, by this ceremonious rite, freed from the legal impurity of childbirth, to which,

out of her great humility, she submitted. It is called Candlemas, because before mass is said, the Church blesses her candles for the whole year, and makes a procession with them in the hands of the faithful, in memory of Christ, whom, on occasion of his presentation in the temple, the aged Simeon styled *a light to the revelation of the Gentiles, and the glory of his people Israel*. Luke ii 32.

*Feb. 24.—St. Matthias*, (a feast of devotion,) chosen by the college of apostles to supply the place of Judas the traitor: he was crowned with martyrdom in Jewry, in the year 74.

*March 17.—St. Patrick*, (a feast of devotion,) son of Calphurnius, born, according to the most probable opinion, in Aremorica, or Brittany, was sent in company of Palladius, by Pope Celestin, anno 431, to preach the gospel to the Irish, which nation he converted, and became their apostle; he died full of sanctity and miracles, anno 461.

*March 19.—St. Joseph*, (a feast of devotion,) spouse of our Blessed Lady; he died in Judea about the 12th year of Jesus Christ.

*March 25.—ANNUNCIATION*, (a festival of obligation,) The Annunciation is both a feast of Jesus Christ and of his holy mother, because it was on this day that the Word was made flesh, and Mary became the mother of God. To remind us of this mystery, which should excite our most fervent gratitude, the Church exhorts us to recite the *Angelus* three times every day, and calls our attention to it by the sound of the bell. In saying this prayer we should endeavor also to secure to ourselves the protection of the Blessed Virgin, repeating with all possible devotion, the salutation of the angel, hail full of grace, &c.

*April 25.—St. Mark*, evangelist, (a feast of devotion,) was disciple and interpreter to St. Peter, who, writing his gospel at the request of the Christians at Rome, took it with him into Egypt, where, first preaching at Alexandria, he founded that church; and afterwards, being apprehended for the faith of Christ, was bound with cords, dragged upon stones, and shut up in a close prison, where he was comforted by an angelic vision, and an apparition of our Lord. Finally, he was called to heaven, in the eighth year of Nero. On this day the long litanies are said, and abstinence from flesh is observed, to obtain a blessing on the fruits of the earth.

*May 1.—SS. Philip and James*, apostles, (a feast of

devotion.) After the first had converted almost all Scythia to the faith of Christ, being fastened to a cross, he was stoned to death, making a glorious end at Hierapolis in Asia, anno 54. The second, called our Lord's brother, was the first Bishop of Jerusalem, where, being thrown from a pinnacle of the temple, his thighs broken, and wounded in the head with a fuller's club, he gave up the ghost, and was buried near the temple, anno 63.

*May 3.—Finding the Holy Cross*, otherwise called *Holy Rood-Day*, a feast in memory of the miraculous finding of the holy cross, whereon our blessed Saviour suffered, by St. Helen, mother of Constantine the Great, anno 326, after it had been hid by the infidels 180 years, who had erected a statue of Venus in place of it.

*June 11.—St. Barnaby*, (a feast of devotion,) born in Cyprus, and ordained apostle of the Gentiles by St. Paul, travelled with him into many provinces, exercising the function of preaching the gospel committed to him; and lastly, going into Cyprus, there adorned his apostleship with a glorious crown of martyrdom, anno 50, whose body, himself revealing it, was found in the time of Zeno the emperor, with St. Matthew's gospel in his own handwriting.

*June 24.—Nativity of St. John Baptist*, (a feast of devotion,) our Lord's precursor, son of Zachary and Elizabeth, who, being yet in his mother's womb, was replenished with the Holy Ghost.

*June 29.—St. Peter and St. Paul*, (a feast of devotion.) They are joined in one solemnity, because they were principal co-operators under Christ in the conversion of the world, the first converting the Jews, the other the Gentiles, and were both martyred at the same place, Rome, and on the same day.

*July 2.—Visitation*. On this festival we commemorate the wonders wrought through Mary in her visit to her cousin St. Elizabeth, when, at the very sound of her voice, St. John was sanctified in his mother's womb, and received the use of reason to know and adore his Redeemer. St. Elizabeth was likewise filled with the Holy Ghost, and received the gift of prophecy. The grace we should improve on this day is a visit from Jesus and Mary to our souls.

*July 25.—St. James the Great*, (a feast of devotion, brother to St. John the evangelist, was about the feast of



Easter beheaded at Jerusalem by Herod Agrippa, anno 44. His relics were on this day translated to Compostella in Spain, where they were had in great veneration, people resorting thither from all parts of Christendom to pay their pious devotions, and fulfil their vows.

*Friday before Palm-Sunday.—Compassion of the Blessed Virgin.* The object of this feast is to honor the unutterable affliction which desolated the soul of Mary at the foot of the cross. The devout Christian should sympathize with her at the sufferings of Jesus Christ, and beg, through her intercession, a sincere and heartfelt sorrow for his sins, and an ardent love for his Divine Saviour, who endured so much pain and ignominy to expiate them.

*August 15.—ASSUMPTION.* The Assumption of the Blessed Virgin is the greatest of all her feasts. On this day we honor her happy death, which, after that of her Divine Son, was, above all, the most holy and the most precious in the sight of the Lord. We also commemorate her glorious assumption into heaven, where she is elevated above angels and archangels, with a special claim to our homages, and ardently desires to promote our real interests.

*August 24.—St. Bartholomew*, apostle, (a feast of devotion,) who, having preached the gospel in India, and passing thence into the greater Armenia, after he had converted innumerable people to the faith, was barbarously flayed alive by command of King Astirages; and then beheaded, anno 44.

*Sept. 8.—The Nativity of the Blessed Virgin*, (a feast of devotion,) is in memory of her happy and glorious birth, by whom the Author of all life and safety was born to the world. We should beg of her to preserve in us by her prayers what she has obtained for us from heaven.

*Sept. 21.—St. Matthew*, apostle and evangelist, (a feast of devotion,) who, preaching the gospel in Ethiopia, was slain at the altar as he celebrated the divine mysteries, anno 44.

*Sept. 29.—St. Michael Archangel, or Michaelmas-Day*, (a feast of devotion,) signifies a solemnity or solemn mass, in honor of him, and all the nine orders of angels: as also to commend the whole Church of God to their patronage and prayers, by whose charitable ministry we have received of God, the original source, so many benefits. And it is called the dedication of St. Michael, from the dedi-

giving a church to him, in Rome, by Pope Boniface III., anno 606.

*Oct. 18.—St. Luke*, evangelist, who, after he had endured many afflictions for the name of Christ, filled with the Holy Ghost, died in Bithynia, in the year of our Lord 74, whose sacred bones were brought to Constantinople, and thence translated to Padua.

*Oct. 28.—SS. Simon and Jude*, otherwise called Thaddeus, (a feast of devotion;) the first preached the gospel in Egypt, the other in Mesopotamia; and afterwards going together into Persia, after having converted an infinite multitude of that nation to the faith, they accomplished their martyrdom in the year 68.

*Nov. 1.—FEAST OF ALL SAINTS.*—The Church has instituted a single feast in memory of all the Saints, to obtain abundant mercy from God, by employing a great multitude of intercessors; to exhibit that union which exists between the Saints on earth, and those who are in heaven, and to show that we are called to a holy life; because, there being among the Saints persons of all ages, of all sexes, and of all conditions, no one can find a pretext for not becoming solidly virtuous.

*Nov. 2.—Commemoration of all Souls.* To pray for the dead is a pious duty which the Church authorizes, and which she has always religiously practised. Her intention on this day is, that the faithful should offer up their prayers to God for the repose and happiness of all their departed brethren; that their supplications should be accompanied with aims-deeds, mortification, and other works of satisfaction, which will make them more efficacious; and lastly, that they reflect upon their own exit from the world, which will induce them to be more careful in avoiding sin and performing the duties of a Christian life.

*Nov. 30.—St. Andrew*, apostle, (a feast of devotion,) who preached the gospel in Thrace and Scythia; but, apprehended by Egeas the proconsul, was first imprisoned, then most cruelly beaten, and lastly fastened to a cross, whereon he lived two days, preaching to the people; and having besought our Lord not to permit him to be taken down, encompassed with a great light from heaven, he gave up his blessed soul at Patras, in Achaia, anno 69.

*Dec. 8.—Conception of the B. Virgin.* This feast is celebrated in memory of the inestimable privilege granted to the mother of God, of being conceived in original justice,

and exempted from all sin. On this day we should ask her to obtain for us the grace of perfect purity of soul and body.

*Dec. 21.—St. Thomas*, apostle, (a feast of devotion, who having preached the gospel to the Parthians, Medes, Persians, and Hyrcanians, went into India, where he instructed that people in the Christian faith, for which he was thrust through the body with lances, and gave up his blessed soul at Calamina, anno 44.

*Dec. 25.—THE NATIVITY OF OUR LORD JESUS CHRIST*, (a solemn feast of obligation,) yearly celebrated by the Catholic Church, even from the apostles' time, in memory of our Saviour's birth at Bethlehem; and is called *Christmas*, from the mass celebrated on that day in honor of his holy birth. We should all partake on this day of the holy joy which the angels announced to the shepherds on that occasion, and which consists in giving glory to God for so incomparable a favor, and enjoying the peace brought to men of good will, to those who learn from their infant Saviour how to sanctify their souls, and secure to themselves the blessings of redemption.

*Dec. 26.—St. Stephen*, (a feast of devotion,) the first martyr after Christ's ascension, was stoned to death by the Jews, anno 34.

*Dec. 27.—St. John*, apostle and evangelist, (a feast of devotion,) who, after writing his gospel, his banishment, and receiving the revelations, lived to the time of Trajan the emperor, and both founded and governed the churches of Asia. Finally, worn out with old age, he died at Ephesus, aged 93, anno 68, and was buried near the same city.

*Dec. 28.—Holy Innocents*, (a feast of devotion,) in memory of the babes slain by Herod, when he sought our blessed Saviour; and is called *Childermass*, from the particular commemoration of those martyred children in the mass of that day.

## A PROFESSION OF CATHOLIC FAITH.\*

EXTRACTED FROM THE COUNCIL OF TRENT,

BY POPE† PIUS IV.

**I**, N——, believe and profess with a firm faith, all, and every one of those things, which are contained in the symbol of faith used in the Holy Catholic (*Roman*) Church, viz.

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God; Light of Light; true God of true God. Begotten, not made; consubstantial to the Father, by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, **AND WAS MADE MAN.** Was crucified also for us under Pontius Pilate; he suffered and was buried; and rose again the third day according to the Scripture, and ascended into heaven; sits at the right hand of the Father, and shall come again with glory to judge both the living and the dead, of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and giver of Life, who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And One, Holy, Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead; and the life of the world to come. *Amen.*

I most firmly admit and embrace apostolical and

\* *One* Lord, *one* faith, *one* baptism.—*Eph.* iv 5.

Teach ye all nations. . . . I am with you all days even to the consummation of the world.—*Matt.* xxviii 19, 20.

† There shall be *one* fold and *one* Shepherd.—*John* x 16.

ecclesiastical *Traditions*, and all other constitutions and observances of the same Church.

I also admit the sacred *Scriptures*, according to the sense in which our Holy Mother, the Church, has held, and does hold them, to whom it belongs to judge of the true sense and interpretation of the holy *Scriptures*; nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I profess also, that there are truly and properly *seven Sacraments* of the new law, instituted by Jesus Christ our Lord, for the salvation of mankind, though not all necessary for every one: viz. Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Order and Matrimony; and that they confer grace: and that of these, *Baptism, Confirmation, and Holy Order*, cannot be reiterated without sacrilege. I also receive and admit the *Ceremonies*, which the Catholic Church admits and approves of, in the solemn administration of all the above—said sacraments.

I receive and embrace all and every one of the things, which have been defined and declared in the holy council of Trent, concerning original sin and justification:

I profess likewise, that in the Mass is offered to God a true, proper and propitiatory sacrifice for the living and the dead: and that *in the most holy sacrament of the Eucharist there is truly, really and substantially present, the body and blood, together with the soul and divinity of our Lord Jesus Christ*; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls *Transubstantiation*.

I confess also that, under each kind, Christ is whole and entire, and a true sacrament is received.

I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages

of the faithful. Likewise, that the saints reigning together with Christ, are to be honored and invoked; that they offer prayers to God for us; and that their relics ought to be venerated.

I most firmly assert that the images of Christ, and of the Mother of God, ever a virgin, and also of the Saints, are to be had and retained, and that due honor and veneration are to be given them.

I also affirm that the power of Indulgences was left by Christ to the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the Holy Catholic Apostolic Roman Church to be the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome, the successor of St. Peter, Prince of the Apostles, and vicar of Jesus Christ on earth.

I also undoubtedly receive and profess all other things delivered, defined and declared by the sacred Canons and general Councils, and particularly by the holy Council of Trent; and I also condemn, reject and anathematize all things contrary thereto, and all heresies whatsoever condemned, rejected and anathematized by the Church.

This true Catholic Faith, out of which none can be saved,\* I now truly profess and truly hold. And I, N—, promise to hold, and profess the same whole and entire, with God's assistance, to the end of my life. Amen.

\* *And of the Catholic Church none can be saved.* "This proposition," says F. Perrone, "which highly displeases all sectarians and heretics, is not only clearly established by the authority of Scripture, and by the perpetual and constant belief of the Catholic Church," (of which abundant proofs are given by the author); "but it is also evident from reason itself, so that one must needs be blind, who does not perceive its truth. This, however, applies only to those persons who culpably and wilfully adhere to heresy, or schism, or infidelity, but by no means to those who have been brought up with errors and prejudices from their earliest years, and to whom not even a doubt occurs that they are involved in heresy or schism, or who, if any doubt arises in their minds, earnestly and sincerely seek after the truth; such persons we leave to the judg-

## ON PRAYER.

### NECESSITY OF PRAYER.

**W**E ought always to pray, and not to faint.—*Luke* xviii 1. Watch, ye, and pray, that ye enter not into temptation.—*Matt.* xxvi 41. Ask and it shall be given you.—*Ibid.* vii 7. Without me you can do nothing.—*John* xv 5. Not that we are sufficient to think any thing of ourselves, but our sufficiency is from God.—*2 Cor.* iii 5. God bestows some favors without prayer, such as the beginning of faith; others, such as perseverance, are granted only to those who pray.—*St. Aug.* To enter heaven, continual prayer is necessary after baptism; for although all sins are remitted by that sacrament, there still remains concupiscence to assail us from within, and the world and the devil to attack us from without.—*St. Thomas.* All the graces, which God hath prepared for us from all eternity, will be granted only to prayer.—*St. Thomas.* Prayer is necessary, not to make our wants known to Almighty God, but to convince us of our obligation to recur to his mercy for succor, and thus to make us acknowledge him to be the author of all our works.—*Ibid.* God wishes to give, but he gives only to those who ask.—*St. Aug.* As the soul animates the body, so prayer sustains the life of the soul. As the body cannot live without the

ment of God, to whom it belongs to penetrate and search the thoughts and dispositions of hearts. For it is incompatible with the divine goodness and clemency that any one should suffer eternal torments, who is not guilty of a wilful transgression. To assert the contrary, would be against the express doctrine of the Church."

"Let us hear St. Augustine: 'We must not,' says he, 'class among heretics those persons who, without wilful obstinacy, maintain a false and perverse doctrine, especially if it is not the offspring of their bold presumption, but a legacy from their deceived and mistaken parents, and who search after the truth with earnest care, being disposed to renounce their error as soon as they are apprised of it.'—*Epist.* 43, *Edit. Benedict.* aliis 162. I might cite a long list of other Fathers, who are of the same opinion. . . . It follows from what has been said, that every one is bound, to the best of his power, to consider the doubts which sometimes occur to him, and to investigate the truth, and when he has found it, to embrace it without delay; unless he wish to live under an habitual and most grievous guilt, and, by deferring his conversion, expose himself to a manifest danger of eternal damnation."—*Prælectiones Theol. P. Perrone, S. J. (Lovanii, 1838), vol. 1, pp. 290, 331, 332 et 339;—cum approbationibus Rom. theol. ad calcem voluminis.*

soul, so the soul without prayer is dead.—*St. Chrys.* As the flesh derives its nutriment from food, so the soul is nourished by prayer.—*St. Aug.* To prayer may be traced the beginning, the progress, and the perfection of all virtues.—*St. Charles Borromeo.* Who are we, or what is our strength, that we should be able to resist so many temptations? God certainly wished, that we, seeing that we are deficient, and that out of him there is no assistance for us, should, with all humility, have recourse to his mercy.—*St. Bernard.*

#### EFFICACY OF PRAYER.

**A**SK and it shall be given unto you: seek, and you shall find: knock, and it shall be opened unto you.—*Matt.* vii 7. How much more will your Father, who is in heaven, give good things to them that ask him?—*Ibid.* vii 11. For every one that asketh, receiveth; and he that seeketh, findeth.—*Ibid.* vii 8. If you shall ask any thing in my name, that will I do.—*John* xvi 14. You shall ask whatever you will, and it shall be done to you.—*John* xv 7. Amen, Amen, I say to you, if you ask the Father any thing in my name, he will give it you.—*Ibid.* xvi 23. I can do all things in Him who strengtheneth me.—*Phil.* iv 13. The Lord is nigh unto all them, that call upon him; to all that call upon him in truth. He will do the will of them that fear him, and he will hear their prayer and save them.—*Psalms* cxliv 18, 19. By prayer is obtained the possession of every good, and deliverance from every evil.—*St. Bonaventure.* By the practice of prayer we may construct an impregnable citadel, in which we shall be securely protected against all the snares and violence of the enemy.—*St. Laur. Just.* Prayer is more powerful than all the devils.—*St. Bernard.* Prayer is an armor capable of resisting all the assaults of the devil; it is a defence which preserves us in every danger, a port which saves us in every storm, and a treasure which supplies us with every good.—*St. Liguori.* He who practises prayer, sins not; and, divested of every affection, he begins to dwell in heaven, and to enjoy the conversation of God.—*Ibid.* He knows how to live well, who knows how to pray well.—*St. Aug.* He who prays shall infallibly be saved, and he who does not pray, will inevitably be lost. All the elect (infants excepted) are saved by prayer. All the reprobate are lost through neglect of prayer. *St. Liguori.*



## CONDITIONS OF PRAYER.

**T**HE most necessary conditions of prayer, are humility, confidence, and perseverance.—*St. Liguori*. He hath had regard to the prayer of the humble.—*Psaln ci 18*. God resisteth the proud, and giveth grace to the humble.—*St. James iv 6*. The prayer of him that humbleth himself, shall pierce the clouds; . . . and he will not depart till the Most High behold.—*Ecclus. xxxiv 21*. A contrite and humble heart, O God, thou wilt not despise.—*Psaln l. 19*. Thou who savest them that trust in thee.—*Ibid. xvi 7*. Because he hoped in me, . . . I will deliver him and glorify him.—*Ibid. xc 14, 15*. But they that hope in the Lord, shall renew their strength.—*Isaias xl 31*. Not one hath hoped in the Lord, and hath been confounded.—*Ecclus. ii 11*. They that trust in the Lord, shall be as Mount Sion.—*Psaln cxxiv 1*. Let thy mercy, O Lord, be upon us, as we have hoped in thee.—*Psaln xxxii 22*. He that wavereth is like a wave of the sea, that is moved and carried about by the wind. Therefore, let not that man think that he shall receive any thing of the Lord.—*St. James i 6, 7*. Go; and as thou hast believed, so be it done to thee.—*Matt. viii 13*. All things whatsoever you ask, when ye pray, believe that you shall receive; and they shall come unto you.—*Mark xi 24*. God protects and saves all who confide in him.—*St. Liguori*. They that hope in the Lord shall lay aside their weakness, and put on the strength of God; they shall not faint, nor even be fatigued, in treading the rugged ways of salvation.—*Ibid.* Thou, O Lord, dost not pour the oil of mercy, unless into vessels of confidence.—*St. Bernard*. The prayer of the just man is the key of heaven; his petition ascends, and God's mercy descends.—*St. Aug.* Trusting in the *divine promises*, let us ever pray with confidence, not wavering, but strong and firm.—*St. Liguori*. To obtain final perseverance, we must continue to pray to the end of our lives. If, by our negligence, we break the chain of our prayers, the chain of graces, on which our salvation depends, will also be broken.—*Ibid.* Oh! how the constant application to God by prayer, and the confident expectation of receiving from him the graces we stand in need of, enkindle in us the fire of divine love, and unite us to the Divinity.—*Ibid.* We must continue to pray until we receive the sentence of eternal salvation.—*Ibid.*

*All our petitions should be made through our Lord Jesus Christ. Ask in the name of Jesus Christ, through his merits, and in virtue of his divine promises.*

If God is pleased by our prayers to his saints, he will be much more pleased by our supplications to his holy Mother. When we have recourse to the intercession of the Blessed Virgin, it is not from a diffidence in the Divine mercy, but from a sense of our own unworthiness.—*St. Anselm and St. Liguori.*

*See St. Liguori's excellent Treatise on Prayer.*

## DEVOTIONS BEFORE MORNING PRAYERS.

*Although, at this time, each one follows her own particular turn of piety; still these devotions may afford help to the novices.*

**T**HE wise man will give his heart to resort early to the Lord, that made him: and he will pray in the sight of the Most High.—*Ecclus. xxxix 6.* I love them that love me; and they, that *in the morning early* watch for me, shall find me. With me are riches and glory.—*Prov. viii 17, 18.* O God, my God, to thee do I watch *at break of day*; for thee my soul hath thirsted.—*Ps. lxii 1, 2.* It is good to give praise to the Lord; and to sing to thy name, O Most High; to show forth thy mercy *in the morning*.—*Ps. xci 1.* My soul hath desired thee, in the night, yea, and with my spirit within me *in the morning, early* I will watch to thee.—*Is. xxvi 9.* Jesus Christ rising very early *in the morning*, going out went into a desert place, and there prayed.—*Mark i 35.*

*At the first sound of the bell, prostrate yourself in spirit before the tabernacle, make the sign of the cross,\* and say:*

**J**ESUS, Mary, and Joseph, I give you my heart, my spirit and my life. *Then:* All for thee, my God, all for thy greater honor, and glory, and pure love.

\*This sacred sign may be regarded as a compendium of all the mysteries of our faith, as a homage rendered to the three persons of the adorable Trinity, as an act of gratitude for all that the God-head.—the Father, the Son, and the Holy Spirit, have condescended to do in favor of man.

*When you take holy water, say :*

**W**ASH me, O my Jesus ! in thy own precious blood, and I shall be made whiter than snow. Show us, O Lord, thy mercy, and grant us thy salvation.

*Whilst Dressing :*

**C**LOTHE me, O my God ! with the robe of innocence ; and since thou hast, O my Jesus ! mercifully condescended to choose me for thy own spouse ; adorn, I beseech thee, my unworthy soul with all Christian virtues, especially with those which constitute the spirit of my holy vocation.

OR,

That I may be less unworthy of being specially consecrated to thee, my Jesus, adorn my soul with every virtue, especially with that of an exact fidelity to my holy rules and vows.

*Putting on the habit, kiss it affectionately, saying :*

**S**WEET Jesus, Divine Spouse of my soul ! whilst vesting myself with this beloved garment of my cherished alliance to thee, I humbly supplicate thee, to preserve unsullied the nuptial robe, with which thou didst invest my unworthy soul, on the blessed day of my happy consecration to thee.

*Kneeling by the Bed-side :*

**M**OST adorable Trinity, Father, Son, and Holy Ghost. I cast my nothingness into the abyss of thy divine perfections ; and, in union with the adorations of Jesus, my divine Saviour, I adore thee, as my sovereign Lord, my first beginning and my last end : and in union with his thanksgiving, I thank thee for all thy love and mercies to me. I thank thee for giving me another day to love, praise and serve thee ; and I beseech thee to grant that every moment of it, may, according to thy gracious designs, secure to me the blessing of being nearer to thee in heaven.

I offer to thee, my whole being—my soul with all its powers; my heart with all its affections, inclinations, desires, and intentions; my mind with all its faculties: I make this offering, in the sacred heart of my Jesus, and under the auspices of my Blessed Virgin Mother, of my Guardian Angel, St. ———, blessed St. Joseph, St. Vincent, St. Michael the Archangel, and St. Gabriel the Angel of my Redemption. Oh! that I could, during this day, by each action, give as much honor and glory to thee, my God, as the nine choirs of Angels, and all the Saints, and even as much as all possible created beings could render thee. Accept, O my God! this my ardent desire, accompanied by the most sincere and humble acknowledgment, that of myself, abandoned by thy grace, I can do nothing acceptable to thee.

*Whilst going down stairs, or at any other time.*

**P**RESERVE me, O Lord, this day, or I shall certainly betray thee. O Mary, conceived without sin, &c. Angel of God, &c.

*Whilst washing.*

**O** MY loving Redeemer! I cast my sinful soul into the all-cleansing stream, which thou didst, on Calvary, bequeath to me. If thou, my Jesus, wash me, I shall be made whiter than snow, and less unworthy to appear before thee, in thy holy temple.

OR:

Blood of Jesus, wash me. Water from the side of Jesus, purify me, that I may be thus prepared to dwell in thy adorable heart—my sweetest, my securest refuge.

*While waiting in the Church or Oratory for Morning Prayers.*

**O** MY good God! how happy am I here in thy sacred presence! How hast thou favored thy unworthy creature! O, that my earnest desire to do thy will in all things, may prove that I am not alto-

gether ungrateful for the favor thou hast, notwithstanding my unworthiness, conferred on me! But, my God, whilst I am enjoying and thanking thee for this blessing, my heart yearns for the conversion of the millions and millions of redeemed souls, who know thee not. For their conversion I offer up all that our Jesus has done for their salvation; and I present this my offering in their behalf, through the hands of his blessed Mother, whose heart was wrung with anguish at the foot of the cross.

*A prayer of resignation to the holy will of God.*

**O** MY God! I do not know what will happen to me to-day; all that I know is, nothing can befall me, which thou hast not foreseen and ordained from all eternity; and therefore I am resigned to all. O my heavenly Father! I adore thy eternal designs; I submit to them with all my heart. I offer to thee the entire sacrifice of my own will; and I unite this sacrifice to that of thy dear Son, my Saviour; and I beseech thee, through his infinite merits, to grant me, in all my trials and afflictions, that unalterable patience and perfect submission, which are due to all thou dost will or permit.

## MORNING PRAYERS.

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Come, O Holy Ghost, replenish the hearts of thy faithful, and enkindle in them the fire of thy divine love.

V. Send forth thy Spirit, and they shall be created.

R. And thou shalt renew the face of the earth.

LET US PRAY.

**O** GOD! who by the light of the Holy Ghost didst instruct the hearts of the faithful, give us, by

the same Holy Spirit, a love and relish for what is right and just, and a constant enjoyment of his comforts : through Christ our Lord. *Amen.*

We offer thee, O my God, the prayers and actions we are going to perform this day, for the glory of thy holy name, for the exaltation of thy holy Church, the extirpation of schisms and heresies, for peace among Christian princes, and for all the intentions of the same holy Church.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. *Amen. (Seven times.)* Hail Mary, full of grace, &c.

Holy, Holy, Holy Lord God of Hosts ! All the earth is full of thy glory. Glory be to the Father ; glory be to the Son ; glory be to the Holy Ghost.

Blessed be the most holy and undivided Trinity, now and for ever, world without end. *Amen.*

Most holy and undivided Trinity, prostrate at the throne of thy mercy, we do, with all the powers of our souls, adore thy divine Majesty, and acknowledge that to thee alone are due all love, praise and thanksgiving for thy infinite goodness.

We firmly believe and profess all the sacred truths, which thy holy Catholic Church believes and teaches, because thou hast revealed them, who canst neither deceive nor be deceived.

Trusting on thy goodness and promises, we hope to obtain the pardon of our sins, and life everlasting, through the merits of Jesus Christ, and by the intercession of his blessed Mother and all the Saints.

We love thee above all things, with our whole heart and soul, purely, because thou art infinitely good and infinitely amiable : and because sin is infinitely displeasing to thee, we therefore detest all sin, and resolve rather to die than ever offend thee.

Blessed be thy holy name, most sovereign Lord,

for all favors bestowed on us or any of thy creatures; but we thank thy divine goodness especially for our creation, conservation, and redemption; for our call to thy holy Catholic Church, and for our perseverance in it; for bringing us into a Community, wherein we may praise and serve thee; for thy fatherly care and providence over us in all the accidents and encounters of our lives; for preserving us this night from all evil of body and soul, and granting us this day wherein we may praise and serve thee.

We offer thee, O God, in thanksgiving for these and all other favors whatsoever, spiritual and temporal, our souls and bodies, our memory, understanding, and will; all the thoughts, words, and deeds of our whole life, whether present or future, but especially those of this present day, in union with the bitter death and passion of our dear Saviour, Jesus Christ, with the merits of his blessed Mother, the ever immaculate Virgin Mary, and of all the Saints and Angels in heaven and faithful on earth.

We likewise offer to thy infinite goodness all the mortifications and good works of all the just, especially of those who have ever promised to pray for us: all the sacrifices of Mass that have been offered, that are now being offered, or that will be offered to thy Divine Majesty this day, or at any time, throughout the whole world.

First, and chiefly, to the eternal praise of thy own adorable Majesty, to the glory of the sacred humanity of Christ our Lord, to the honor of the blessed Virgin Mary, of our Guardian-Angels, of our Patrons and Patronesses, of the Saints of this present day, of those whose relics we have, and of all the Saints and Angels of heaven, whose intercession we most humbly implore.

Secondly, we offer the same oblation for gaining such indulgences as are annexed to any action of this day: to obtain the pardon of our sins, whether of

commission or omission; an increase of thy divine grace, an ardent love of thy sovereign goodness; and a happy death, fortified with all the rites and sacraments of the holy Church: humbly begging that thy holy hand may this day, and all the days of our life, preserve us from all sin and danger: in fine, that we may be such as thou desirest, in every thought, word and action of our life and death.

We also offer it for those to whom we are under any obligation; for those for whom we have promised to pray, or for whom thou desirest us to pray: that we may be perfected in virtue: and lastly, for the conversion of souls and for the whole universal Church, that we may all, according to our degrees and calling, serve thee in sanctity and perfection all the days of our life.

The satisfactory part we gladly offer for the souls in Purgatory, especially for those to whose sufferings there we have been in any way accessory; for this reason chiefly, that seeing we are so ungrateful to thee upon earth, we may, by this means, prove instrumental in others' loving thee most fervently in heaven.

*Amen.*

#### THE LORD'S PRAYER.

**O**UR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

#### THE ANGELICAL SALUTATION.

**H**AIL, Mary, full of grace, the Lord is with thee: blessed art thou amongst women; and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. *Amen.*



## THE APOSTLES' CREED.

**I** BELIEVE in God, the Father Almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell, the third day he rose again from the dead: he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the forgiveness of sins: the resurrection of the body, and life everlasting. *Amen.*

## THE CONFITEOR.

**I** CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.* Therefore, I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord, our God, for me.

May the Almighty God have mercy on us, forgive us our sins, and bring us to everlasting life! *Amen.*

May the Almighty and merciful Lord grant us pardon, absolution, and remission of all our sins. *Amen.*

*Let us call to mind the sins and daily infidelities into which we usually fall; and endeavor to foresee the occasions of such failings as we may be exposed to, during the present day.*

## MAKE A SHORT PAUSE.

**W**ITH most humble submission we acknowledge, O Lord, our many and daily transgressions of

thy holy law; and in the bitterness of our souls, we bewail our ingratitude in misspending so much precious time, allowed us by thy infinite goodness for no other purpose than to lay up treasures for eternal life. Penetrated with a sense of thy predilection for us, poor, ungrateful and miserable sinners, we here, in thy sacred presence; Eternal God, and in the sight of our Guardian-Angels, do most sincerely enter on our duty, and we are resolved to spend this day to thy honor and glory.

We offer to thee those vows we made at entering into thy holy Church, and from our hearts, we here repeat and renew the same: *We renounce the devil with all his works, the world with all its pomps, and the flesh with all its temptations.*

### THE LITANY OF JESUS.

**L**ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Jesus, Son of the living God,

Jesus, splendor of the Father,

Jesus, brightness of eternal life,

Jesus, king of glory,

Jesus, the sun of justice,

Jesus, Son of the Virgin Mary,

Jesus, whose name is called wonderful,

Jesus, the mighty God,

Jesus, the Father of the world to come,

Jesus, the Angel of the great council,

Jesus, most powerful,

Jesus, most patient,

Have mercy on us.

Jesus, most obedient,  
 Jesus, meek and humble of heart,  
 Jesus, lover of chastity,  
 Jesus, lover of mankind,  
 Jesus, the God of peace,  
 Jesus the author of life,  
 Jesus, the example of all virtues,  
 Jesus, zealous for souls,  
 Jesus, our God,  
 Jesus, the Father of the poor,  
 Jesus, the treasure of the faithful,  
 Jesus, the good shepherd,  
 Jesus, the true light,  
 Jesus, the eternal wisdom,  
 Jesus, the infinite goodness,  
 Jesus, the way, the truth, and the life,  
 Jesus, the joy of the angels,  
 Jesus, the king of the patriarchs,  
 Jesus, the inspirer of prophets,  
 Jesus, the master of the apostles,  
 Jesus, the teacher of the evangelists,  
 Jesus, the strength of martyrs,  
 Jesus, the light of confessors,  
 Jesus, the spouse of virgins,  
 Jesus, the crown of all saints,  
 Be merciful to us. *Spare us, O Lord Jesus.*  
 Be merciful to us. *Hear us, O Lord Jesus.*  
 From all evil, Lord Jesus, deliver us,  
 From all sin,  
 From thy wrath,  
 From the snares of the devil,  
 From the spirit of uncleanness,  
 From everlasting death,  
 From a neglect of thy holy inspirations,  
 Through the mystery of thy most holy incarnation,  
 Through thy nativity,  
 Through thy divine infancy,  
 Through thy sacred life,

*Have mercy on us.*

*Lord Jesus, deliver us.*

Through thy labors and travels,  
 Through thy agony and bloody sweat,  
 Through thy cross and passion,  
 Through thy pains and torments,  
 Through thy death and burial,  
 Through thy glorious resurrection,  
 Through thy admirable ascension,  
 Through thy joys and glory,  
 In the day of judgment,

*Lord Jesus, deliver us.*

Lamb of God, who takest away the sins of the world, spare us, O Lord Jesus.

Lamb of God, who takest away the sins of the world, hear us, O Lord Jesus.

Lamb of God, who takest away the sins of the world, have mercy on us, O Lord Jesus.

V. Christ Jesus, hear us. R. Christ Jesus, graciously hear us.

#### LET US PRAY.

**O** LORD Jesus Christ, who hast said: *Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you;* mercifully attend to our supplication, and grant us the gift of thy divine Charity, that we may ever love thee with our whole heart, and never desist from thy praise; who livest and reignest one God, world without end. *Amen.*

**O** GOD, who hast appointed thy only begotten Son the Saviour of mankind, and hast commanded that he should be called Jesus, mercifully grant that we may enjoy in heaven the happy vision of him, whose holy name we venerate upon earth; who with thee and the Holy Ghost liveth and reigneth one God, world without end. *Amen.*

#### SALVE REGINA.

**H**AIL holy Queen! Mother of Mercy; our life, our sweetness, and our hope! to thee we cry, poor banished children of Eve; to thee we send up

our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate! thy eyes of mercy towards us, and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus: O clement! O pious! O sweet Virgin Mary!

*V.* Vouchsafe that we may praise thee, O Blessed Virgin.

*R.* Give us strength against thy enemies. Blessed is God in his Saints. *Amen.*

*V.* May the divine assistance remain always with us.

*R. Amen.*

And may the souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

#### ANGELUS DOMINI.\*

**A**NGELUS Domini  
nuntiavit Mariæ; et  
concepit de Spiritu Sancto.

Ave Maria, &c.

Ecce ancilla Domini,  
fiat mihi secundum ver-  
bum tuum.

Ave Maria, &c.

Et Verbum caro factum  
est, et habitavit in nobis.

Ave Maria, &c.

Ora pro nobis, &c.

**T**HE Angel of the Lord  
declared unto Mary:  
and she conceived by the  
Holy Ghost.

Hail Mary, &c.

Behold the handmaid  
of the Lord: may it be  
done unto me according to  
thy word.

Hail Mary, &c.

And the Word was  
made flesh: and dwelt  
among us.

Hail Mary, &c.

Pray for us, &c.

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\* This prayer is to be said kneeling, on week days, but standing, on Sundays, beginning from noon on Saturday. During Easter time, the Antiphon *Regina cæli*, is substituted for the *Angelus*, and is always said standing.

## OREMUS.

**G**RATIAM tuam, quæsumus, Domine, mentibus nostris infunde; ut qui, Angelo nuntiante, Christi Filii tui incarnationem cognovimus, per Passionem ejus et crucem, ad Resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. *Amen.*

## LET US PRAY.

**P**OUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son has been made known by the message of an Angel, may, by his Passion and Cross, be brought to the glory of his resurrection. Through the same Christ our Lord. *Amen.*

*After the Angelus Domini, morning, noon, and night, say three times: Glory be to the Father, &c.*

## REGINA CÆLI.

From Holy Saturday, M., to Trinity Eve, M.

**R**EGINA cæli lætare, Alleluia;

**O**HAPPY Queen of heav'n, rejoice, Alleluia.

Quia quem meruisti portare, Alleluia;

The son thou lovest by heaven's choice, Alleluia.

Resurrexit, sicut dixit, Alleluia.

From death is ris'n, as he did say, Alleluia.

Ora pro nobis Deum, Alleluia.

To God for us, thy children, pray, Alleluia.

V. Gaude et lætare, Virgo Maria, Alleluia.

V. Rejoice and be glad, O Virgin Mary, Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

R. Because our Lord is truly risen, Alleluia.

## OREMUS.

**D**EUS, qui, per resurrectionem Filii tui Domini nostri Jesu Chris-

## LET US PRAY.

**O**GOD, who, by the resurrection of thy Son, our Lord Jesus

ti, mundum lætificare dignatus es, præsta, quæsumus, ut per ejus genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.

*R. Amen.*

Christ, hast been pleased to fill the world with joy; grant, we beseech thee, that by the intercession of the Virgin Mary, his mother, we may receive the joys of eternal life. Through the same Christ our Lord.

*R. Amen.*

## ON MEDITATION.

With desolation is all the land made desolate; because there is none that considereth in the heart. (*Jer. xii 11.*)

I will meditate on thee in the morning; and in my meditation a fire shall flame out. (*Psalms lxii and xxxviii.*)

**I**T will be in vain for you to promise yourself any solid or permanent fruits from the best instructions and reading, if you do not consider Meditation as one of your most important duties, and as such persevere in it with the utmost exactness. A great deal depends on your conceiving such correct ideas of this holy exercise, as will prevent your being misled by the illusion of those who call Meditation an exercise of extreme difficulty, or else of too great sublimity for ordinary capacities. This opinion may be easily traced to the devil, the great enemy of all good; particularly as it is universally held by such as are most in the habit of listening to his suggestions. Those who pronounce the most decidedly on the difficulty of Meditation, are always the very persons who never attempt it; and who certainly, on that account alone, are, of all others, the least qualified to give an opinion, on an exercise of which they have no experimental knowledge. Still, notwithstanding the unfounded prejudices entertained against Meditation, nothing is more certain than that this exercise is one of the most efficacious and necessary for those who would secure their salvation; and that it is easy and adapted to the most limited understanding.

Aware of this important truth, consider that some degree of Meditation is indispensably necessary, according to

the unanimous opinion of the Holy Fathers: St. Augustine and St. Chrysostom assert that reflection and consideration of the truths of salvation are the foundation of good works; and it is certainly clear to every one, that those who do not reflect or meditate on the maxims of the Gospel, on their various duties, on the obstacles which impede their progress in virtue, and on the means best calculated to remove them, run a great risk of forgetting those maxims, neglecting those duties, yielding to those obstacles, and slighting those means; consequently, of being eternally lost. On the contrary, those who meditate assiduously, morally insure their salvation; because Meditation naturally produces such good desires, holy affections, and efficacious resolutions, as, at length, to excite to the execution of good designs, to the perfect amendment of life, and to the habitual practice of virtue. How consoling is it to think that an exercise so salutary, is likewise so easy!

In effect, nothing more is requisite for Meditation, than to be a reasonable creature, because Meditation is nothing more than an exercise of the three powers of the soul—memory, understanding and will; that is, *an application of these three powers* to some particular subject, whether spiritual or temporal. Therefore it is clear, that Meditation, rightly understood, is not only easy, but universally practised, since all, from the highest to the lowest, have some object in view; some scheme to accomplish; some business to pursue; and there is no one, if he wish to avoid being rash or foolish, who does not frequently reflect on and adopt the means most likely to insure success. A Saint is not distinguished from a worldling, precisely by reflecting or meditating more frequently and more profoundly; but by a *difference in the subject* of his reflections or meditations. It is on the concerns of the *soul* only that Meditation is found troublesome and difficult. For example, what difficulty does a merchant find in meditating, that is, in reasoning or reflecting on commerce?—a farmer upon husbandry?—a tradesman upon his employments? These persons frequently call to mind what they have heard and read, for or against the plans they pursue, and thus they exercise the *memory*;—they make serious reflections upon what they have found profitable or the reverse, and consider frequently how far their plans are calculated to insure success, or expose them to failure: this is the exercise of the *understanding*. Lastly, however little capa-



city those persons may have, their reflections never fail to excite in their *will* hopes and desires of success, fears of danger, or sorrow for failures; this is the exercise of the *will*: and these same reflections afterwards urge them to take precautions against the accidents they foresee, and adopt such measures as may repair past losses, and insure ultimate success.

This is what is called Meditation; and is it not clear, that it is practised by every description of persons? What then can prevent you from reflecting or meditating on the momentous business of your salvation? Why can you not meditate on what may conduce to, or be an obstacle to the attainment of eternal felicity? Why can you not examine the state of your soul—its dispositions and inclinations,—and consider what you ought to pursue or avoid? The whole secret is to think of *eternity* as often; at least, as worldlings do of *time*;—to feel as much interest for our *souls*, as worldlings do for their *bodies*,—and to be as willing to encounter difficulties and overcome obstacles for *immortal treasures*, as worldlings are for *perishable goods*. But, alas! the want of these dispositions is precisely what constitutes the difficulty of Meditation. *With desolation*, says the holy Scripture, *is the land made desolate, because there is none that considereth in the heart*, on the danger he runs of eternal perdition, on the means of saving himself from unspeakable misery. As the dispositions for Meditation are acquired and perfected by the habit of meditating, you cannot be too strenuously exhorted to adopt this holy exercise, and to persevere in it. The great truths of salvation are certainly the only subject worthy of your most serious consideration.

#### METHOD OF MENTAL PRAYER.

**WHAT** is Mental Prayer?

**A.** It is an elevation and an application of our mind and heart to God, in order to pay him our homages, to expose to him our wants, and to advance in perfection, for his glory.

**Q.** How is Mental Prayer divided?

**A.** Into three parts: the preparation, the body of the prayer and the conclusion.

**Q.** How many preparations are there?

**A.** Three. the remote, the less remote and the immediate.

**Q.** In what does the remote preparation consist?

**A.** In a great purity of heart; a perfect mortification of the passions; and in an interior and exterior recollection.

**Q.** In what does the less remote preparation consist?

**A.** In reading attentively, the evening before, the subject of the Meditation intended for the following day; and in foreseeing what fruit we may draw from it, according to the actual necessities of our soul: in passing over in our mind, before going to sleep, what we have read: and in reflecting, while we are dressing in the morning, that we are going to appear before our God, our Father, our Jesus, our Judge; considering what will be our homages to him, what considerations we will make, and what resolutions we will form. When the hour of prayer arrives, we should go with joy and humility.

**Q.** In what does the immediate preparation consist?

**A.** In reflecting, with a lively faith, that we are in the presence of God; in acknowledging ourselves unworthy to appear before him, and utterly incapable of meditating, as we ought.

**Q.** How should we place ourselves in the presence of God?

**A.** By an act of faith, that he is in the place in which we are, and in our hearts; and by an act of adoration.

**Q.** How are we to acknowledge our unworthiness to appear before him?

**A.** We should, in consideration of our sins, enter into the most sincere sentiments of repentance, and make acts of humility, confusion and contrition;—we should then unite ourselves to Jesus Christ, in order to appear before his Father, in his person, and to pray in his name.

**Q.** What sentiments ought we to entertain of our incapacity?

**A.** We should wholly distrust our own mind, which is incapable of guiding us, in what regards the truths of salvation; and we should equally distrust our affections, which, ordinarily, tend to evil: therefore we should invoke the light and guidance of the Holy Spirit, that we may make our prayer with proper dispositions.

**Q.** How is the body of Mental Prayer divided?

**A.** Into three parts: the first is called adoration; the second, communion; the third, co-operation.

**Q.** Why is the first called adoration?

**A.** Because it is in this part, principally, we render our homages to God, and the principal of these is adoration.

**Q.** How should we proceed in the first part?

**A.** We should begin by considering some attribute or perfection of the Holy Trinity, or some mystery or virtue of our Saviour. We should then pay him our homages, according to the subject of the Meditation.

**Q.** What are these homages?

**A.** Adoration, praise, thanksgiving, love, joy and compassion are the principal.

**Q.** Is it necessary to make, in every Meditation, all these acts, and to make them in this order?

**A.** No; it is well to abandon ourselves to the affections which the Holy Spirit suggests, and to repeat them often.

**Q.** Why is the second part called communion?

**A.** Because it makes us participate in the perfection or the virtue which we have adored in God or in Jesus Christ: now this participation in the gifts of God, in his perfections, and in the virtues of Jesus Christ our Saviour, is by the holy Fathers, called communion.

**Q.** How is this communion or participation made?

**A.** It is made especially, by asking for the virtue or perfection on which we have been meditating; for, by the fervent petition which we make in this point, we attract this virtue into our hearts.

**Q.** Does it suffice in this point, to ask of God the grace to practise any particular virtue?

**A.** No: we must convince ourselves of the importance and necessity of it;—reflect on ourselves in order to see clearly how much we stand in need of it;—and ask it with the greatest fervor.

**Q.** Are there three divisions in this part?

**A.** Yes: the conviction, the reflection and the petition.

**Q.** Why the conviction?

**A.** Because, being convinced of the importance and necessity of virtue, we ask it with much greater fervor. We often neglect to ask, or ask coldly, for that which we do not consider important, or of which we are not persuaded we have great need.

**Q.** Why should we reflect on ourselves?

**A.** Because, although we feel and acknowledge the necessity of virtue, still, unless we are convinced of the necessity we ourselves have of it—that we are wholly desti-

tute of, or at least very deficient in it,—we do not ask it with the requisite fervor.

*Q.* What must be done in order to convince ourselves

*A.* We may either represent to our minds the motives in general, or, by a kind of examination, run over them one after another.

*Q.* How is the reflection upon ourselves made?

*A.* By examining our thoughts, words and actions, to see how far we have acquired, or how far we are removed from, that perfection or virtue which we have convinced ourselves to be so important and necessary.

*Q.* What sentiments ought to accompany this reflection?

*A.* Principally three: regret for the past; for having been so remiss in endeavoring to acquire that perfection to which we are obliged, and of which Jesus Christ has given us the example: confusion for the present; being ashamed before God to see ourselves bearing so little resemblance to our Divine Model: desires for the future; these desires make us pass to the petition for such a grace, such a virtue, &c.

*Q.* What ought to be the qualities of our petition?

*A.* Particularly three; humility, confidence, and perseverance.

*Q.* May we endeavor to move God to grant our requests, by alleging reasons why he should be propitious to us?

*A.* We may; and this is an excellent practice.

*Q.* What are the principal of these reasons?

*A.* There are many. We may, among others, humbly represent that it is his will;—that it is for his glory;—that he should not suffer in his Church, which he cherishes, nor in a Community so dear to his heart, one so imperfect;—that he should have regard to our frequent Communions;—that his Son, the amiable object of all his complacency, who, during his mortal life, sought his glory so faithfully, even at the expense of his own (as man), will be so little glorified by us, and so badly received in our hearts. Above all, we should represent his goodness, his infinite liberality, the merits of his Son, and his promises in the holy Scripture.

*Q.* Is it well to ask the assistance of the Blessed Virgin, of our holy Guardian Angel, holy patrons and patronesses, and of the other Angels and Saints?

*A.* Yes, and that will help us much.

**Q.** May we ask any other virtue beside that suggested by the Meditation?

**A.** We may; and it is well to let our petition include all our wants: we should also pray for the Community, for those to whom we are under any obligation, and for the wants of the Church.

**Q.** After having thus endeavored to attract the Spirit of God, and his grace, into our hearts, what should we then do?

**A.** As grace effects nothing without our co-operation, we must pass to the third point of the body of the prayer—co-operation.

**Q.** Why is this point so called?

**A.** Because it is in this point that, co-operating with grace, we resolve to live, in future, conformably to the lights and affections which we have received; and we determine to practise these resolutions from this moment;—for example, such a mortification, such a humiliation;—to seek occasions to oblige one who has injured us, &c., &c.

**Q.** What should be the qualities of these resolutions?

**A.** They ought to be particular, suited to our present necessities, practicable, humble, full of confidence and often repeated,—efficacious.

**Q.** In what does the last part or conclusion consist?

**A.** In thanking God for having permitted us to remain in his presence, and for the graces bestowed on us during prayer; in begging pardon for the faults committed in this holy exercise; in supplicating our infinitely good and merciful God to bless our resolutions, notwithstanding our infidelities. We should also make a spiritual bouquet.

**Q.** How is this spiritual bouquet to be made?

**A.** St. Francis of Sales teaches us: Take, he says, one or two of the thoughts which have most moved you in prayer, and which you think, before God, to be the most useful. These thoughts will supply you, during the day, with ejaculatory prayers.

Finally, we should say the prayer: We fly to thy patronage, &c., and put all in the hands of the Blessed Virgin.

## IMPORTANT REMARKS

### FOR MAKING MEDITATION WELL.

**T**HERE are certain things to be observed before Meditation, during Meditation, and after Meditation.

## BEFORE MEDITATION.

**WE** must dispose ourselves for it, by purity of heart, flight from sin; interior and exterior recollection and by a pure intention of seeking in prayer only the glory of God, and our advancement in virtue.

We must prepare the subject of Meditation, by reading it, or hearing it read, the evening before. And in the morning we should pass it over in our mind, and foresee what homage we will render to God in the first point;—what considerations and petitions we will make in the second point;—and what resolutions we will take in the third point.

## DURING MEDITATION.

**I**t is not necessary to make, in one Meditation, many considerations, nor all the acts indicated in the method. When we are usefully occupied in some consideration, or in producing some holy affections, as those of the love of God, sorrow for sin, &c., we must not desist under pretext of passing to some other. Nevertheless, as the exercising of ourselves in holy affections is the most important part of the Meditation, it is to this we should give the most attention.

Although we should suffer much from distractions, dryness, and even from temptations, still we must not be discouraged; nor abandon this holy exercise; but we should persevere in it, renouncing faithfully all distractions and temptations, and suffering patiently all weariness and dryness.

At the end of Meditation, it is well to collect together our good resolutions, and to beg our Blessed Mother, our good Angel, and our holy patrons and patronesses, to obtain that we may be faithful to them. And we should not neglect to make a spiritual bouquet.

## AFTER MEDITATION.

**WE** must guard against dissipation, and also against suffering our mind to be so far engrossed by exterior duties as to prevent our making from time to time some aspirations, renewing the offering of our actions, asking for grace to perform them well, &c.

And, during the day, we should recall the good resolutions taken, and watch for the occasions to put them in

*practice.* It is profitable to write down sometimes what has most moved us, and the resolutions we have made, particularly during retreats. And it would be useful to read over, from time to time, what we have written.

#### A PRAYER BEFORE MEDITATION.

**M**Y God, my Creator, my last End and my All! I firmly believe that thou art here present;—that I am in thee, and that thou art in me;—that thy eyes are fixed on me, as if I were the only one in the world. I adore thee, O my God! with the most profound respect of which I am capable, and unite this adoration to that which thou receivest from thy Angels and Saints in heaven, and faithful on earth.

It is for thy glory, and for the sanctification of my soul, O my God! that I desire to make this Meditation. I renounce all the distractions which I may have through the levity of my mind, and through the artifices of the enemy.

Adorable Trinity, Father, Son and Holy Ghost! I consecrate to thee my memory, understanding and will. Grant me, I most humbly beseech thee, the attention, lights and affections, necessary to profit by this Meditation.

O my most amiable Saviour! permit me to unite myself to thee, and to pray in thy name. O my Blessed Virgin Mother, my holy Angel, holy patrons and patronesses, assist me.

#### ANOTHER PRAYER,

*Which may be used before Meditation.*

**O** MY Jesus! I desire to enter into thy sacred heart, and to make my prayer *there*; that I may pray with thee and through thee, and adore the Father, in spirit and in truth. O my soul! let us unite, as closely as possible, to this source of all graces and blessings, that our heart may be inflamed, our mind enlightened, and all our deficiencies supplied.

A PRAYER,

*When the soul is afflicted by dryness and tepidity.*

**M**Y God! I am truly nothing, and I can do nothing. I do not know even what to say to thee; but listen to the heart of thy Divine Son; I offer to thee all that he said in his fervent prayers.

ASPIRATIONS FOR VARIOUS OCCASIONS.

**I**N addition to the Aspirations, which each day's Meditation will afford, the following may be used on various occasions.

*Make these Aspirations, prostrate in spirit, before the Tabernacle.*

O my God! I believe in thee, do thou strengthen my faith.

O Lord, increase my faith.

My Lord and my God!

I believe;—Lord, help my unbelief.

I adore thee, O Holy Trinity! and most humbly give thee thanks for having revealed to us this glorious, incomprehensible mystery.

Glory be to the adorable Persons of the Blessed Trinity, as great, now and for ever, as it was from the beginning.

Most adorable Trinity, Father, Son and Holy Ghost, one essence in three persons, I most humbly adore thee.

Glory be to the Father, and to the Son, and to the Holy Ghost, &c.

I hope in thee, my sweet Jesus, because thou art a God full of goodness and mercy.

In thee, my Saviour, do I hope, let me never be confounded.

I will never despair, but I will trust with loving confidence in him who was wounded for my iniquities, and bruised for my sins.

Trusting in thy infinite mercy and goodness, my God! I hope to follow the Lamb whithersoever he goeth.

My God! all my hopes are in thee, do thou secure them.

My God! grant that I may love thee with all my heart, soul, mind and strength, in time and in eternity.



## **72 ASPIRATIONS FOR VARIOUS OCCASIONS.**

**My God! give me a love stronger than death.**

**My Jesus! grant that I may love thee daily more and more.**

**My God, eternal love of my soul! let thy divine love consume my miserable self-love.**

**Jesus, lover of mankind! grant that every breath I draw may be as so many acts of love to thee, in thy tabernacle of love.**

**Oh! that I could possess the hearts of all mankind, and with them love thee, my Jesus, as thou deservest.**

**O God of charity! may I ever live in charity, that I may dwell in thee, and thou in me.**

**O Lord! enkindle in me the fire of thy love and the flame of everlasting charity.**

**I am sorry that I have ever offended thee, my God! do thou increase my sorrow.**

**My good God! I am sorry, from the bottom of my heart, for every sin, that I have ever committed, purely because sin is offensive to thee.**

**Jesus! Son of David, have mercy on me.**

**O God! be merciful to me a sinner.**

**Thou who hast created me, have mercy on me.**

**The sins of my youth and my ignorances, remember not, O Lord.**

**From my hidden sins, cleanse me, O Lord! and from the sins of others spare thy servant.**

**Have mercy on me, O God! according to thy great mercy: and according to the multitude of thy tender mercies, blot out my iniquity.**

**My soul! deplore thy ingratitude—thou hast not loved him who has loved thee with an eternal love, and even unto death, and the death of the Cross.**

**Adorable Jesus! overwhelmed with sorrow for my sins in the Garden of Olives, give me the grace of sincere contrition, and perfect conformity to thy holy will.**

**O my Divine Jesus! grant that the remembrance of thy sufferings may fill my soul with the most tender sentiments of gratitude for thy love, and of sorrow for my sins and those of the whole world.**

**Remember not, O Lord! our offences, nor those of our parents; and take not revenge on our sins.**

**My God! grant that from pure love of thee, I may dread even the shadow of sin.**

**My God! I am sorry for every want of correspondence to divine grace.**

O thou, in whose sight the stars are not pure, cast me not away from thy face, and take not thy holy spirit from me.

Spare, O Lord! spare thy people.

Eternal Father! I offer thee the precious blood of Jesus Christ in expiation of my sins, and for the wants of the holy Church.

Hallowed be thy name.

May thy name, my God, be praised, loved and adored by all.

O my God! may I always pronounce thy name with adoring love.

From the rising of the sun to the going down of the same, the name of the Lord is worthy of praise.

I will praise thee, O Lord, my God! with my whole heart, and I will glorify thy holy name for ever.

Praise ye the Lord, for the Lord is good: sing ye to his name, for it is sweet.

My Jesus! let thy holy name be the seal of my heart.

In the name of Jesus, let every knee bend, of those that are in heaven, on earth and under the earth.

My sweet Jesus! grant that the most ardent love of thee may imprint on our hearts thy sacred name; that it may be always in our minds and frequently on our lips.

May all the world adore thee, O my God! and magnify thy holy name.

Thy kingdom come.—My sweet Jesus, reign sovereign in my heart, and in the hearts of all.

Thy will be done on earth, as it is in heaven.

Father! not my will, but thine be done.

My God! my only desire is to accomplish thy holy will.

Teach me to do thy will, for thou art my God.

My God! grant that I may clearly know thy holy will, and steadily execute it.

Lord! I desire that in all things thy will may be done, because it is thy will.

May the most just, the most high, and the most amiable will of God, be in all things fulfilled, praised and exalted above all, for ever.

Father! give to thy children every thing that is necessary, and that would be beneficial to them.

Forgive us our trespasses, as we forgive them that trespass against us.

Father! forgive them, for they know not what they do.  
 Lord! lay not this sin to their charge.

My God! I forgive from my heart all who have injured me; and I beg for them all the graces of which they stand in need.

If they have, by injuring me, offended thee, my God! forgive them, I beseech thee.

Preserve me, O my God! from every sentiment of aversion, antipathy, hatred or revenge.

My God! I desire to love, for the love of thee, all who have offended or injured me.

Holy Spirit! whose divine unction teaches and inflames the heart, descend upon us.

Come, O Holy Spirit! replenish our hearts with love; and make us run in the paths of perfection.

O Holy Spirit! impart to us thy wisdom, to discern, on all occasions, the most perfect path, and thy fortitude to pursue it.

O sacred wounds of my Jesus! plead for me, now and at the hour of my death.

Eternal Father! *look upon the face of thy Son*;—look on his wounds, which implore thee, to have pity on me.

O sacred heart of Jesus! only offering worthy of thy Father, unite me with thyself, in sacrifice of praise and love to him.

O sacred heart of Jesus! burning with love for us, inflame our hearts with the love of thee.

O Jesus! give us thy heart, as a pledge of thy love, and as a place of refuge, that we may find therein a secure repose during life, and a sweet comfort at the hour of death.

My Saviour! hide me in thy sacred heart, until the storm of life is past.

My Jesus! give me a heart conformable to thy own sacred heart.

Give me an humble heart, loving an abject and a hidden life.

Give me a meek heart, ready to bear all in silence—to pardon and forget the greatest injuries.

Give me a patient heart, tranquil in the severest trials.

Give me a heart filled with the love of poverty, and with contempt for all earthly things.

Give me a pure heart, having a horror for the pleasures of sense.

Give me an obedient heart, having no will but that of God.

Give me a heart always in peace.

Give me a heart delighting in prayer, and making this heavenly exercise its chief occupation.

Give me a heart having no joy but that of seeing God known, loved, served and honored.

Give me a heart, having no sadness but that of seeing God offended.

Give me a heart having no aversion but for sin.

Give me a heart having no desire but for the glory of God and for the salvation of souls.

All for thee, O my God! all for thy greater honor and glory and pure love.

Deliver me, my God! from placing my affections on any of thy creatures, which would divert me from continually looking up to thee.

My God! grant that I may see thee in all, and all in thee

My Jesus! grant that I may go generously on, from virtue to virtue, till I arrive unto the clear vision of thy glorious Majesty.

My Jesus! Divine Sun of Justice, enlighten me to know thy goodness, and all those things which are most acceptable to thee.

My God! bestow on me a sincere and ardent desire of perfection.

My God! thou art omnipotent; make me holy.

O God of peace! restore peace to my troubled soul.

Give me thy blessing, my Jesus! and establish my soul in everlasting peace.

If it be for thy honor, that I suffer interior desolation, I accept it from thy hands, my God!

Lord, if it be thy will, I desire to drink this chalice to the very dregs.—Thy grace is all-sufficient for me.

My sweet Jesus! let the remembrance of thy bitter Passion and of the pains thou sufferedst for me, strengthen me in all trials and afflictions.

O Jesus! calumniated, accused, despised! teach me to disregard the judgments of men; and grant that for the love of thee I may suffer with patience and in silence the basest injuries.

O my Jesus! grant that I may always unite my sufferings to thine.

O my Redeemer! do not permit that I should ever be so ungrateful as to forget thy sufferings, or to think of them with indifference.

## 74 ASPIRATIONS FOR VARIOUS OCCASIONS.

O my Divine Saviour! I most humbly beseech thee, to penetrate my soul with the most lively gratitude for the infinite love, which brought thee from heaven to suffer and die for me.

My sweet Jesus! by all thou hast done and suffered for me, grant me the grace of final perseverance.

Watch over me, O Lord! for, abandoned to myself, I shall certainly betray thee.

Incline unto my aid, O God!—O Lord! make haste to help me.

Protect me, Lord, against all my enemies; and in all dangers, appear in my defence.

I will not fear, though I walk in the midst of the shadow of death, because thou art with me, O Lord!

My Jesus! remain always with me—still support and comfort me.

O Lord! preserve me as the apple of thine eye, and under the shadow of thy wings protect me.

Assist me, my Jesus! that I may continually labor to overcome nature.

My God! teach me to know thee—teach me to know myself.

Prevent me, my Jesus! from being unfaithful to any one of thy graces.

My God! enlighten all who are in error.

Have mercy on all sinners, O Jesus! I beseech thee.

My Jesus! merciful Saviour! comfort all who are in need of consolation.

O bountiful God! provide for all who are in want.

God of Goodness! let the light of thy mercies shine on the poor souls in purgatory.

My Jesus! have mercy on all the souls in purgatory, through thy bitter passion, I beseech thee, and thy glorious name, Jesus.

O merciful Father of all mankind! for the sake of Jesus, our Divine Saviour, despise not my supplication in behalf of thy dear suffering children, who can no longer implore mercy for themselves.

Father! have pity on all thy suffering children.

Lord, that I may see!

Lord! if thou wilt, thou canst make me clean.

It is good for me, O Lord! that thou hast humbled me; for I have thereby learned thy justifications.

Set a watch, O Lord! before my mouth, and a door round about my lips.

My God! make me wise as the serpent, and simple as the dove.

My Saviour! keep me continually mortified to this world, and grant that, being cleansed thoroughly by the fire of thy love, I may immediately pass hence into thy everlasting possessions.

Fountain of all goodness! bless all our undertakings, to thy greater honor and glory and the salvation of souls.

O Eternal Father! in the name of thy holy Jesus, I humbly beseech thee, mercifully to grant my petition.

Praise the Lord, for he is good; for his mercy endureth for ever.

To thee, O Lord! be glory and honor; let shame and confusion be my portion.

O praise the Lord, all ye nations! praise him all ye people, &c.

Great is the Lord, and greatly to be praised, and of his greatness there is no end.

O that I could now give thee, O Lord! all that honor, praise and glory with which the angels and blessed spirits praise and glorify thee in heaven.

Let all thy works praise thee, O Lord! and let thy saints bless thee.

Fire, hail, snow, ice, stormy winds which fulfil his word; kings of the earth and all people; every spirit, praise the Lord!

Most adorable Trinity! I thank thee for creating my soul to thy own image and likeness.

Most holy Trinity! Father, Son, and Holy Ghost! I consecrate to thee my memory, will and understanding: grant that they may be ever employed to thy greater honor and glory.

Great God! Father, Son and Holy Ghost! have mercy on us:

Holy God! holy and strong God! holy and immortal God! have mercy on me.

Sweet Jesus! make me thy own.

My God and my all!

O my Jesus! God of inconceivable love! grant that I may never approach thy sacred altar, without remembering thy sufferings with contrition and love.

Eternal praise and thanksgiving be to the most holy and adorable sacrament of the altar!

My dearest Saviour! my heart desires to be always before thee, in thy tabernacle of love.

My heart sighs for thee, my sweet Jesus!

My Jesus! my soul longs to be united to thee in the adorable sacrament of thy love.

My God! grant that I may receive thee, divested of myself.

My God! make my heart a habitation in which thou wilt delight to abide.

O Living Bread! be thou my support in this life, and my viaticum to a happy eternity.

My Jesus! I commit my last hour and all that shall follow, into thy hands.

Jesus, Mary and Joseph, I give you my heart, &c.

Blessed be the most pure and immaculate conception of the most Blessed Virgin Mary.

By thy sacred virginity and immaculate conception, O most pure Virgin! intercede for me; obtain for me a true purity of soul and body, in the name of the Father, &c.

Holy Angel, my guide and friend, pray for me.

Holy Angel, my counsellor and intercessor, pray for me.

Holy Angel, my protector and comforter, pray for me.

My good Angel, obtain for me docility to all your inspirations.

My dear Angel! *thou who always standest before the Lord*, love him for me, adore him for me, and keep me always attentive to his holy presence.

Angel of God, &c.

Blessed St. Michael, obtain for me humility of mind and heart.

Glorious St. Michael, Prince of the heavenly host, intercede for me, in the last and awful combat.

Blessed St. Joseph, our Patron, obtain that we may lead a truly interior life, and expire in the arms of Jesus and Mary.

Blessed St. Vincent, our holy Founder, obtain for us all, the true spirit of our vocation.

O great Saint! whose name I bear, grant me thy particular protection in every danger of soul and body; obtain for me the grace of fidelity to all the obligations of my holy state.

My heart hath uttered a good word ! I speak my wants to the King.

I have chosen to be an abject in the house of my God.

Blessed are they that dwell in thy house, O Lord ! they shall praise thee for ever and ever.

One thing I have asked of the Lord, this will I seek after ; that I may dwell in the house of the Lord, all the days of my life.

The mercies of my God I will sing for ever.

*Each action of the day may be offered up for one or more of the following intentions ; thus :*

O my Jesus ! give thy blessing to this action—cover it with thy merits. I offer it for our most holy Father, the Pope—the Archbishop—Bishop—our Superiors—Confessors—all Pastors of souls—all Ecclesiastical Seminaries—the propagation of our holy Faith—all religious orders—our own dear Community—that of my dear Sisters who is in need of special graces—my father—my mother—my brothers—sisters—relations and friends—benefactors—the conversion of all in error or infidelity—the most obdurate—the poor—the sick—all in affliction—the agonizing—the dear suffering souls in purgatory.

*Sometimes say :*

O my Jesus ! I unite this action to those which thou didst perform, whilst on earth, for the glory of thy Father and for the salvation of souls.

*From time to time, during your actions, say :*

My God ! it was for thee I began, and it is for thee, I continue ; let all that I do, be always done for thy glory, for my own sanctification, and for the salvation of souls. I renew the offering of this action especially for ———.



## PRAYERS AND ASPIRATIONS FOR SOME PARTICULAR OCCASIONS.

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### WHEN THE CLOCK STRIKES.

**M**Y God! I offer thee, in expiation of my sins, and in atonement for all that have been committed during this hour, all the acts of love by which the sacred heart of Jesus glorified thee during this same hour, whilst on earth.

OR :

Thy kingdom come; thy will be done on earth as it is in heaven.

OR :

Glory be to the Father, &c.

*And always say :*

Jesus, Mary and Joseph, &c., and *apply the Indulgences to the souls in purgatory.*

### BEFORE THE FIRE.

**O** MY Jesus! inflame my cold heart with the fire that ever burns in thy sacred heart; and through thy infinite merits, deliver me from the eternal fire, which I deserve on account of my sins.

### BEFORE RECREATION, AND BEFORE PAYING OR RECEIVING VISITS.

**G**RANT, O my God! that my whole deportment may be such as becomes a spouse of Jesus Christ;—close my heart against the spirit of the world, and against every sentiment that would be, in the least, displeasing to thee;—teach me, thyself, what I ought to say;—preserve me, I beseech thee, from offending thee by my words.

OR :

O my Jesus! who vouchsafedst to converse with men, during thy mortal life; mercifully grant, that, in my intercourse with others, I may be always animated with dispositions similar to thine.

Oh! when shall I be so happy as to speak only for thee, of thee, or with thee, my God?

## WHEN WALKING.

**D**IVINE Jesus! I unite all my steps with those thou didst take for me; I desire to unite them, especially with those thou didst take during thy bitter passion.

OR:

Let my life be one continued course towards thee, my God! and let my desire to please thee become more and more ardent.

OR:

Great God! how admirable are thy works! O grant that I may ever see thee in all things, and all things in thee.

## AT THE APPROACH OF TEMPTATION.

**M**Y God! let me rather die than offend thee. My Divine Saviour! assist me by thy powerful grace: mercifully preserve me from yielding to this temptation, and give me a great horror for sin.

Lord! save me, or I shall perish.

## WHEN YOU HAVE COMMITTED SIN.

**A**LAS! my God, another fault! Art thou not ready to withdraw thy graces from me? But, my infinitely good God! I repent; and I offer thee in expiation of this fault, all that my Divine Saviour has done to expiate it;—I offer thee the sorrow of his sacred heart. My God! be propitious to me for his sake, and because I am a sinner.

## AT THE SIGHT OF A CRUCIFIX.

**L**ORD Jesus! by that bitterness thou sufferedst for me on the cross, chiefly when thy blessed soul was separated from thy body, have mercy on my soul, now and at its departure from this world, that it may be admitted to life everlasting.

OR:

To what excess, O my Saviour! hast thou loved me? O Jesus! crucified for my salvation, save me.

OR:

O Saviour of mankind! have mercy on all sinners, and according to the multitude of thy tender mercies blot out their iniquity.

OR :

I thank thee, O my Jesus! for all thy love and mercy to me; and I am sorry for all my ingratitude to thee.

AT THE SIGHT OF A PICTURE OF SOME SAINT.

**P**RAY for me, O happy Saint! your time of probation is passed. When shall I, like you, be no longer exposed to the danger of offending my God?

WHEN YOU TAKE UP A BOOK.

**O** FOUNTAIN of all light! vouchsafe, I beseech thee, to enlighten my understanding: give me a diligent and docile spirit, and an efficacious desire to apply whatever I read to the glory of God, the sanctification of my soul, and the salvation of others.

AFTER READING.

**O** MY God! foster the divine seed which thou hast sown in my soul.

OR :

Grant, O my Jesus! that like thy blessed Mother, I may keep all thy words, pondering them in my heart.

FOR THE PROSPERITY OF OUR HOLY RELIGION.

**O** MY God! make thy holy Church victorious over all her enemies, and preserve all her members in thy heavenly peace and love.

O infinite Source of all perfection, attract all hearts to thyself, and fill them with thy divine charity.

O God of all! have mercy on all—*lift up thy hand over the strange nations, that they may see thy power; that they may know thee, as we also have known thee.*

BEFORE MEALS.

**B**LESS us, O Lord! and these thy gifts, which we are about to receive from thy bounty; through Christ, our Lord. *Amen.*

AFTER MEALS.

**W**E give thee thanks, O Almighty God! for these and all thy blessings; through Christ, our Lord. *Amen.*

## EXAMEN OF CONSCIENCE



**A**T the right hand, say the Psalm: Praise the Lord, all ye nations, &c., or make some other act of thanksgiving,—for your creation, redemption and preservation; your call to the true Faith and to a life of special consecration; and for the graces and blessings received during the day. At the left hand, petition for light—to know yourself, and particularly to discover all the sins and imperfections of the present day. At the right foot, examine your conscience. At the left foot, make an act of contrition. At the sacred side, make a firm purpose of amendment, with diffidence in yourself, but unbounded confidence in God; and place your resolutions in your Saviour's heart.

### ON THE PARTICULAR EXAMEN.

**T**HE particular examen is the same, in all its parts, as the general one, and differs from it only in the subject of examination. The general examen embraces our whole conduct, and takes a view of all the sins and imperfections

that we have committed during the day ; but the particular one is confined to one subject only, to one vice, passion or evil propensity, which we are endeavoring to eradicate. There are few, if any, who have not, naturally, a strong propensity to some particular passion ; and we are but too much inclined to yield to the impulses of this natural disposition, which when indulged grows stronger and stronger, until it become an inveterate habit. Now it is absolutely necessary for the attainment of perfection, nay, of salvation, that we eradicate from our hearts this predominant passion or evil propensity ; for experience shows that this is the principal source of all our sins, and that by it we are exposed to the greatest danger of losing our souls. If we obtain the mastery over our predominant fault, we shall find little difficulty in conquering all the rest. And this is what the particular examen chiefly aims at—the destroying of this our greatest enemy.

In the morning, when we resolve in general not to offend God, we must be careful to make a particular resolution against this enemy,—to foresee the occasions in which we may be exposed to danger from it, and determine, with God's assistance, not to yield to it on any account. Then, at noon and at night, when we make our examination, we must inquire particularly on this head—whether, and how often, we have resisted its attacks, and obtained a victory over it ; or whether, and how often, we have yielded to it. For every victory gained, let us make an act of thanksgiving to God, with our whole heart ; and let us make sincere acts of humiliation and contrition, if we have been overcome, and renew our resolutions, with more diffidence in ourselves and greater confidence in God. *We should always impose a suitable penance on ourselves, for every time we have failed.*

*In order to obtain the full benefit of this examen, we should observe the following particulars :*

1st. To make the examen on *one* subject only. And although we should have several bad habits or passions to contend with, we should not take them altogether for the matter of our particular examen, but only *one* of them at a time ; *when we have conquered that one, we may take another.*

2d. To begin with that to which we are most subject, and by which we are most frequently exposed to danger.

3d. To beg, in all our prayers, meditations and pious exercises, for grace to overcome our predominant fault. This grace we must ask for, particularly during the divine sacrifice of Mass and after holy Communion.

4th. To make, frequently during the day, ejaculatory prayers for the same intention, and to renew our morning resolution not to yield to this our greatest enemy.

5th. To be particularly careful to resist its attacks, whatever it may cost us, and how strongly soever we may find ourselves inclined to yield.

6th. Always to impose on ourselves a suitable penance, when we have been overcome.

It is obvious that, while we are eradicating our vicious habits, we must be acquiring the virtues opposed to them: therefore, we may say, the particular examen has for its object the acquiring of those virtues which will render us most pleasing to God.

See *Christian Perfection*, vol. 1, Seventh Treatise

## EVENING PRAYERS.

In the name of the Father, &c.

*Let us enter in spirit into the adorable heart of Jesus; let us place ourselves in the presence of God; let us adore him and give him thanks for all the benefits we have received from him particularly this day.*

**O** MY God! we adore thee through the sacred heart of thy Divine Son, as our Creator and Sovereign Good; we give thee thanks for all thy mercies to us, spiritual and temporal, general and particular, but more especially for the favors bestowed on us this day. May thy holy name be eternally praised and glorified, and may we never be ungrateful for thy bounties. *Amen.*

*Let us ask of our Lord Jesus Christ the grace to discover the sins we have committed this day, and let us beg of him a true sorrow for them.*

**O** MY Lord Jesus Christ! Judge of the living and the dead, before whom we must one day appear to give an exact account of our whole life; en-

lighten us, we beseech thee, and give us an humble and contrite heart, that we may see wherein we have offended thy infinite Majesty, and judge ourselves now with such a just severity that thou mayest then judge us with mercy and clemency.

*Let us examine ourselves, and consider how we have spent this day; what sins we have committed against God, our neighbor, or ourselves; and reflect whether we have complied with the full duty of our state of life.*

Here pause ten minutes for the general examen.

Then say the Confiteor, the Lord's Prayer, the Hail Mary, and the Apostles' Creed.

**M**OST merciful Lord! we are sorry from the bottom of our hearts for all the sins we have committed, purely because they are offensive to thee, who art a God of infinite goodness: we sincerely detest them, and firmly purpose, through thy holy grace, never to offend thee any more. Enlighten our understandings, and strengthen our wills, that we may persevere in thy favor till death. *Amen.*

O my God! we firmly believe all the sacred truths the Catholic Church believes and teaches, because thou hast revealed them.

Relying on thy goodness and promises, we hope to obtain the pardon of our sins, and life everlasting, through the merits of Jesus Christ, and by the intercession of his blessed Mother, and of all the Saints.

We love thee, above all things, with our whole heart and soul, purely for thyself, and we desire to love thee, as the blessed do in heaven. We also love our neighbor, for thy sake, as we love ourselves. And we sincerely forgive all who have injured us, and ask pardon of all whom we have injured.

We adore all the designs of thy Divine Providence, resigning ourselves entirely to thy will. We renounce the devil with all his works, the world with all its

pomps, and the flesh with all its temptations. We desire to be dissolved, and to be with Christ.

*V.* Father, into thy hands we commend our spirit.

*R.* Sweet Jesus! receive our souls. May the Blessed Virgin Mary, St. Joseph, and all the Saints and Angels, glorify and love the sacred heart of Jesus for us this night; and pray for us to our Lord, that we may be preserved during it from all sin and evil.

Blessed St. Michael, defend us in the day of battle, that we may not be lost at the dreadful judgment. O Angels of God! to whose care we are committed by the Supreme Clemency, enlighten, govern and defend us, this night, from all sin and danger.

Save us, O Lord! waking, and keep us sleeping, that we may watch with Christ, and rest in peace.

*Amen.*

*V.* Vouchsafe, O Lord! this night to keep us without sin.

*R.* Have mercy on us, O Lord! have mercy on us.

*V.* O Lord, hear our prayer.

*R.* And let our supplication come unto thee:

**V**ISIT, we beseech thee, O Lord! this habitation, and drive from it all the snares of the enemy. Let thy holy Angels dwell herein, to preserve us in peace; and may thy blessing be upon us for ever; through Jesus Christ our Lord. *Amen.*

**G**OD the Father! bless us: Jesus Christ! defend and keep us: Divine Spirit! enlighten and sanctify us, this night, and for ever; and may the souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

**O** LORD Jesus Christ! we humbly beg of thee, by the precious blood thou didst shed for us in the Garden of Olives, that thou wilt give thy blessing to those who are in their agony; and that thou wilt deliver the poor souls from purgatory, but especially the most abandoned. Conduct them to thy



glory, where they will praise and bless thee for ever and ever. *Amen.*

Glory be to the Father, and to the Son, and to the Holy Ghost, &c. (*seven times.*)

Hail Mary, &c.

Holy, holy, holy is the Lord God of hosts: all the earth is full of thy glory. Glory be to the Father, &c.

### THE LITANY OF ST. JOSEPH.

**L**ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, Spouse of St. Joseph,

St. Joseph, chosen of God to be the Spouse of Mary,

St. Joseph, filled with the blessing of heaven,

St. Joseph, first among the patriarchs,

St. Joseph, a helper given to Mary like unto herself,

St. Joseph, the Virgin Consort of a Virgin Mother,

St. Joseph, comfort of the Mother of God,

St. Joseph, Son of David,

St. Joseph, after Mary, first adorer of Jesus Infant,

St. Joseph, the reputed father of the Son of God,

St. Joseph, whom the Lord made master of his house, and ruler of his possessions,

St. Joseph, ruler of the Lord of the universe,

St. Joseph, governor of incarnate Wisdom,

*Pray for us.*

St. Joseph, nursing father to him by whom all creatures live,

St. Joseph, organ of the divine Word reduced to silence,

St. Joseph, saviour of the Saviour of mankind,

St. Joseph, pattern of silence and resignation,

St. Joseph, head of the most noble and most holy family,

St. Joseph, honored and served by the king and queen of heaven,

St. Joseph, singularly beloved by Jesus and Mary,

St. Joseph, just and perfect man,

St. Joseph, accomplished model of an interior life,

St. Joseph, blessed with the happiness of dying in the arms of Jesus and Mary,

St. Joseph, piously believed to have risen with Jesus Christ,

St. Joseph, seated on a throne of glory near those of Jesus and Mary,

St. Joseph, special protector of dying Christians,

Lamb of God, &c., (*three times.*)

*V.* Pray for us, O holy St. Joseph.

*R.* That we may be made worthy of the promises of Christ.

Assist us, O Lord, we beseech thee, by the merits of the Spouse of thy most holy Mother; that what our own power cannot obtain, may be given us by his intercession: who livest and reignest world without end.  
*Amen.*

# THE LITANY OF OUR LADY OF LORETTO.

**L**ORD, have mercy on us.

**Christ**, have mercy on us.

**Lord**, have mercy on us.

**Christ**, hear us.

*Pray for us.*

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy  
on us.

God the Holy Ghost, have mercy on us.

Holy Trinity one God, have mercy on us.

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother undefiled,

Mother unviolated,

Mother most amiable,

Mother most admirable,

Mother of our Creator,

Mother of our Redeemer.

Virgin most prudent,

Virgin most venerable,

Virgin most renowned,

Virgin most powerful,

Virgin most merciful,

Virgin most faithful,

Mirror of justice,

Seat of wisdom,

Cause of our joy,

Spiritual vessel,

Vessel of honor,

Vessel of singular devotion,

Mystical rose,

Tower of David,

Tower of ivory,

House of gold,

Ark of the Covenant,

Gate of heaven,

Morning star,

*Pray for us.*

Health of the weak,  
 Refuge of sinners,  
 Comforter of the afflicted,  
 Help of Christians,  
 Queen of Angels,  
 Queen of patriarchs,  
 Queen of prophets,  
 Queen of apostles,  
 Queen of martyrs,  
 Queen of confessors,  
 Queen of virgins,  
 Queen of all Saints,

Pray for us.

Queen conceived without sin,  
 Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

V. Pray for us, O holy mother of God!

R. That we may be made worthy of the promises of Christ.

#### LET US PRAY.

**P**OUR forth, we beseech thee, O Lord! thy grace into our hearts, that we, to whom the incarnation of Christ, thy Son, has been made known by the message of an angel, may by his passion and death be brought to the glory of his resurrection: through the same Christ our Lord. *Amen.*

#### DE PROFUNDIS.

**O**UT of the depths I have cried to thee, O Lord  
 Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

*V.* Eternal rest give to them, O Lord.

*R.* And let perpetual light shine upon them.

*V.* May they rest in peace.

*R.* Amen.

O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins; that through pious supplications they may obtain that pardon which they have always desired: who livest and reignest with the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

**W**E fly to thy patronage, O holy mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

*V.* Vouchsafe that we may praise thee, O Blessed Virgin!

*R.* Give us strength against thy enemies.

Blessed is God in his Saints. *Amen.*

May the divine assistance, &c.

*From the 16th of December to the 2d of February inclusively, say the Litany of the Infant Jesus, instead of the Litany of St. Joseph. then say the Litany of the Blessed Virgin, &c., as for every night.*

## LITANY OF THE INFANT JESUS.

**L**ORD, have mercy on us.  
 Christ, have mercy on us.  
 Lord, have mercy on us.  
 Christ, hear us. Christ, graciously hear us.  
 God the Father of heaven,  
 God the Son, Redeemer of the world,  
 God the Holy Ghost,  
 Holy Trinity, one God,  
 Infant Jesus Christ,  
 Infant, true God,  
 Infant, Son of the living God,  
 Infant, Son of the Virgin Mary,  
 Infant, begotten before the day-star,  
 Infant, the Word made flesh,  
 Infant, the wisdom of thy Father,  
 Infant, the integrity of thy Mother,  
 Infant, the only begotten of thy Father,  
 Infant, the first born of thy Mother,  
 Infant, the image of thy Father,  
 Infant, the origin of thy Mother,  
 Infant, the brightness of thy Father,  
 Infant, the honor of thy Mother,  
 Infant, equal to thy Father,  
 Infant, subject to thy Mother,  
 Infant, the delight of thy Father,  
 Infant, the riches of thy Mother,  
 Infant, the gift of thy Father,  
 Infant, the treasure of thy Mother,  
 Infant, the Creator of man,  
 Infant, the fruit of a Virgin,  
 Infant, the virtue of God,  
 Infant, the companion of man,  
 Infant, our God,  
 Infant, our brother,  
 Infant, pilgrim on earth, yet in the fruition of  
 glory,

*Have mercy on us.*

Infant, possessed of heavenly bliss, yet in the pilgrimage of mortality,

Infant, a perfect man from thy Mother's womb,

Infant, endowed with the wisdom of old age from thy childhood,

Infant, the Father of ages,

Infant, of a few days,

Infant, life in want of food,

Infant, the Word reduced to silence;

Infant, crying in the crib,

Infant, thundering in heaven,

Infant, the terror of hell,

Infant, the joy of paradise,

Infant, formidable to tyrants,

Infant, desired by the wise men,

Infant, exiled from thy people,

Infant, king in thy exile,

Infant, the overthrower of idols,

Infant, zealous for thy Father's glory,

Infant, strong in thy weakness,

Infant, powerful in thy littleness,

Infant, treasure of grace,

Infant, light of glory,

Infant, fountain of love,

Infant, source of sanctity,

Infant, the restorer of lost heaven,

Infant, the repairer of the earth,

Infant, the head of Angels,

Infant, the root of patriarchs,

Infant, the word of the prophets,

Infant, the desire of nations,

Infant, the joy of the shepherds,

Infant, the light of the sages,

Infant, the salvation of the infants,

Infant, the expectation of the just,

Infant, the teacher of the wise,

Infant, the first fruit of all Saints,

Be merciful ; spare us, Infant Jesus.

*Have mercy on us.*

**Be merciful ; hear us, Infant Jesus.**

**From the yoke of slavery weighing on the children of Adam, Infant Jesus, deliver us.**

**From the captivity of the devil, Infant Jesus, deliver us.**

**From the wickedness of the world,**

**From the concupiscence of the flesh,**

**From the pride of life,**

**From inordinate curiosity,**

**From blindness of mind,**

**From a perverse will,**

**From our sins,**

**Through thy most pure conception,**

**Through thy most humble birth,**

**Through thy tears,**

**Through thy most painful circumcision,**

**Through thy most glorious manifestation,**

**Through thy most devout presentation,**

**Through thy most innocent conversation,**

**Through thy most divine life,**

**Through thy poverty,**

**Through thy sufferings,**

**Through thy travels and labors,**

**Lamb of God, who takest away the sins of the world, Spare us, O Infant Jesus !**

**Lamb of God, who takest away the sins of the world, Hear us, O Infant Jesus !**

**Lamb of God, who takest away the sins of the world, Have mercy on us, O Infant Jesus !**

**Jesus Infant ! hear us.**

**Jesus Infant ! graciously hear us.**

*Infant Jesus deliver us.*

#### LET US PRAY.

**O** LORD Jesus ! who hast vouchsafed to debase the sublimity of thy incarnate divinity and of thy most divine humanity to the humble state of birth and infancy ; mercifully grant, that acknowledging thy divine wisdom in thy infancy, thy power in thy



weakness, thy majesty in thy littleness, we may adore thee little and debased on earth, and behold thee great and exalted in heaven: who livest and reignest world without end. *Amen.*

May the Infant Jesus Christ hear us, now, and for ever. *Amen.*

### THE SOLEMN ANTHEMS, O.

*These Anthems, which express and represent the ardent desires and wishes of the holy prophets for the coming of Christ, and which ought to express the desire we have that Christ may be born in us by his grace, are commenced on the 17th of December; and may be said immediately before the Litany of the Infant Jesus.*

*On the 17th of December.*

**O** WISDOM, who didst proceed out of the mouth of the Most High, reaching from end to end, with might and with sweetness disposing all things: come and teach us the way of prudence.

*On the 18th.*

**O** ADONNAI, and leader of the house of Israel, who didst appear to Moses in the fire of the flaming bush, and didst give him the law on Sinai: come and save us with a stretched-forth arm.

*On the 19th.*

**O** ROOT of Jesse, who art a signal to the people, in whose presence kings shall be silent, and to whom the Gentiles shall pray: come and deliver us now, and delay not.

*On the 20th.*

**O** KEY of David, and sceptre of the house of Israel, who openest and no man shutteth; who shuttest and no man openeth: come and take out of prison him that is in fetters, and who sitteth in darkness and in the shadow of death.

*On the 21st.*

**O** RIENT brightness of eternal light, and sun of righteousness: come and enlighten those that sit in darkness and in the shadow of death.

*On the 22d.*

**O** KING of the Gentiles, and their desired one, the corner-stone that joinest the two walls: come and save man, whom thou formedst out of slime.

*On the 23d.*

**O** EMMANUEL, our King and Lawgiver, the expectation of the Gentiles, and their Saviour: come and save us, O Lord, our God.



## DEVOTIONS AFTER EVENING PRAYERS.

Although each one may indulge, at this time, in her own particular devotion, the following may assist beginners:

## WHILST UNDRESSING.

**D**IVEST my soul, O my Jesus! of all sin and of all affection to sin; of all pride and vanity; of all self-will and self-love; of whatever is in the least displeasing to thy Divine Majesty.

## KNEELING BY THE BED-SIDE.

**I** OFFER thee, O my God! the repose I am going to take, to refresh and invigorate my wearied body, that I may serve thee better. My Jesus! I unite this repose to that which thou didst take, during thy mortal life.

It is so sweet to think that thou, my Jesus! art so near in thy blessed sacrament—that I am always, even during the hours of repose, under the very shadow of thy sanctuary. Oh! that each respiration might be an act of love to thee, in thy tabernacle of love! Oh

that I could say: "I shall sleep, but my heart shall be watching in thee, my God."

O my blessed Virgin Mother, my good Angel, my holy patrons and patronesses, and all ye holy Angels and Saints, love, praise and adore my Jesus for me, this night.

**O** MOST bountiful Lord! pour down thy blessings on thy holy Church, on my parents, superiors, on each one of my dear Sisters, on my relations, on all under our care, on all religious Communities. Succor the poor, prisoners, travellers, navigators, the sick and agonizing. Convert all heretics, and enlighten all infidels, for the sake of thy own infinite mercies. O God of goodness! have mercy on the dear suffering souls in purgatory, especially on those for whom I ought to pray, and for whom thou desirest I should pray.

#### DURING THE NIGHT.

*Immediately on awaking, at any time during the hours of repose, make the sign of the cross, and say:*

**G**REAT God! Father, Son and Holy Ghost! I adore thee truly present here by thy immensity, which fills all space; and I rejoice with adoring love and gratitude, that in thee we live, move and have our being. *Then, in spirit before the tabernacle, say:* My Divine Jesus! lover of mankind; I thank thee for thy tender and loving condescension, in remaining with us day and night! O! Angels of our sanctuary! love, praise, and adore my Jesus for me.

*One or more of the following aspirations might be made at this time, and the indulgence, applicable to the suffering souls in purgatory, offered for their relief. Eternal praise, &c. May the most just, &c., Jesus, Mary and Joseph, &c. See Indulgences.*

O Jesus! have mercy on the poor, the sick and the dying.

Comfort all who are in affliction.

O holy Mary ! refuge of sinners, pray for all in the lamentable state of mortal sin.

O Mother of God ! most powerful advocate of sinners, I invoke thee especially on behalf of the most obdurate.

## PRAYERS FOR THE CHURCH,

FOR THE RULING POWERS, ETC.

**W**E pray thee, O Almighty and Eternal God ! who through Jesus Christ, has revealed thy glory to all nations, to preserve the works of thy mercy, that thy Church, being spread through the whole world, may continue, with unchanging faith, in the confession of thy name.

**W**E pray thee, who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life, our chief bishop N. N., the vicar of our Lord Jesus Christ, in the government of his Church ; our own bishop, N. N. (*or, if he is not consecrated, our bishop elect ;*) all other bishops, prelates and pastors of the Church ; and especially those who are appointed to exercise amongst us the functions of the holy ministry, and conduct thy people into the ways of salvation.

**W**E pray thee, O God of might, wisdom and justice ! through whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with thy holy spirit of counsel and fortitude, the President of these United States ; that his administration may be conducted in righteousness, and be eminently useful to thy people, over whom he presides ; by encouraging due respect for virtue and religion ; by a faithful execution of the laws in justice and mercy ; and by restraining vice and immorality. Let the light of thy divine wisdom direct the delibe-

rations of Congress, and shine forth in all the proceedings and laws, framed for our rule and government; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge; and may perpetuate to us the blessings of equal liberty.

**W**E pray for his excellency, the governor of this State, for the members of assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare; that they may be enabled, by thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

**W**E recommend likewise, to thy unbounded mercy, all our brethren and fellow-citizens, throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance of thy most holy law; that they may be preserved in union, and in that peace which the world cannot give; and, after enjoying the blessings of this life, be admitted to those which are eternal.

**F**INALLY, we pray thee, O Lord of mercy, to remember the souls of thy servants departed, who are gone before us, with the sign of faith, and repose in the sleep of peace; the souls of our parents, relations, and friends; of those, who, when living, were members of this congregation; and particularly of such as are lately deceased; of all benefactors, who by their donations or legacies to this church, witnessed their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and everlasting peace, through the same Jesus Christ, our Lord and Saviour. *Amen.*

# INSTRUCTIONS ON THE MASS.

## SECTION I.

*What the Mass is, and for what ends it is to be offered.*

**F**ROM the beginning of the world, the servants of God were always accustomed to offer sacrifice to him, by way of acknowledging his sovereignty and paying him their homage: and in all ancient religions, true or false, this worship of sacrifice was always looked upon as a solemn act of religion, due to the deity which they worshipped.

2. In the law of nature and in the law of Moses, there was a great variety of sacrifices; some bloody, in which the victim was slain, others unbloody: some were called holocausts, or whole burnt-offerings, in which the whole host or victim was consumed in fire upon God's altar, for his honor and glory: others were called sin-offerings, which were offered for sins: others were offerings of thanksgiving: others, in fine, were pacific or peace-offerings; which were offered for obtaining favors from God; the word peace, in the Scripture style signifying all manner of good and prosperity.

3. All these sacrifices of the law of nature and the law of Moses, were of themselves but weak and feeble elements, and only figures of a sacrifice to come, viz., that of Jesus Christ; in consideration of which sacrifice only, and the faith of the offerers by which they believed in this Redeemer to come, those ancient sacrifices were then accepted by the Divine Majesty, when they were accompanied with the inward sacrifice of the heart; but not for any intrinsic worth or dignity of the things offered; for no other blood but the blood of Christ could wash away our sins. Hence, in the 39th Psalm, spoken in the person of Christ to his Father, we read: *Sacrifice and oblation thou didst not desire; but a body thou hast fitted to me.* (So St. Paul reads it; Heb. x 5.) *Burnt-offering and sin-offering thou didst not require; then said I, behold I come.* To give us to understand, that by reason of the insufficiency of the sacrifices of the old law, Christ himself would come to be our sacrifice, and would offer up his own body and blood for us.

4. Accordingly, our Saviour Jesus Christ, at the time

appointed by his Father, having taken flesh for us, was pleased to offer himself a sacrifice for us all; dying upon the cross for the sins of the whole world. *By this one offering, we were completely redeemed*, in as much as our ransom was paid, and all mercy, grace and salvation were purchased for us. Neither can there now be any need of his dying again, to purchase other graces for us, than those for which he has already paid the price of his blood.

5. Nevertheless, for the daily *application of this one eternal redemption to our souls*, and that the mercy, grace and salvation, which he has purchased, may be actually communicated to us, he not only appears continually in our behalf in the sanctuary of heaven, there representing and offering to his Father his death and passion for us; but he has also instituted the blessed eucharist, in which he has bequeathed to us his body and blood, under the sacramental veils; not only to be received as a *sacrament*, for the food and nourishment of our souls; but also, mystically broken and shed, to be offered and presented by his ministers to his Father, as a sacrifice; not by way of a new death; but as a standing memorial of his death; a daily offering of this death to God, and applying to our souls the fruits thereof,

6. The eucharistic sacrifice of the body and blood of Christ, daily offered under the forms of bread and wine, in remembrance of his passion, is what we call the Mass. This is the solemn liturgy of the Catholic Church. That *pure offering*, made in every place among the Gentiles, according to the prophecy: *From the rising of the sun even to the going down, my name is great among the Gentiles: and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts.*—Malach. i 11. By this, Christ is a priest for ever, according to the order of Melchisedech, (*Ps. cix.*) whose sacrifice was bread and wine, (*Gen. xv.*)

7. This sacrifice of the Mass is the same in substance with that which Jesus Christ offered for us upon the cross; because both the *victim offered*, and the Priest or *principal offerer*, is the same Jesus Christ. The difference is only in the *manner* of the offering; because upon the cross our Saviour offered himself in such a manner as really to shed his blood and die for us; whereas, now, he does not really shed his blood nor die any more. Therefore, this is called

an *unbloody sacrifice* ; that, on the cross, a *bloody sacrifice*.

8. By reason of this essential connection, which the sacrifice of the Mass has with that of the Cross, it completely answers all the different ends of sacrifice, and that in a manner infinitely more perfect than any of the ancient sacrifices. Christ is here both priest and victim, representing in person and offering up his death and passion to his Father, first for the adoration, praise, honor and glory of the Divine Majesty ; secondly, in thanksgiving for all his benefits ; thirdly, for obtaining pardon for our sins ; fourthly, for the obtaining of grace and salvation for us, by the merits of that same death and passion. Consequently, this sacrifice, in order to obtain all these ends, must be infinitely beyond all the *holocausts*, *thank-offerings*, *sin-offerings* and *peace-offerings* of the ancient law.

9. This sacrifice of the Mass is then offered up to God in the Catholic Church, 1st, as a daily remembrance of the passion of Christ : *Do this for a commemoration of me.*—St. Luke xxii ; 2dly, as a most solemn worship of the Divine Majesty ; 3dly, as a most acceptable thanksgiving to God, whence it has the name of eucharist ; 4thly, as a most powerful means to move God to show mercy to us in the forgiveness of our sins, for which reason, we call it a propitiation ; and, lastly, as a most effectual way to obtain of God all that we want, coming to him (as we here do) with Christ, and through Christ.

10. For these ends, both priest and people ought to offer up the sacrifice of the Mass : the priest, as Christ's minister, and in his person ; the people by the hands of the priest : and both the one and the other, by the hands of the great High Priest, Jesus Christ. With this offering of Christ, both priest and people ought to make a total offering of themselves, by his hands, and in union with him.

## SECTION II.

*Dispositions with which a Christian should assist at Mass.*

**T**HESE dispositions regard the interior sentiments and external deportment. We should always assist at Mass with lively faith, contrition and confidence in the mercy of God. These virtues are the most proper dispositions for hearing Mass, as well as the natural fruits of



that great sacrifice. Faith is necessary, because without it we should be unable to penetrate the wonders that are passing before us on the altar. Contrition for sin is particularly called for, because we are present at a sacrifice which is nothing less than a renewal of the sacrifice of Calvary, which was offered for its expiation. Confidence in God is a disposition at all times calculated to obtain great favors from the divine goodness, but it is particularly so at Mass. Had we been at the foot of the cross when Jesus Christ immolated himself for our redemption, would we have hesitated to ask any favor? Would we have considered any grace too much to hope for, when a God-man was expiring for our sake? But, in the Mass, we have the same grounds of confidence. It is the same God who offers himself for us, and it is the same boundless love that causes him to do so. It is true, this sacrifice does not immediately procure the remission of sin, as is the case with the sacraments which were instituted for this special purpose; but, it obtains for sinners the most ample graces by which their conversion is rendered easy of accomplishment, if they sincerely desire to affect it. By this sacrifice, also, venial faults are effaced, and the temporal punishment due to sin is remitted, both for the living and the dead. When we assist at Mass, then, we may ask for any thing and every thing, convinced that, in presenting Jesus Christ to his eternal Father, we give more than we receive. It will greatly help our devotion to offer the Mass for some particular end, as to acquire some virtue, to obtain the conversion of some sinner, &c.

As to the profound respect, recollection and silence which should mark our exterior deportment in assisting at Mass, our faith alone should suffice to make us observant of them. "When you behold," says St. Chrysostom, "the Lord himself lying a victim on the altar, and the priest attending and praying over the sacrifice, purpled with his precious blood; when you consider that what is then done, is far more awful, more astonishing, more extraordinary, than when fire falling from heaven consumed the sacrifice of Elias, you cannot, without inexcusable presumption and impiety, be guilty of exterior disrespect at Mass." Yet how often is this impiety committed! How common is it for Christians to talk, laugh, gaze about and salute each other in the church and during the tremendous sacrifice! Far be from us practices so much a

variance with the respect we owe to these sublime and holy mysteries.

### SECTION III.

#### *Explanation of the Vestments and Ceremonies.*

**A**LTHOUGH the homage, which man owes to his Creator, so essentially consists in the interior dispositions of the soul, that without these all outward worship is unprofitable and vain, yet the constitution of our nature is such as to require external signs and ceremonies, which may operate through the medium of the bodily senses upon our souls, and elevate them to God. To this end, then, are directed all the ceremonies of the Church, and it is the Christian's duty to learn to use them accordingly.

As the Mass represents the passion of Christ, and the priest there officiates in his person, so the vestments in which he officiates, represent those with which Christ was ignominiously clothed at the time of his passion. Thus the Amice represents the cloth with which the Jews blindfolded our Saviour, when they bid him prophesy who it was that struck him.—(St. Luke xxii 64.) The Alb represents the white garment put on him by Herod. The Girdle, Maniple and Stole, represent the cords and bands with which he was bound, in the different stages of his passion. The Chasuble, or outward vestment, represents the purple garment with which he was clothed as a mock king: upon the back of this, there is a cross to represent that which Christ bore on his sacred shoulders; lastly, the priest's Tonsure or crown, is to represent the crown of thorns which our Saviour wore.

Moreover, as in the old law the priests that were to officiate in the sacred functions, had, by the appointment of God, vestments assigned for that purpose, as well for the greater decency and solemnity of the divine worship, as to signify and represent the virtues which God required of his ministers; so it was proper, that in the Church of the New Testament, Christ's ministers should, in their sacred functions, be distinguished in like manner from the laity, by their vestments, which might also represent the virtues that God requires in them. Thus the Amice, which is first put upon the head, represents divine hope, which the Apostle calls the helmet of salvation; the Alb, the innocence of life; the Girdle, continence and chastity; the

**Maniple**, which is put on the left arm, patient suffering of the labor of this mortal life; the **Stole**, the sweet yoke of Jesus Christ, to be borne in this life, that we may gain a happy immortality; and the **Chasuble**, which is uppermost, and covers all the rest, represents the virtue of charity.

In the vestments, the Church makes use of five colors, viz., white, on the feasts of our Lord, of the Blessed Virgin, of the Angels, of St. John the Evangelist and of the Saints that were not martyrs; red, on the feasts of Pentecost, of the finding and exaltation of the Cross and of the apostles and martyrs; violet, which is the penitential color, in the penitential times of Advent and Lent, and upon vigils and ember-days; green, on most of the other Sundays and ferias throughout the year, and black, on Good Friday and in Masses for the dead.

We make a reverence to the altar at which Mass is said, because it is the seat of these divine mysteries, and a figure of Christ, who is not only *Priest* and *Sacrifice*, but our *Altar* too, in as much as we offer our prayers and sacrifices through him. The Corporal and linen cloths that cover the altar, represent the linen cloth that wrapped the sacred body of Christ, when he was laid in the sepulchre. The Chalice represents the holy sepulchre of our Lord; and the Paten, the great stone that was rolled against the door of it. We always have a Crucifix on the altar, that, as the Mass is said in remembrance of Christ's passion and death, both priest and people may have before their eyes, during this sacrifice, the image that puts them in mind of both. There are always lighted candles upon the altar during Mass; as well to honor the victory and triumphs of our great King (therein celebrated) by these lights, which are tokens of our joy and of his glory, as to denote the light of faith with which we are to approach him.

The custom of placing a vessel containing *blessed* or *HOLY WATER* at the entrance of the Church has been handed down to us from the apostolic age. Into this the faithful dip the fingers of the right hand, and form upon themselves the sign of the cross, repeating at the same time the invocation of the ever-blessed Trinity. As *water* denotes purity and innocence, by using it on entering the place of worship, we are admonished with what cleanliness of heart and hand we should appear in the presence of our Maker.

The **SIGN OF THE CROSS**, which we make upon ourselves using holy water, as well as on many other occasions, is a sign or ceremony in which, with St. Paul, (*Gal. vi 14,*) we should place our greatest happiness and glory, as being a striking memorial of the sufferings and death of our Redeemer, that mystery whence are derived all our hopes for mercy, grace and salvation. By the words that accompany this ceremony we are no less forcibly reminded that the God whom we serve, although *one* in nature, exists in *three persons* really distinct from each other.

A small **BELL** is rung occasionally during mass. This serves to give notice to such as cannot see the altar, of certain more solemn parts of the sacrifice, to recall the wandering mind from distraction, and to excite all to greater fervor of devotion.

*Incense*, which is used in solemn or high masses, is symbolical of prayer, according to that of holy David; *Let my prayer, O Lord, be directed as incense in thy sight.*

The bread used in this sacrifice is not common and leavened, but unleavened bread, such as our Saviour must have used at his last supper. For it was death, by the law of Moses, for any one to eat, or even to keep in his house leavened bread at the paschal time. Of such a breach of the Mosaic law our Lord was never once accused by his enemies, who sought every opportunity of bringing him in guilty of some capital crime.

The shape itself of this bread is determined, and the form is not undesignedly given it. For the circle was considered by most nations as the emblem of perfection and perpetuity, the most peculiar attributes of the Deity.

This bread is also considered as an emblem of the mystical body of Christ, the Church. (*1 Cor. v.*) For, as the bread is one whole, composed of many particles cohering together, and amalgamated by means of water, and made firm by fire, so the Church is but one whole, composed of many members adhering together, and united with their supreme head Jesus Christ, by means of the water of baptism and the fire of charity, as also by their participation in the other sacraments, but above all in this sacrament of the altar, which unites us so closely to our Lord, that, as he himself expresses it, *we may be in him, and he in us*  
John xiv 20.

## DEVOTIONS FOR MASS.

### THE ASPERGES.

*While the priest sprinkles holy water before solemn Mass on Sundays, the following Anthem is sung.*

*Ant.*

**A**SPERGES me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

*Ps.* Miserere mei, Deus, secundum magnam misericordiam tuam.

*V.* Gloria patri, &c.

*Ant.* Asperges me, &c.

*The priest having returned to the foot of the altar, says:*

*V.* Ostende nobis, Domine, misericordiam tuam.

*R.* Et salutare tuum da nobis.

*V.* Domine exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*Anth.*

**T**HOU shalt sprinkle me with hyssop, O Lord! and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

*Ps.* Have mercy on me, O God! according to thy great mercy.

*V.* Glory be to the Father, &c.

*Anth.* Thou shalt sprinkle me, &c.

*V.* Show us, O Lord, thy mercy.

*R.* And grant us thy salvation.

*V.* O Lord, hear my prayer.

*R.* And let my cry come unto thee.

*V.* May the Lord be with you.

*R.* And with thy spirit.

### THE PRAYER, EXAUDI.

**H**EAR us, O holy Lord, Almighty Father, eternal God! and vouchsafe to send thy holy Angel from heaven, to guard, cherish, protect, visit and de-

send all that are assembled in this place: through Jesus Christ our Lord. *Amen.*

*From Easter to Whit-Sunday inclusively, instead of the foregoing Ant. Asperges, &c., the following is sung, and Alleluia is added to the V. Ostende nobis, and its R. Et salutare.*

## ANTHEM.

**V**IDI aquam egredientem de templo a latere dextro, Alleluia: et omnes, ad quos pervenit aqua ista, salvi facti sunt et dicent: Alleluia, Alleluia.

*Ps.* Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria, &c.

**I** SAW water flowing from the right side of the temple, Alleluia: and all to whom that water came, were saved, and they shall say Alleluia, Alleluia.

*Ps.* Praise the Lord, because he is good: because his mercy endureth for ever. Glory, &c.

*The prayer, Exaudi, as above.*

## A PRAYER BEFORE MASS.

**I** OFFER thee, O my God! the Mass which I am about to hear, to render thee the honor and glory which are due to thy infinite Majesty; to thank thee for thy innumerable benefits, for all the graces thou hast bestowed on all mankind, particularly for those thou hast conferred on thy Blessed Mother, my good Angel, holy patrons and patronesses, and on all the Angels and Saints; to satisfy thy justice for my sins, and for the sins of the whole world, and to obtain from thy infinite mercy, all the graces which are necessary for myself and all mankind.

I offer it for the propagation of our holy

Faith; for our most holy father, the Pope, for our archbishop, (or bishop;) for all the pastors and clergy of thy holy Church; for our superiors; for the spiritual and temporal prosperity of all ecclesiastical seminaries; for all religious orders, and for our own beloved Community. Grant that we may all be faithful to our holy rules and vows, and *persevere in this fidelity until death*. I entreat thee also in behalf of the President, and all that are in high station, that all may lead quiet and holy lives—for peace and good will among all the States and people. I also supplicate thee in behalf of infidels, heretics, schismatics, and of all those who are in the unhappy state of mortal sin, begging thee to grant them a speedy conversion.

I likewise offer this sacrifice for our dear parents, relations, friends, benefactors and enemies; for the perseverance of the just, the comfort of the afflicted, and the deliverance of the suffering souls in purgatory, especially of those for whom I am bound to pray. I unite with the priest in offering it in memory of the passion and death of my Divine Redeemer; to enter into his views and designs; to accomplish his most holy will; to love him with more ardor and perfection; to participate in the merits of his labors and sufferings; to acquire his spirit; to imitate his virtues; to model my life on his; and to make a public

reparation to his adorable mercy, for all the sacrilegious communions, irreverences, and profanations, which may have been committed against him in this august sacrament of his love.

ANOTHER PRAYER BEFORE MASS.

**O** FATHER of mercies and God of all consolation! who, not content, that thy only begotten Son should have once been offered a bleeding victim upon the cross for our salvation, wouldst have the same most acceptable oblation daily repeated in an unbloody manner, to renew in our souls the fruit thereof: grant, we beseech thee, that we may assist at this adorable mystery of thy power, wisdom, and goodness, with such reverence, attention, and love, that we may plentifully partake of the fruits it is intended to produce in us, through the same Jesus Christ, our Lord. *Amen.*

AT THE COMMENCEMENT OF MASS.

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

**I**T is in thy name, O adorable Trinity! it is to honor thee, and to do thee homage, that I presume to assist at this most holy and august sacrifice. Permit me then, O Lord! to unite my intention with that of thy minister, in offering up this precious victim; and give me now the sentiments with which I should have been filled on Mount Calvary, had I been witness to the bloody sacrifice offered thereon.



## CONFITEOR.

Think now, in the bitterness of your heart, on all your past sins, and recall to your mind, in a general manner, such of them as are most humbling to you. Lay your weaknesses before God. Beg of him to pardon you, and to assist you in all your necessities, through the infinite merits of this great sacrifice.

**I** CONFESS, O my God! not only in thy presence, who seest the secrets of hearts, but in the presence of all the blessed in heaven, and of all the faithful on earth, that I have often and grievously offended thee by my thoughts, words, actions, and omissions. Yes, I have sinned, O my God! I have sinned; I acknowledge it to my shame, and with the most bitter regret. I have abused all thy gifts. I am unworthy to appear before thee. But thy mercies, O my God! are above all thy works; thou wilt not despise a contrite and humble heart.

O most holy Virgin! and ye Angels and Saints of heaven! I humbly beseech you to intercede for me. Vouchsafe, O Lord! to listen to their prayers. Grant to the ardor of their supplications, what thou mayest justly refuse to the coldness of mine, and to their services so pleasing in thy sight, that pardon to which my offences can have no claim.

## KYRIE ELEISON.

Beg of the Lord to show you mercy, and rely with confidence on his infinite goodness. By granting you so powerful a means of reconciliation as this is, he gives you a sure pledge that you will obtain it.

**T**HOUGH I were at every instant of my life to cry out, Lord, have mercy on me! this would still be unequal to the number and quality of my offences. But though, after long repeating this prayer, thou shouldst appear to disregard me, I would still redouble my importunity, and cry out, with a louder and more animated voice, as the woman of Canaan, and the blind man of Jericho did: "Jesus, son of David! have mercy on me!" Be not then tired, O Lord! of my supplications. I know that thou lovest to be importuned. If, as yet, thy goodness hath not granted my pardon, my perseverance shall at length engage thee to grant it. Have pity, bountiful Creator, on the work of thy hands. O Father of mercies! grant pardon to thy children.

## GLORIA IN EXCELSIS.

Conceive a great desire of promoting God's glory, and your neighbor's good. Rejoice with the Angels at the share you have in the holy mysteries, and form to yourself the highest idea of the majesty of God, and of Jesus Christ his Son.

**G**LORIA in excelsis Deo. Et in terrâ pax hominibus bonæ voluntatis. Lau-

**G**LORY be to God on high, and peace on earth to men of good will. We

damus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis! Deus Pater omnipotens! Domine, Fili unigenite, Jesu Christe! Domine Deus! Agnus Dei! Filius Patris! Qui tollis peccata mundi! miserere nobis. Qui tollis peccata mundi! suscipe deprecationem nostram. Qui sedes ad dexteram Patris! miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe! Cum Sancto Spiritu in gloriâ Dei Patris. *Amen.*

praise thee. We bless thee. We adore thee. We glorify thee. We give thee thanks for thy great glory. O Lord God! O heavenly King! O God, the Father Almighty! O Lord Jesus Christ, the only begotten Son! O Lord God! Lamb of God! Son of the Father! O thou, who takest away the sins of the world! have mercy on us. O thou, who takest away the sins of the world! receive our prayer. O thou, who sittest at the right hand of the Father! have mercy on us. Forthou alone art holy. Thou alone art Lord. Thou alone art most high, O Jesus Christ! together with the Holy Ghost, in the glory of God the Father. *Amen.*

## THE COLLECT.

This prayer is so called, because, in it, the priest lays before God the necessities of his people, their vows, and their desires, collected, in a manner, together. Whence, turning to the congregation, he says, *Oremus, Let us pray*, inviting them to unite with him in the petition he is about to make.

**A**LMIGHTY and eternal God, we humbly beseech thee to look down upon this congregation from thy heavenly sanctuary, and graciously hear those prayers of thy Church, addressed to thee for us all, by the ministry of this priest.

Grant us, in thy infinite mercy, pardon for our sins, health of mind and body, peace in our days, unity and increase of Catholic Faith, fervor of charity, sincere devotion, patience in suffering, and every thing conducive to thy glory, through Jesus Christ, our Lord. *Amen.*

## THE EPISTLE.

Return God thanks for having called you to the knowledge of his law. Submit to it with perfect docility, and beg of him to extend our holy religion over the whole world.

**O** ETERNAL God! who never ceasest to excite us to the worship and love of thy holy name, and to arm us against all the attacks of the world, the flesh and the devil, by the public ministry of thy Church, by the doctrine of thy prophets and apostles, and by many other holy admonitions; grant, we may faithfully attend to these lessons of salvation, that

thus our knowledge of thy law may never rise in judgment against us, but guide us securely to thee, through Christ our Lord. *Amen.*

#### THE GOSPEL.

Look on the Gospel, which you are now going to hear, as the rule of your faith and morals; a rule which Christ himself has drawn up, which, at your baptism, you solemnly promised to follow, and by which you shall most certainly be judged.

**I**T is not thy interpreters, O God! who are now to instruct me; it is thy only Son; it is his word I am going to hear. I most gratefully embrace this heavenly doctrine. I rise up and declare, in the face of heaven and earth, that I will walk faithfully in that way which he hath marked out for me. He tells me here, That it will avail a man nothing to gain the whole world, if he lose his own soul; that the sensual, the covetous, the worldling, the libertine, the detractor, and such as are insensible to the miseries of the poor, shall have no share in his heavenly kingdom; and that, in order to become his disciple, I must take up my cross, and follow him. I receive, with all my heart, these sacred maxims: grant me the grace to put them in practice. For to what purpose, O my Jesus! should I declare myself thy disciple, if I were not to live according to thy Gospel?

## THE CREED.

Renew here your faith. All these things, which the Church proposes to your belief, are founded on God's own word, revealed in the Scriptures, announced by the prophets and the apostles, supported by miracles, confirmed by the martyrs, verified by the establishment of our faith, and obvious by the sanctity of our religion.

**C**REDO in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, Lumen de Lumine, Deum verum de Deo vero. Genitum non factum, consubstantiali Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu sancto ex Maria Virgine, ET HOMO FACTUS EST. Crucifixus etiam

**I** BELIEVE in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God; and born of the Father before all ages. God of God; Light of Light; true God of true God; begotten not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and became incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN. He was crucified also for us,

pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum, sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per prophetas. Et unam, sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi sæculi. *Amen.*

suffered under Pontius Pilate, and was buried. And the third day he rose again, according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory to judge both the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son: who, together with the Father and the Son, is adored and glorified: who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead. And the life of the world to come. *Amen.*

## THE OFFERTORY.

Consider what an advantage it is to have, in this great sacrifice, wherewith to honor God perfectly, to thank him in a manner equal to his gifts, to blot out entirely your past sins, and to obtain, both for yourself and others, all the graces you stand in need of.

**O** HOLY Father, Almighty and Eternal God! how unworthy soever I be to appear in thy presence, I dare to offer thee this host, by the hands of the priest, with that intention which Christ my Saviour had, when he first instituted this sacrifice, and which he has, at this very instant, that he immolates himself for us. I offer it in acknowledgment of thy supreme dominion over me and all creatures. I offer it in expiation of my crimes, and in thanksgiving for all thy benefits. I offer it to obtain of thy infinite goodness, for my parents, benefactors, friends and enemies, all those precious graces which only through him can be obtained, who is the JUST ONE by excellence, and who became a victim for the sins of men.

Accept then, O Lord! this ineffable sacrifice, as a sweet odor, and permit me to unite to this sacred oblation the sacrifice of my soul and body, and whatever I am or have. Change me, O Lord! and make me a new creature in Christ, as thou art going to change this bread and wine by thy power, to make them the body and blood of thy Son.



## THE WASHING OF THE FINGERS.

Oh! what cleanness and purity of heart should we not bring with us to this great sacrifice! But, alas! I am a poor, unclean sinner. Oh! wash me, dear Lord! from all the stains of sin, in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

WHEN THE PRIEST SAYS, ORATE FRATRES.

Receive, O Lord! from the hands of the priest, the sacrifice which is now prepared, for the praise and the glory of thy name, for our benefit, and that of all thy holy Church. Graciously hear the prayers which she now offers to thee, by the mouth of her minister, and mercifully grant us all the graces which thou knowest to be necessary for our salvation.

## THE PREFACE.

Raise your thoughts to heaven, to the very throne of the Divinity; and there, with most holy and respectful awe, pay homage to his glorious Majesty, mingling your praises with those sacred hymns which the heavenly Spirits are ever singing to him.

Do thou thyself, O Lord! raise up my heart; inflame it with love; free it from earthly affections; let me be all in heaven, where my treasure is, and on the altar, where he is going to be. My life, O Lord! is a continued succession of thy favors. Oh! let my thanksgivings be also uninterrupted; and since thou

art going to renew the greatest of sacrifices, should I not also break forth into the most lively acknowledgments? Permit me, then, O Lord! to join my feeble voice with all the heavenly Spirits, and to say with them, in transports of joy and admiration, Holy, holy, holy is the Lord God of armies! The heavens and the earth are filled with his glory! Blessed is he who cometh in the name of the Lord! eternal King and God, as he who sends him!

## THE CANON.

Represent here to yourself the altar as a throne of mercy, upon which Christ is to sit, where you are entitled to present yourself, to expose to him your wants, to ask for blessings, and to obtain them. Can he, who giveth us his only Son, refuse us any thing?

O Father of mercy! graciously receive, by the hands of the priest, this most holy sacrifice in union with that which thy beloved Son offered up to thee during his whole life, at his last supper, and on the cross. Look down on thy Christ, thy dearest and only begotten, in whom thou art always well pleased; and by the infinite merits of his incarnation, of his nativity, of his tears, labors, sufferings and death, have mercy upon me, and upon all those for whom I ought to pray, [*here name the particular persons,*] my parents, brethren, friends, benefactors, relations, and those who have injured me, or whom I have injured. I also beseech thee to guard, prosper and extend the

holy Catholic Church; to pour down thy blessing upon our chief pastor the Pope, upon the bishops and all the clergy; enlighten and guide them in the way of salvation. Bless and preserve our rulers and all our fellow-citizens. Look upon us all, I beseech thee, with eyes of mercy and compassion. Bring us all to the perfect practice of a holy and virtuous life here, and to the possession of thy eternal glory hereafter. May we all know thee; may we fear, love and glorify thee, through the same Jesus Christ, who, with thee and the Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

Why have I not, O God! at this moment, the ardent sighs with which the holy patriarchs wished for the Messiah? Why have I not their faith and all their love? Come, Lord Jesus! come, sweet Redeemer of the world! to accomplish a mystery, which is an abridgment of all thy wonders!

Thou art, indeed, the true Pastor of souls, who didst lay down thy life for thy flock. Thou art the Lamb of God, that died upon the cross to save us. I prostrate myself in spirit before thee, and desire to praise and bless thee for ever.

## THE ELEVATION.

Behold your God, your Saviour, and your Judge, remain for a while in silent astonishment at what passes before you; call up all your fervor, and all those sentiments which fear, respect and confidence can inspire.

**H**AIL, Victim of salvation! Eternal King! Incarnate Word, sacrificed for me and all mankind! Hail, precious Body of the Son of God! Hail, sacred flesh, torn with nails, pierced with a lance, and bleeding on a cross, for us poor sinners! O amazing goodness O infinite love! Oh! let that tender love plead now in my behalf! let all my iniquities be here effaced, and my name be written in the book of life! I believe in thee; I hope in thee; I love thee. To thee be honor, praise and glory from all creatures for ever.

## AT THE ELEVATION OF THE CHALICE.

Hail, sacred blood, flowing from the wounds of Jesus Christ, and washing away the sins of the world! Oh! cleanse, sanctify and preserve my soul, that nothing may separate me from thee! Behold, O eternal Father! thy holy Jesus, and look upon the face of thy Christ, in whom thou art well pleased. Hear the voice of his blood, that cries out to thee, not for vengeance, but for pardon and mercy. Accept this divine oblation, and through the infinite merits of all that Jesus endured on the cross for our salvation, be pleased to look upon us, and upon all thy people, with an eye of mercy.

## THE CANON. CONTINUED.

Contemplate, in the most affectionate manner, your Saviour here present. Reflect on the mysteries he here renews; unite the sacrifice of your heart to that of his body offer him to God his Father, with the several intentions, with which the sacrifice should be offered, beseeching the Father of mercy to accept the prayers, which his dear Son addresses to him in your behalf.

It is now, O eternal Majesty! that we truly and really offer thee that pure, holy, and immaculate victim, which of thyself thou hast been pleased to grant us, and of which all other offerings were only the types. The sacrifices of Abel, of Abraham and Melchisedech, were nothing compared to ours. This glorious victim, thy dear Son himself, the perfect object of thy eternal love, is alone worthy of thy altar, and an offering by so much the more precious than theirs, as God is greater than all creatures.

## OFFER THE MASS AS A SACRIFICE OF ADORATION.

O sovereign Lord of all things! graciously accept my humble homage, in union with that which thou here receivest from Christ, thy beloved Son, in whom thou art well pleased. With him, I offer thee his own holy sacrifice, for the end he proposes, while he immolates himself upon this altar. He alone knows the boundless excellence of thy unspeakable majesty. He alone fully comprehends the entire extent of thy dominion. He beholds thee as thou art, and how all creatures, visible and in-

visible, depend on thee. He clearly conceives, that thy right is absolute over all we are, and all we possess, or can hope for in this life and in eternity. It is to acknowledge this supreme dominion, and to make in his name a public profession of our total dependence upon thee, that he renews every day, and that we renew with him, this most holy sacrifice.

OFFER IT AS A SACRIFICE OF THANKSGIVING.

Vouchsafe also, dearest Lord! to receive this precious victim in thanksgiving for all thy benefits. Thou hast created me to thy own likeness; and without thee, I must fall back into my original nothing. For my sake, thy beloved Son gave himself up to the cruelty of the Jews, and to an ignominious death; nor doth a moment of my existence pass away, without new proofs of thy bounty. I wish, O Lord! I could, even at the price of my blood, acknowledge, in some degree, these numberless favors: but the offering I here make thee, is far more acceptable; it is thy own Son, equal in all things to thee; the figure of thy substance, the splendor of thy glory.

AS A SACRIFICE OF EXPIATION.

Remember, O merciful Father! that the sacrifice we are now offering to thee, is a representation of that which was offered by our Saviour on the cross. May it be now again a propitiatory sacrifice. Pardon us our ingrati-

ade. Our transgressions, it is true, are grievous and manifold; but then, O Lord! it is the blood of a God we offer in atonement.

#### AS A SACRIFICE OF IMPETRATION.

O God! who art infinitely bountiful, be pleased now to crown all thy favors by the gift of a lively faith, of a firm hope, of an ardent charity. Bless all my labors; give me clearly to know thy holy will, and steadily to execute it; grant me to persevere in thy grace to the end of my life. Have mercy on the souls of the faithful departed, and particularly on those, whom I am bound to pray for. [*Name them.*] Deliver them, O Lord! from their sufferings, through the powerful merits of thy Son.

#### PATER NOSTER.

Here, we are with Jesus on a new Calvary. Let us remain at the foot of his cross, with the tender compassion of the Blessed Virgin, with the ardent love of St. John; or standing afar off with Magdalen, let us weep bitterly over our offences. With sentiments like these, let us recite the Lord's Prayer with the priest.

|                         |                           |
|-------------------------|---------------------------|
| Pater noster, qui es    | Our Father, who art       |
| in cœlis; sanctificetur | in heaven; hallowed       |
| nomen tuum. Adve-       | be thy name: thy king-    |
| niat regnum tuum.       | dom come: thy will be     |
| Fiat voluntas tua sicut | done on earth as it is in |
| in cœlo et in terra.    | heaven. Give us this      |
| Panem nostrum quo-      | day our daily bread:      |
| tidianum da nobis       | and forgive us our tres-  |

hodie. Et dimitte nos: passes, as we forgive  
 his debita nostra, sicut them that trespass a-  
 et nos dimittimus de- gainst us. And lead  
 bitoribus nostris. Et us not into temptation.  
 ne nos inducas in ten- R. But deliver us  
 tationem. R. Sed libe- from evil. P. Amen.  
 ra nos a malo. P.  
 Amen.

Deliver us, we beseech thee, O Lord! from  
 all evils, past, present, and to come: and by  
 the intercession of the Blessed and ever Virgin  
 Mary, mother of God, and of the holy apos-  
 tles Peter, Paul and Andrew, and of all the  
 Saints, mercifully grant peace in our days, that,  
 through the assistance of thy mercy, we may  
 be always free from sin, and secure from all  
 disturbance, through the same Jesus Christ,  
 our Lord, who with thee liveth and reigneth  
 in the unity of the Holy Ghost, world without  
 end. Amen.

#### THE AGNUS DEI.

God, so glorious in heaven, so powerful on earth, so  
 dreadful in hell, is here only a Lamb full of sweetness and  
 bounty. He comes here to take away the sins of the  
 world, and your sins in particular. What a motive of con-  
 fidence! What a subject of consolation!

O Lamb of God! sacrificed for my sake,  
 have mercy on me. O adorable victim of my  
 salvation! look down on me, and save me, Di-  
 vine Mediator! obtain pardon of thy Father  
 for me, a sinner, and mercifully grant me the  
 sweets of thy peace. Amen.



## THE COMMUNION.

To communicate spiritually, renew by an act of faith, your firm belief of Christ's real presence. Make an act of contrition. Desire most earnestly to receive him with the priest. Beg of him to accept these desires, and to unite himself to you in the effusion of his graces.

What a comfort to me, O my God! were I in the number of those, whose sanctity allows them to receive thee daily! What an advantage, could I, at this instant, possess thee in my heart, there pay thee my homage, lay open to thee my wants, and share in the favors which thou grantest to those who receive thee really! But since I am unworthy, do thou, O Lord! supply my want of dispositions; pardon me my sins; I detest them from my heart, because they are displeasing to thee. Accept my ardent wish to be united to thee; cast thine eye upon me, and purify my soul, that I may soon be fit to receive thee worthily. But until the arrival of this happy day, I earnestly entreat thee, O dearest Lord! that thou wouldst make me a sharer in all the advantages, which the communion of the priest shall produce in these thy people. Increase my faith by the virtue of this sacrament, strengthen my hope, fill my heart with love, that it beat but for thee, and live for thee alone. *Amen.*

## THE LAST PRAYER.

Strive earnestly to offer your Lord sacrifice for sacrifice, by becoming the victim of his love. Immolate freely to him all sinful inclinations, and whatever is contrary to his holy will.

Thou hast offered thyself, O Lord! for my salvation; I desire to be sacrificed for thy glory. I am thy victim, do with me as thou wilt. Whatever I have, I consecrate entirely to thee. Those crosses, which thou shalt please to send me, I most freely accept. I bless them; I receive them from thy hand, and unite them with those thou hast endured for my sake. I am now about to leave thy temple, resolved, with thy help, to serve thee faithfully. I will struggle against my failings, but chiefly against that to which I am most inclined. Thy law shall henceforth direct me, and I shall forfeit all, and suffer every thing, rather than mortally transgress it.

## THE BENEDICTION.

Receive this blessing from the priest, as being given you in the name of the Lord. Thank him sincerely for the favors here granted you; lay up with care the fruits of this sacrifice, and let your conduct be such, that all who see you, may clearly perceive how much you have profited by so holy an action.

Most holy and adorable Trinity! by thee we have begun this sacrifice, by thee we desire to conclude it: we therefore shall not leave thee, until thou bless us. Give us, O Lord! thy blessing, by the hands of this priest; may it ever remain with us; may it influence our

actions, and be the sure pledge of that last benediction, which thy elect will receive, when called by thee into eternal glory.

#### THE LAST GOSPEL.

Divine Word! only Son of the Father; Light of the world! who camest from heaven to show us the way to it, I adore thy Majesty with the most profound respect. I place my whole confidence in thee. I hope most firmly, that as thou art my God, a God made man to save mankind, thou wilt grant me those graces my sanctification requires, and also the enjoyment of thee in thy glory.

#### A PRAYER AFTER MASS.

I earnestly thank thee, O my God! for having permitted me to assist at the celebration of this holy sacrifice, in preference to so many others who have not been thus favored. I humbly entreat thee to pardon me the faults which I have committed during it, either by my inattention or my neglect. Grant that I remember, through the course of the day, what thou hast here done for me. Grant that no thought, word or action of mine, deprive me of the graces, of which, through thy infinite mercy, I have been partaker.

## METHOD OF HEARING MASS SPIRITUALLY.

### FOR THE ABSENT

It often happens, that Christians, through distance of place, indisposition, or other unavoidable impediments, are hindered from being present at the great sacrifice of the Mass. In these cases, it is proper they should endeavor to assist thereat, at least in spirit, which may be done, with great fruit to their souls, in the following manner:

Let them choose a proper time in the morning, and by themselves, or with their family, if they have one, let them go into their oratory, and there present themselves in spirit before the altar of God. Having bewailed their misfortune in being kept at a distance from these heavenly mysteries, let them write in heart and affection with all, that are offering this sacrifice to God at this time; representing more particularly to themselves that Mass, which is then offered in the place where they commonly hear it, and applying themselves to the same devotions they commonly use during the celebration of the holy sacrifice.

Thus, for example, at the *Confiteor*, let them confess their sins, with a hearty repentance; at the *Kyrie Eleison*, let them cry out to God for mercy; at the *Gloria in excelsis*, let them give glory and adoration to God; at the *Collects*, let them recommend to him their own, and the Church's necessities; at the *Epistle* and *Gospel*, let them beg God's grace, that they may conform their lives to his holy word. Let them in this manner accommodate their devotion to all the other parts of the Mass; always bearing in mind the four intentions of the sacrifice and the passion of Christ,—and remembering to make a spiritual communion, uniting themselves, in every part of this sacrifice, with Jesus Christ, and offering themselves to God with him, and through him.

## THE COLLECTS AND GOSPELS FOR THE SUNDAYS AND HOLYDAYS THROUGHOUT THE YEAR.

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### FIRST SUNDAY OF ADVENT.

#### *The Prayer.*

**S**TIR up thy might, we beseech thee, O Lord! and come: that, by thy protection, we may deserve to be delivered from the threatening dangers of our sins, and by thy deliverance be saved: who livest, &c.

The two following prayers are added until Christmas.

**O** GOD! who didst please that thy Word should take flesh, at the message of an Angel, in the womb of the Blessed Virgin Mary: grant to thy suppliants, that we who believe her to be truly the mother of God, may be helped by her intercession.

#### For the Church.

**W**E beseech thee, O Lord! in thy clemency admit the prayers of thy Church; that all errors and adversities being destroyed, she may serve thee with secure liberty: through our Lord, &c.

#### *The Gospel.* Luke xxi 25—33.

**A**T that time: Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations; by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear, and expectation of what shall come upon the whole world. For the powers of the heavens shall be moved, and then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift

up your heads: because your redemption is at hand. And he spoke to them a similitude: See the fig-tree and all the trees: when they now shoot forth their fruit, you know the summer is nigh: so likewise when you see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away but my words shall not pass away.

## SECOND SUNDAY OF ADVENT.

### *The Prayer.*

**S**TIR up our hearts, O Lord! to prepare the ways of thy only begotten Son: that by his coming we may be worthy to serve thee with purified minds: who livest, &c.

### *The Gospel. Matt. xi 2—10.*

**A**T that time: When John had heard in prison the works of Christ, sending two of his disciples he said to him: Art thou he that art to come, or look we for another? And Jesus, making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them. And blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitude, concerning John: What went you out into the desert to see? A reed shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went you out to see? A prophet? Yea, I tell you, and more than a prophet. For this is he of whom it is written: "Behold, I send my angel before thy face, who shall prepare thy way before thee"

## THIRD SUNDAY OF ADVENT.

*The Prayer.*

**W**E beseech thee, O Lord! incline thine ear to our prayers; and enlighten the darkness of our mind, by the grace of thy visitation: who livest, &c.

*The Gospel.* John i 19—28.

**A**T that time: The Jews sent from Jerusalem Priests and Levites to John, to ask him: Who art thou? And he confessed, and did not deny: and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou a prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: "I am the voice of one crying in the wilderness, make straight the way of the Lord," as said the prophet Isaias. And they that were sent were of the Pharisees, and they asked and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize with water; but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

## FOURTH SUNDAY OF ADVENT.

*The Prayer.*

**S**TIR up thy might, we beseech thee, O Lord! and come: and succour us with great power; that by the help of thy grace, the indulgence of thy mercy may accelerate what our sins impede: who livest, &c.

*The Gospel.* Luke iii 1—6.

**N**OW in the fifteenth year of the reign of Tiberius Cæsar (Pontius Pilate being governor of Judea, and Herod Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea, and the country of Trachonitis, and Lysanias Tetrarch of Abilina under the High Priests Annas and Caiphas) the word of the Lord came to John the son of Zachary in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the book of the words of Isaias the prophet: "A voice of one crying in the wilderness, prepare ye the way of the Lord: make straight his paths, every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight: and the rough ways plain:" and all flesh shall see the salvation of God.

#### CHRISTMAS DAY.

*The Prayer.*

**G**RANT us, we beseech thee, O Almighty God! that we who are filled with the new light of thy incarnate Word, may show forth in our works what Faith displays in our minds: through the same, &c.

*The Gospel.* Luke ii 15—20.

**A**T that time: The shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass which the Lord has showed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising



God, for all the things they had heard and seen, as it was told unto them.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS DAY.

*The Prayer.*

**O** ALMIGHTY and Eternal God! direct our actions so as to be pleasing to thee: that in the name of thy beloved Son, we may deserve to abound in good works: who livest, &c.

*The Gospel.* Luke ii 33—40.

**A**T that time: Joseph, and Mary the mother of Jesus, were wondering at those things which were spoken concerning him. And Simon blessed them, and said to Mary his mother: Behold, this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Asar; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving day and night. Now she at the same hour coming in, confessed to the Lord; and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city, Nazareth. And the child grew and waxed strong, full of wisdom; and the grace of God was in him.

THE CIRCUMCISION.

*The Prayer.*

**O** GOD! who by the fruitful virginity of Blessed Mary, hast bestowed on mankind the rewards of eternal salvation: grant, we beseech thee that we

may experience her intercession for us, by whom we have been found worthy to receive the author of life, our Lord Jesus Christ, &c.

*The Gospel.* Luke ii 21.

**A**T that time: After eight days were accomplished that the child should be circumcised: his name was called JESUS, which was called by the Angel, before he was conceived in the womb.

THE EPIPHANY.

*The Prayer.*

**O** GOD! who didst this day reveal thy only begotten Son to the Gentiles by the guidance of a star: grant in thy mercy, that we who already know thee by Faith, may be brought to contemplate the beauty of thy Majesty: through the same, &c.

*The Gospel.* Matt. ii 1—12.

**W**HEN Jesus, therefore, was born in Bethlehem of Judea, in the days of king Herod, behold, there came wise men from the East to Jerusalem. Saying, Where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him. And king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and Scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda. For so it is written by the prophet: "And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel." Then Herod privately calling the wise men learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said: Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may

come and adore him. Who having heard the king, went their way; and behold the star which they had seen in the East, went before them, until it came and stood over where the child was. And seeing the star they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down they adored him; and opening their treasures, they offered him gifts; gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

FIRST SUNDAY AFTER EPIPHANY.

*The Prayer.*

**G**RANT, we beseech thee, O Lord! in thy heavenly mercy, the prayers of thy suppliant people: that they may both see what they ought to do, and may be enabled to do what they see: through our Lord, &c.

*The Gospel.* Luke ii 42—52.

**W**HEN Jesus was twelve years old, they went up to Jerusalem according to the custom of the feast. And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintances. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? did you not know

that I must be about my father's business! and they understood not the words that he spoke unto them. And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.

## SECOND SUNDAY AFTER EPIPHANY.

### *The Prayer.*

**O** ALMIGHTY and Eternal God! who governest all things in heaven and on earth: mercifully hear the supplications of thy people, and grant thy peace in our days: through, &c.

### *The Gospel.* St. John ii 1—11.

**A**T that time: There was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is it to me and to thee? my hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures a piece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of

Galilee, and manifested his glory; and his disciples believed in him.

### THIRD SUNDAY AFTER EPIPHANY.

#### *The Prayer.*

**O** ALMIGHTY and Eternal God! mercifully look upon our infirmity: and extend the right hand of thy Majesty for our protection: through, &c.

The second Prayer is that of the Circumcision, p. 134: the third is, the *third* Prayer of the *first Sunday of Advent*, p. 130, or, for the Pope, as follows.

**O** GOD! the Pastor and Ruler of all the faithful, mercifully regard thy servant [A B] whom thou hast been pleased should preside as Pastor of thy Church: grant him, we beseech thee, to benefit, by word and example, those over whom he presides; that he may arrive, together with the flock intrusted to him, at eternal life: through our Lord, &c.

#### *The Gospel.* Matt. viii 1—13.

**AT** that time: When Jesus was come down from the mountain, great multitudes followed him; and behold a leper came and adored him, saying: Lord! if thou wilt, thou canst make me clean. And Jesus, stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man; but go show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capernaum, there came to him a centurion, beseeching him, and saying, Lord! my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion, making answer, said: Lord! I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having un-

der me soldiers ; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And Jesus, hearing this, marvelled ; and said to them that followed him : Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven : but the children of the kingdom shall be cast out into the exterior darkness ; there shall be weeping and gnashing of teeth. And Jesus said to the centurion : Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

## FOURTH SUNDAY AFTER EPIPHANY.

*The Prayer.*

**O** GOD ! who knowest that amidst so many dangers we cannot subsist, through human frailty : grant us safety of mind and body, that we may surmount those things, by the grace, which we suffer for our sins : through our Lord, &c.

The other two prayers as on last Sunday.

*The Gospel.* Matt. viii 23—27.

**AT** that time : When Jesus entered into a boat his disciples followed him ; and behold a great tempest arose in the sea, so that the ship was covered with waves, but he was asleep. And his disciples came to him, and awakened him, saying : Lord ! save us, we perish. And Jesus saith unto them : Why are ye fearful, O ye of little faith ! Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying. What manner of man is this, for the winds and the sea obey him.

## FIFTH SUNDAY AFTER EPIPHANY.

*The Prayer.*

**P**RESERVE, we beseech thee, O Lord! thy family, by continued mercy: that, relying solely on the hope of heavenly grace, it may be always defended by thy protection: through our Lord, &c.

*Second Prayer.*

**D**EFEND us, we beseech thee, O Lord! from all dangers of mind and body: and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, with blessed Joseph, and thy blessed Apostles Peter and Paul, and blessed N., and all the Saints, mercifully grant us safety and peace. that all adversities and errors being destroyed, thy Church may serve thee with secure liberty.

The third prayer is at the choice of each person.

*The Gospel.* Matt. xiii 24—30.

**A**T that time: Jesus spoke this parable to the multitude, saying: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the good man of the house came and said to him: Sir, didst thou not sow good seed in thy field? from whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest while you gather up the cockle, you root up the wheat also together with it. Let both grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn, but gather the wheat into my barn.

## SIXTH SUNDAY AFTER EPIPHANY.

*The Prayer.*

**G**RANT, we beseech thee, O Almighty God! that ever fixing our thoughts on reasonable times; we may perform, both in words and works, the things that are pleasing to Thee: through, &c.

Second and third prayer as on last Sunday.

*The Gospel.* Matt. xiii 31—35.

**A**T that time: Jesus spoke to the multitude this parable: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field, which indeed is the least of all seeds: but when it is grown up it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them: the kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes; and without parables he did not speak to them: that the word might be fulfilled which was spoken by the prophet, saying: "I will open my mouth in parables, I will utter things hidden from the foundation of the world."

## SEPTUAGESIMA SUNDAY.

*The Prayer.*

**G**RACIOUSLY hear the prayers of thy people, we beseech thee, O Lord! that we who are justly afflicted for our sins, may be mercifully delivered, for the glory of thy name: through our Lord, &c.

The second and third prayer as on the Fifth Sunday after Epiphany, p. 140.



*The Gospel.* Matt. **xx** 1—16.

**A**T that time: Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market place idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the Lord of the vineyard said to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should have received more; and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day, and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst not thou agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

## SEXAGESIMA SUNDAY.

*The Prayer.*

**O** GOD! who seest that we confide in no action of our own: grant in thy mercy, that we may be defended from all evils by the protection of the Doctor of the Gentiles: through our Lord, &c.

The other Prayers are the same as on the Fifth Sunday after Epiphany, p. 140.

*The Gospel.* Luke viii 4—15.

**A**T that time: When a very great multitude was gathered together and hastened out of the cities to meet Jesus, he spoke by a similitude. A sower went out to sow his seed: and as he sowed some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away because it had no moisture. And other some fell among thorns, and the thorns growing up with it, choked it. And other some fell upon good ground; and sprung up, and yielded fruit a hundred-fold. Saying these things he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And they by the way-side, are they that hear; then the devil cometh, and taketh the word out of their hearts, lest believing they should be saved. Now they upon a rock, are they who when they hear, receive the word with joy: and these have no roots; for they believe for a while, and in time of temptation fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and the riches and pleasures of this life, and yield no fruit. But that on the good ground, are they

who in a good and perfect heart, hearing the word keep it, and bring forth fruit in patience.

QUINQUAGESIMA SUNDAY.

*The Prayer.*

**M**ERCIFULLY hear our prayers, O Lord! we beseech thee; and absolving us from the bonds of sin, preserve us from all adversity: through our Lord, Jesus Christ, thy Son, who with thee, &c.

The other prayers are the same as on the Fifth Sunday after Epiphany, p. 140.

*The Gospel.* Luke xviii 31—43.

**A**T that time: Jesus took unto him the twelve, and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: and after they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, that when he drew nigh to Jericho, a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out: Jesus, Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people when they saw it, gave praise to God.

## ASH-WEDNESDAY.

*The Prayer.*

**G**RANT to thy faithful, O Lord! that they may begin the venerable solemnities of fasting with becoming piety, and perform them with secure devotion: through our Lord, &c.

From this day till Passion Sunday, two other prayers are said; viz., "Defend us," &c., as on the Fifth Sunday after Epiphany, (p. 140,) and the following.

**O** ALMIGHTY and Eternal God! who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works: we humbly beseech thee, that they for whom we have purposed to pour forth prayers, and whom either the present world still detains in the flesh, or the future has received already out of the body, may by the intercession of all thy Saints, and the clemency of thy mercy, obtain the pardon of all their sins: through our Lord, &c.

*The Gospel.* Matt. vi 16—21.

**A**T that time: *Jesus said to his disciples:* When you fast be not as the hypocrites, sad. For they disfigure their faces, that they may appear to man to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face: that thou appear not to men to fast, but to thy Father, who is in secret: and thy father, who seeth in secret, will reward thee. Lay not up for yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal. But lay up for yourselves treasures in heaven: where neither rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also.

## FIRST SUNDAY IN LENT.

*The Prayer.*

**O** GOD! who dost purify thy Church by the annual observance of Lent; grant to thy servants, that what they endeavor to obtain of thee by abstinence, they may pursue by good works: through, &c.

The other prayers as on Ash-Wednesday, p. 145.

*The Gospel.* Matt. iv 1—11.

**A**T that time: Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, he was afterwards hungry. And the tempter coming said to him: If thou be the Son of God command that these stones be made bread. Who answered and said: It is written, "Not in bread alone doth man live, but in every word that proceedeth out of the mouth of God." Then the devil took him into the holy city, and set him upon a pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down, for it is written, "He hath given his Angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone." Jesus said to him: It is written, again: "Thou shalt not tempt the Lord thy God." Again the devil took him up into a very high mountain: and showed him all the kingdoms of the world, and the glory of them. And said to him: All these will I give thee, if thou wilt fall down and adore me. Then Jesus said to him: Begone, Satan: for it is written, "The Lord thy God shalt thou adore, and him only shalt thou serve." Then the devil left him; and behold Angels came and ministered to him.

## SECOND SUNDAY IN LENT.

*The Prayer.*

**O** GOD! who beholdest us destitute of every virtue, preserve us interiorly and exteriorly, that we

may be defended from all adversities of body, and be purified from all evil thoughts in mind: through, &c.

The other prayers as on Ash-Wednesday, p. 145.

*The Gospel.* Matt. xvii 1—9.

**A**T that time: Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun; and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. Then Peter answering, said to Jesus: Lord! it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo! a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them: and said to them: Arise, and be not afraid. And when they lifted up their eyes they saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of Man shall be risen from the dead.

THIRD SUNDAY IN LENT.

*The Prayer.*

**W**E beseech thee, O Almighty God! regard the prayers of thy humble servants: and stretch forth in our defence the right hand of thy Majesty. Through, &c.

The other prayers as on Ash-Wednesday, p. 145.

*The Gospel.* Luke xi 14—28.

**A**T that time: Jesus was casting out a devil, and the same was dumb; and when he had cast

out the devil, the dumb spoke; and the multitude were in admiration at it: but some of them said: He casteth out devils, by Beelzebub the prince of devils. And others tempting, asked of him a sign from heaven. But he, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub: by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils: doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court: those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him: he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becometh worse than the first. And it came to pass: as he spoke these things, a certain woman from the crowd lifting up her voice said to him: Blessed is the womb that bore thee, and the breasts that gave thee suck. But he said: Yea rather, blessed are they who hear the word of God, and keep it.

#### FOURTH SUNDAY IN LENT.

##### *The Prayer.*

**G**RANT, we beseech thee, O Almighty God! that we who are afflicted for our deeds, as we de-

serve, may be relieved by the comfort of thy grace : through, &c.

The other prayers as on Ash-Wednesday, p. 145.

*The Gospel.* John vi 1—15.

**A**T that time : Jesus went over the sea of Galilee, which is that of Tiberias ; and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip : Whence shall we buy bread, that these may eat ? And this he said to try him, for he himself knew what he would do. Philip answered him : Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him : There is a boy here that hath five barley-loaves, and two fishes ; but what are they among so many ? Then Jesus said : Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves : and when he had given thanks, he distributed to them that were sat down. In like manner also of the fishes, as much as they would : and when they were filled, he said to his disciples : Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above to them that had eaten. Now these men, when they had seen what a miracle Jesus had done, said : This is of a truth the prophet that is to come into the world. Jesus therefore, when he knew that they would come to take him by force, and make him king, fled again into the mountain himself alone.



## PASSION SUNDAY.

*The Prayer.*

**W**E beseech thee, O Almighty God! mercifully look upon thy family: that by thy bounty, I may be governed in body, and, by thy preservation, be kept in mind: through, &c.

Prayer for the Church, p. 130, or for the Pope, p. 138.

*The Gospel.* John viii 46—59.

**A**T that time: Jesus said to the multitude of the Jews: Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to him: Do not we say well that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil; but I honor my Father, and you have dishonored me. But I seek not my own glory: there is one that seeketh and judgeth. Amen, Amen, I say to you: If any man keep my word, he shall not see death for ever. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God; and you have not known him, but I know him. And if I should say, that I know him not, I should be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews then said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, Amen,

I say to you, before Abraham was made, I am. They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

## PALM SUNDAY.

*The Prayer.*

**O** ALMIGHTY and Eternal God! who wouldst have our Saviour take flesh, and undergo the Cross, for man to imitate the example of his humility, grant, we beseech Thee, that we may both deserve the instruction of his patience, and the fellowship of his Resurrection: through the same, &c.

*The Passion of our Lord Jesus Christ, according to St. Matt. xxvi and xxvii 1—66.*

**AT** that time: Jesus said to his disciples: You know that after two days shall be the pasch, and the Son of Man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphas: and they consulted together, that by subtlety they might apprehend Jesus, and put him to death. But they said: Not on the festival day, lest perhaps there should be a tumult amongst the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster-box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? for she has wrought a good work upon me. For the poor you have always with you, but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel

shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and said to them : What will you give me, and I will deliver him unto you ? But they appointed him thirty pieces of silver. And from thenceforth he sought an opportunity to betray him. And on the first day of the Azymes the disciples came to Jesus saying : Where wilt thou that we prepare for thee to eat the pasch ? But Jesus said : Go ye into the city to a certain man, and say to him : The Master saith my time is near at hand, I will keep the pasch at thy house with my disciples. And the disciples did as Jesus appointed to them, and they prepared the pasch. Now when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said : Amen, I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say : Is it I, Lord ? But he answering said : He that dippeth his hand with me in the dish, he shall betray me. The Son of Man indeed goeth, as it is written of him ; but wo to that man, by whom the Son of Man shall be betrayed. It were better for him, if that man had not been born. And Judas, that betrayed him, answering said : Is it I, Rabbi ? He saith to him : Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke ; and gave to his disciples, and said : Take ye and eat : this is my body. And taking the chalice he gave thanks : and gave to them, saying : Drink ye all of this. For this is my blood of the New Testament which shall be shed for many for the remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father. And a hymn being said, they went out into mount Olivet. Then Jesus said to them : All you shall be scandalized in me this night

For it is written: "I will strike the shepherd, and the sheep of the flock shall be dispersed." But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him; Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder, and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death: Stay you here and watch with me. And going a little further he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What? Could you not watch one hour with me; Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time he went, and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, he went again; and he prayed the third time, saying the self-same words. Then he cometh to his disciples, and saith to them: Sleep ye now, and take your rest: behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me. As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the

people. And he that had betrayed him, gave them a sign, saying : Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said : Hail, Rabbi. And he kissed him. And Jesus said to him : Friend, whereto art thou come ? Then they came up and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword ; and striking the servant of the high-priest, cut off his ear. Then Jesus said to him : Put up again thy sword into its place ; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels ? How then shall the Scriptures be fulfilled, that so it must be done ? In that same hour Jesus said to the multitude : You are come out as it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled. But they, holding Jesus, led him to Caiphas the high-priest, where the scribes and the ancients were assembled. And Peter followed him afar off, even to the court of the high-priest ; and going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death ; and they found not, whereas many false witnesses had come in. And, last of all, there came two false witnesses ; and they said : This man said : I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest rising up, said to him . Answerest thou nothing to the things which these witness against thee ? But Jesus held his peace. And the high-priest said to him, I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God . Jesus saith to him : Thou hast said it .

Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy: what think you? But they answering, said: He is guilty of death. Then did they spit in his face, and buffet him, and others struck his face with the palms of their hands, saying: Prophecy unto us, O Christ; who is he that struck thee? But Peter sat without in the court: and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them, for even thy speech doth discover thee. Then he began to curse and swear that he knew not the man. And immediately the cock crew. And Peter remembered the words of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed and went and hanged himself with a halter. But the chief priests having taken the pieces of silver,

said: It is not lawful to put them into the sepulchre because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: "And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me." And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost thou not hear how great testimonies they allege against thee? And he answered him to never a word; so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of Judgment, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering said to them: Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. And

Pilate seeing that he prevailed nothing, but that rather a tumult was made; taking water, he washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. And the whole people, answering, said: His blood be upon us, and upon our children. Then he released to them Barabbas: and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto him the whole band: and stripping him, they put a scarlet cloak about him. And plaiting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews! And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him, and put on his own garments, and led him away to crucify him. And going out, they met a man of Cyrene, named Simon: him they forced to take up the cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink, mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots: that it might be fulfilled which was spoken by the prophet, saying: "They divided my garments among them; and upon my vesture they cast lots." and they sat and watched him. And they put over his head his cause written: THIS IS JESUS, THE KING OF THE JEWS. Then were crucified with him two thieves: one on the right hand, and one on the left. And they that passed by, blasphemed him, wagging their heads, and saying: Vah! thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self: if thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said: He saved others; himself



he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him now deliver him; if he will have him: for he said: I am the Son of God. And the self-same thing the thieves also that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabaothani? that is, "My God, my God, why hast thou forsaken me?" And some that stood there and heard, said: This man calleth Elias. And immediately one of them, running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the others said: Let us see whether Elias will come and deliver him. And Jesus, again crying with a loud voice, **YIELDED UP THE GHOST.\*** And behold, the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened; and many bodies of the saints that had slept arose; and coming out of the tombs after his resurrection, came into the holy city, and appeared to many. Now the centurion, and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph, taking the

\* Here all kneel and meditate for a short time, on the death of our adorable Saviour.

body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out of a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre.

[Here the Priest goes to the middle of the altar and says, "Cleanse my heart," &c. Having said which, he resumes the Gospel as follows.]

And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away, and say to the people: He is risen from the dead: and the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

#### EASTER SUNDAY.

##### *The Prayer.*

**O** GOD! who this day didst open to us the approach to eternity by thy only Son, victorious over death: prosper our vows by thy grace, which thou dost anticipate by thy inspiration: through the same, &c.

##### *The Gospel.* Mark xvi 1—7.

**AT** that time: Mary Magdalen, and Mary the mother of James and Salome, brought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they came to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back: for it was very

great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe; and they were astonished. Who saith to them: Be not affrighted: you seek Jesus of Nazareth, who was crucified: he is risen, he is not here; behold the place where they laid him. But go, tell his disciples and Peter, that he goeth before you into Galilee: there you shall see him, as he told you.

FIRST SUNDAY AFTER EASTER, COMMONLY CALLED  
LOW SUNDAY.\*

*The Prayer.*

**G**RANT, we beseech thee, O Almighty God! that we who have performed the paschal solemnities, may by thy bounty preserve them in our life and conduct: through, &c.

*The Gospel.* John xx 19—31.

**A**T that time: When it was late that same day, being the first day of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost: whose sins ye shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall

\* That is, *Last Sunday*; it being the last at that season, on which marriages are forbidden to be solemnized.

see in his hands the print of the nails, and put my finger into the place of the nails, and put my hands into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said : Peace be to you. Then he said to Thomas : Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side, and be not faithless, but believing. Thomas answered, and said to him : My Lord and my God ! Jesus saith to him : Because thou hast seen me, Thomas, thou hast believed : blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God : and that believing you may have life in his name.

## SECOND SUNDAY AFTER EASTER.

### *The Prayer.*

**O** GOD ! who, by the humility of thy Son, hast raised up a fallen world, grant to thy faithful everlasting joy ; that those whom thou hast delivered from the evils of eternal death, thou mayest make to enjoy everlasting happiness : through the same, &c.

The following prayer, with that for the Church, p. 130, or for the Pope, p. 138, is added on the Sundays after Easter.

**G**RANT, O Lord God ! we beseech thee, that we thy servants may enjoy perpetual health of mind and body, and that by the glorious intercession of the ever blessed Virgin Mary, we may be delivered from present sorrows, and possess everlasting joy : through, &c.

### *The Gospel.* John x 11—16.

**A**T that time : Jesus said to the Pharisees : I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf

coming, and leaveth the sheep, and flieth, and the wolf catcheth, and scattereth the sheep: and the hireling flieth because he is a hireling, and he hath no care for the sheep. I am the good shepherd; and I know mine, and mine know me. As the Father knoweth me, and I know the Father; and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

THIRD SUNDAY AFTER EASTER.

*The Prayer.*

**O** GOD! who dost show to those that go astray the light of thy truth, that they may return to the way of justice: grant to all who are numbered in the profession of Christianity, to reject those things which are inimical to this name, and to pursue those which are becoming: through, &c.

*The Gospel.* John xvi 16—22.

**A**T that time: Jesus said to his disciples: A little while, and now you shall not see me; and again a little while, and you shall see me: because I go to the Father. Then some of his disciples said one to another: What is this that he saith to us: A little while, and you shall not see me; and again a little while, and you shall see me; and because I go to the Father? They said therefore, What is this that he saith: A little while: we know not what he speaketh. And Jesus knew that they had a mind to ask him; and he said to them: Of this do you inquire among yourselves, because I said: A little while and you shall not see me; and again a little while, and you shall see me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a

man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.

#### FOURTH SUNDAY AFTER EASTER.

##### *The Prayer.*

**O** GOD! who makest the minds of the faithful to be of one will, grant to thy people to love what thou commandest, to desire what thou promisest; that among the changes of this world, our hearts may be fixed on that place, where true joys reside: through, &c.

*The Gospel.* John xvi 5—14.

**A**T that time: Jesus said to his disciples: I go to him that sent me; and none of you asketh me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth; it is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin: because they believed not in me. And of justice: because I go to the Father; and you shall see me no longer. And of judgment: because the prince of this world is already judged. I have yet many things to say to you; but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak: and the things that are to come, he shall show you. He shall glorify me; because he shall receive of mine, and shall show it you.

#### FIFTH SUNDAY AFTER EASTER.

##### *The Prayer.*

**O** GOD! from whom all good things proceed, grant to thy supplicants that by thy inspiration we may think those things that are right, and by thy direction perform them: through, &c.

*The Gospel.* John xvi 23—30.

**A**T that time: Jesus said to his disciples: Amen, amen, I say to you: If you ask the Father any thing in my name, he will give it you. Hitherto you have not asked any thing in my name. Ask, and you shall receive; that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name: and I say not to you, that I will ask the Father for you. For the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples say to him: Behold, now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou camest forth from God.

## ASCENSION DAY.

*The Prayer.*

**G**RANT, we beseech thee, O Almighty God! that we who believe the only begotten Son, our Redeemer, ascended this day into heaven, may ourselves also in mind dwell in heavenly things: through, &c.

*The Gospel.* Mark xvi 14—20.

**A**T that time: Jesus appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved but he that believeth not, shall be condemned. And these signs shall follow them that believe: In my

name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going, preached every where; the Lord working withal, and confirming the word with signs that followed.

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

*The Prayer.*

**O** ALMIGHTY and Everlasting God! grant us ever to entertain a devout affection towards thee, and to serve thy Majesty with a sincere heart: through, &c.

Second Prayer is of the Ascension, p. 164.

*The Gospel.* John xv 26; xvi 1—4.

**A**T that time: Jesus said to his disciples: When the Paraclete cometh, whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, he shall give testimony of me; and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor me. But these things I have told you; that, when the hour shall come, you may remember that I told you of them.

FEAST OF PENTECOST, COMMONLY CALLED WHITSUNDAY.\*

*The Prayer.*

**O** GOD! who on this day didst instruct the hearts of the Faithful by the light of the Holy Ghost;

\* Pentecost in Greek signifies *fifty*, this Sunday being fifty days after the Resurrection. It is also called Whitsunday,



grant that we may be truly wise in the same spirit, and ever rejoice in his consolation: through our Lord, &c., in the unity of the same, &c.

*The Gospel.* John xiv 23—31.

**A**T that time: Jesus said to his disciples: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him: he that loveth me not, keepeth not my words. And the word which you have heard, is not mine: but the Father's who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give to you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I have said to you: I go away and I come again to you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I.

TRINITY SUNDAY.

*The Prayer.*

**O** ALMIGHTY and Eternal God! who hast granted thy servants to acknowledge the glory of the eternal Trinity in the confession of the true Faith, and or White Sunday, from the Catechumens, who were clothed in white, and admitted on the eve of this Feast, to the Sacrament of Baptism.

to adore the unity in the power of thy Majesty ; we beseech thee, that by firmness in the same faith, we may be ever protected from all adversities, through our Lord, &c.

*The Gospel.* Matt. xxviii 18—20.

**A**T that time : Jesus said to his disciples : All power is given to me in heaven and in earth. Going, therefore, teach all nations : **BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.** 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.

FEAST OF CORPUS CHRISTI.

*The Prayer.*

**O** GOD ! who in this wonderful sacrament has left us a memorial of thy passion ; grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may ever perceive within us the fruit of thy redemption : who livest, &c.

*The Gospel.* John vi 56—59.

**A**T that time : Jesus said to the multitude of the Jews : My flesh is meat indeed : and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father ; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

SECOND SUNDAY AFTER PENTECOST.

*The Prayer.*

**G**RANT, O Lord ! that we may have a perpetual fear and love of thy holy name, for thou never ceasest to direct and govern by thy grace those whom thou instructest in the solidity of thy love : through, &c.

*The Gospel.* St. Luke xiv 16—24.

**A**T that time: Jesus spoke this parable to the Pharisees: A certain man made a great supper, and invited many, and he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and must needs go out and see it; I pray thee, hold me excused. And another said: I have bought five yokes of oxen, and I go to try them; I pray thee hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the Lord said to the servant: Go out into the highways and hedges; and compel them to come in, that my house may be filled. But I say unto you, that none of those men that were invited shall taste of my supper.

## THIRD SUNDAY AFTER PENTECOST.

*The Prayer.*

**O** GOD! the protector of those who hope in thee, without whom nothing is valid, nothing is holy, multiply thy mercy upon us, that under thy rule and guidance we may so pass through temporal goods as not to forfeit those that are eternal: through, &c.

The prayer *Defend*, p. 140, and a third one, *ad lib.*, are added on the Sundays after Pentecost.

*The Gospel.* Luke xv 1—10.

**A**T that time: The publicans and sinners drew near unto him to hear him. And the Pharisees and

Scribes murmured, saying: This man receiveth sinners and eateth with them. And he spoke to them this parable, saying: What man of you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it; and when he hath found it, lay it upon his shoulders rejoicing, and, coming home, call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so, there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it, and when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

## FOURTH SUNDAY AFTER PENTECOST.

*The Prayer.*

**G**RANT, we beseech thee, O Lord! that the course of the world by thy direction may in our regard be peaceful; and that thy church may rejoice in tranquil devotion: through, &c.

*The Gospel.* Luke v 1—11.

**A**T that time: It came to pass, that when the multitude pressed upon him to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake; but the fishermen were gone out of them and were washing their nets. And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitude out of the ship. Now when he had ceased to speak, he said to Simon

Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to him: Master, we have labored all the night, and have taken nothing; but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not; from henceforth thou shalt catch men. And having brought their ships to land, leaving all things they followed him.

#### FIFTH SUNDAY AFTER PENTECOST.

##### *The Prayer.*

**O** GOD! who hast prepared invisible good for them that love thee, infuse into our hearts the affection of thy love, that, loving thee in all things, we may obtain thy promises, which surpass every desire: through, &c.

##### *The Gospel.* Matt. v 20—24.

**AT** that time: Jesus said to his disciples: Unless your justice exceed that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, *Raca*, shall be in danger of the council. And

whosoever shall say, Thou fool, shall be *in danger of* hell-fire. Therefore, if thou bring thy gift to the altar, and there shalt remember that thy brother hath any thing against thee, leave there thy gift before the altar, and go first to be reconciled to thy brother, and then come and offer thy gift.

## SIXTH SUNDAY AFTER PENTECOST.

*The Prayer.*

**O** GOD of Hosts! to whom belongeth all that is best, infuse into our breasts the love of thy name: and grant within us an increase of devotion, that thou mayest nourish what is good, and by the pursuit of piety preserve what thou hast nourished: through, &c.

*The Gospel.* Mark viii 1—9.

**AT** that time: When there was a great multitude with Jesus, and had nothing to eat; calling his disciples together, he saith to them: I have compassion on the multitude; for behold they have now been with me three days, and have nothing to eat; and if I send them away fasting to their own home, they will faint in the way: for some of them came afar off. And his disciples answered him: From whence can any one fill them here with bread in the wilderness? And he asked them: How many loaves have ye? Who said: Seven. And he commanded the people to sit down on the ground; and taking the seven loaves, giving thanks, he broke, and gave to his disciples to set before them, and they set them before the people. And they had a few little fishes; and he blessed them, and commanded them to be set before them. And they did eat, and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand: and he sent them away.

## SEVENTH SUNDAY AFTER PENTECOST.

*The Prayer.*

**O** GOD! whose providence is not deceived in its appointments; we humbly beseech thee to remove from us all that is hurtful, and grant all that will prove profitable: through, &c.

*The Gospel.* Matt. vii 15—21.

**A**T that time: Jesus said to his disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

## EIGHTH SUNDAY AFTER PENTECOST.

*The Prayer.*

**G**RANT us, in thy mercy, we beseech thee, O Lord! at all times the spirit of thinking and doing what is right: that we who cannot exist without thee, may be able to live according to thee: through, &c.

*The Gospel.* Luke xvi 1—9.

**A**T that time: Jesus spoke to his disciples this parable: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee! Give

an account of thy stewardship: for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: A hundred barrels of oil. And he said to him: Take thy bill, and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

## NINTH SUNDAY AFTER PENTECOST.

*The Prayer.*

**L**ET the ears of thy mercy, O Lord! be open to the prayers of thy suppliants; and that thou mayest grant what thy petitioners desire, make them ask those things which are pleasing to thee: through, &c.

*The Gospel.* Luke xix 41—47.

**A**T that time: When he drew near Jerusalem, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon



a stone : because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein, and them that bought, saying to them : It is written : " My house is the house of prayer," but you have made it a den of thieves. And he was teaching daily in the temple.

TENTH SUNDAY AFTER PENTECOST.

*The Prayer.*

**O** GOD ! who dost particularly manifest thy omnipotence by sparing and showing mercy, multiply thy mercy towards us ; that running to the possession of what thou hast promised, thou mayest make us partakers of heavenly goods : through, &c.

*The Gospel.* Luke xviii 9—14.

**A**T that time : Jesus spake this parable to some who trusted in themselves as just, and despised others. Two men went up into the temple to pray ; the one was a Pharisee, and the other a Publican. The Pharisee, standing, prayed thus with himself : O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this Publican. I fast twice in the week : I give tithes of all that I possess. And the Publican, standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying : O God, be merciful to me a sinner. I say to you this man went down to his house justified rather than the other : because every one that exalteth himself shall be humbled ; and he that humbleth himself shall be exalted.

ELEVENTH SUNDAY AFTER PENTECOST.

*The Prayer.*

**O** ALMIGHTY and Everlasting God ! who, by the abundance of thy mercy, dost exceed the desires and deserts of thy suppliants : pour forth thy mercy upon us, that thou mayest forgive what our

conscience fears, and grant what our prayer does not presume to ask : through, &c.

*The Gospel.* Mark vii 31—37.

**A***T that time :* Jesus going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coast of Decapolis. And they bring to him one deaf and dumb ; and they besought him, that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue ; and looking up to heaven, he groaned and said to him : Ephpheta, that is, Be opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal they did publish it. And so much the more did they wonder, saying : He hath done all things well ; he hath made both the deaf to hear, and the dumb to speak.

TWELFTH SUNDAY AFTER PENTECOST.

*The Prayer.*

**O** ALMIGHTY and merciful God ! from whose gift it comes that thou art worthily and laudably served by thy faithful ; grant us, we beseech thee, to run without offence to the attainment of thy promises. through, &c.

*The Gospel.* Luke x 23—37.

**A***T that time :* Jesus said to his disciples ; Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them ; and to hear the things that you hear, and have not heard them. And behold, a certain lawyer stood up, tempting him, and saying : Master, what must I do to possess eternal life ? But he said to

**him :** What is written in the law ? how readest thou ?  
**He,** answering, said : “Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself.” And he said to him : Thou hast answered right : this do, and thou shalt live. But he, willing to justify himself, said to Jesus : And who is my neighbor ? And Jesus, answering, said : A certain man went down from Jerusalem to Jericho, and fell among robbers, who had stripped him, and having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way ; and, seeing him, passed by. In like manner also a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan, being on his journey, came near him ; and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine ; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said : Take care of him ; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among robbers ? But he said : He that showed mercy to him. And Jesus said to him : Go, and do thou in like manner.

### THIRTEENTH SUNDAY AFTER PENTECOST.

#### *The Prayer.*

**O** ALMIGHTY and Eternal God ! grant to us an increase of Faith, Hope, and Charity : and that we may deserve to obtain what thou promisest, make us love what thou commandest : through, &c.

#### *The Gospel.* Luke xvii 11—19.

**AT** that time : As Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met

him ten men that were lepers, who stood afar off; and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom when he saw, he said: Go, show yourselves to the priests. And it came to pass, that as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks; and this was a Samaritan. And Jesus, answering, said: Were not ten made clean, and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way; for thy faith hath made thee whole.

## FOURTEENTH SUNDAY AFTER PENTECOST.

*The Prayer.*

**P**RESERVE thy Church, we beseech thee, O Lord! with perpetual mercy: and since without thee mortal man goes astray, may he be ever withheld by thy grace from what is hurtful, and directed to what is profitable: through, &c.

*The Gospel.* Matt. vi 24—33.

**A**T that time: Jesus said to his disciples: No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? and which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was

arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith? Be not solicitous therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.

FIFTEENTH SUNDAY AFTER PENTECOST.

*The Prayer.*

**M**AY continued mercy purify and defend thy Church, O Lord! and since without thee it cannot remain safe, may it ever be governed by thy bounty: through, &c.

*The Gospel.* Luke vii 11—16.

**A**T that time: Jesus went into a city called Naim: and there went with him his disciples, and a great multitude. And when he came nigh to the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and much people of the city were with her. And when the Lord saw her, he had compassion on her, and said to her: Weep not. And he came near and touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee, arise. And he that was dead, sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all: and they glorified God, saying: A great prophet is risen up amongst us, and God hath visited his people.

SIXTEENTH SUNDAY AFTER PENTECOST.

*The Prayer.*

**M**AY thy grace, O Lord! ever precede and follow us; and make us ever intent upon good works through, &c.

*The Gospel.* Luke xiv 1—11.

**A**T that time: When Jesus went into the house of one of the chief of the Pharisees on the Sabbath day to eat bread, they watched him. And behold there was a certain man before him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath day? But they held their peace. But he taking him, healed him, and sent him away. And answering them, he said: Which of you shall have an ass or an ox fall into a pit; and will not immediately draw him out on the Sabbath day? And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him; and he that inviteth thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the lowest place. But when thou art invited, go sit down in the lowest place: that when he who invited thee, cometh, he may say to thee, Friend, go up higher. Then shalt thou have glory before them that sit at table with thee: because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.

## SEVENTEENTH SUNDAY AFTER PENTECOST.

*The Prayer.*

**G**RANT to thy people, we beseech thee, O Lord! to avoid the contagion of the Devil, and with a pure mind to seek thee, the only God: through, &c.

*The Gospel.* Matt. xxii 35—46.

**A**T that time: The Pharisees came to Jesus: and one of them, a doctor of the law, asked him, tempting them; Master, which is the great command

ment of the law? Jesus said to him: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.* This is the greatest and the first commandment. And the second is like to this: *Thou shalt love thy neighbor as thyself.* On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? whose son is he? They say to him: David's. He saith to them: How then doth David in spirit call him Lord, saying, *The Lord said to my Lord, sit on my right hand until I make thy enemies thy foot-stool?* If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

#### EIGHTEENTH SUNDAY AFTER PENTECOST.

##### *The Prayer.*

**W**E beseech thee, O Lord! that the work of thy mercy may direct our hearts: For without thy grace, we cannot be pleasing to thee: through, &c.

##### *The Gospel.* Matt. ix 1—8.

**A**T that time: Jesus entering into a boat, he passed over the water and came into his own city. And behold they brought to him one sick of the palsy, lying on a bed. And Jesus seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the Scribes said within themselves: He blasphemeth. And Jesus, seeing their thoughts, said: Why do ye think evil in your hearts? Whether is it easier to say, Thy sins are forgiven thee: or to say, Arise and walk? But that you may know that the Son of Man hath power on earth to forgive sins, (then said he to the man sick of the palsy,) Arise, take up thy bed, and go into thy house. And he arose and went into

his house. And the multitudes seeing it, feared, and glorified God that gave such power to men.

NINETEENTH SUNDAY AFTER PENTECOST.

*The Prayer.*

**O** ALMIGHTY and Merciful God! Graciously defend us from all that is hurtful, that free in mind and body, we may with ready minds perform all that belongs to thy service: through, &c.

*The Gospel.* Matt. xxii 2—14.

**A**T that time: Jesus spoke to the Scribes and Pharisees in a parable, saying: The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants, to call them that were invited to the marriage: and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected, and went their ways, one to his farm and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready: but they that were invited, were not worthy. Go ye therefore into the highways; and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and his feet, and cast him into the ex-



terior darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

TWENTIETH SUNDAY AFTER PENTECOST.

*The Prayer.*

**B**E appeased, O Lord! we beseech thee, and grant to thy Faithful pardon and peace; that they may be both cleansed from all their offences, and serve thee with secure mind: through, &c.

*The Gospel.* John iv 46—53.

**A**T that time: There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him and prayed him to come down and heal his son; for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him; and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth; and himself believed, and his whole house.

TWENTY-FIRST SUNDAY AFTER PENTECOST.

*The Prayer.*

**P**RESERVE, we beseech thee, O Lord, thy family by continued mercy; that by thy protection they may be free from all adversity: through, &c.

*The Gospel.* Matt. xviii 23—35.

**A**T that time: Jesus spoke to his disciples this parable: The kingdom of heaven is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant, falling down, besought him, saying: Have patience with me and I will pay thee all. And the Lord of that servant, being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he paid the debt. Now his fellow-servants, seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord, being angry, delivered him to the torturers, until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

TWENTY-SECOND SUNDAY AFTER PENTECOST.

*The Prayer.*

**O** GOD! our refuge and strength: thou who art the author of mercy, attend to the pious prayers

of thy Church, and grant that what we ask in Faith we may effectually obtain: through, &c.

*The Gospel.* Matt. xxii 15—21.

**A**T that time: The Pharisees, going, consulted among themselves how to ensnare Jesus in his speech. And they send to him their disciples, with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: thou dost not regard the person of men. Tell us, therefore, what thou dost think: is it lawful to give tribute to Cæsar or not? But Jesus, knowing their wickedness, said: Why do ye tempt me, ye hypocrites? Show me the coin of the tribute. And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him, Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's; and to God, the things that are God's.

If there be but 23 Sundays after Pentecost, the Mass of the last Sunday after Pentecost (p. 185) is said. If there be 25 Sundays, on the 24th is said the Mass of the 6th Sunday after Epiphany: if there be 26, on the 24th is said the Mass of the 5th after Epiphany; and on the 25th the Mass of the 6th after Epiphany. If there be 27, on the 24th is said the Mass of the 4th after Epiphany; on the 25th that of the 5th; and on the 26th that of the 6th after Epiphany. If there be 28, on the 24th is said the Mass of the 3d after Epiphany. So that the Mass of the 24th Sunday after Pentecost shall be always the last.

## TWENTY-THIRD SUNDAY AFTER PENTECOST.

*The Prayer.*

**A**BSOLVE, we beseech thee, O Lord! the sins of thy people: that we may be delivered by thy goodness from the bonds of sin, which by our frailty we have contracted: through, &c.

*The Gospel.* Matt. ix 18—26.

**A**T that time: As Jesus was speaking to the multitude: Behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come lay thy hand upon her, and she shall live. And Jesus rising up followed him, and his disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus, turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a tumult, he said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

TWENTY-FOURTH, OR LAST SUNDAY AFTER PENTECOST.

*The Prayer.*

**S**TIR up the wills of thy Faithful, O Lord! we beseech thee: that more earnestly seeking after the fruit of good works, they may receive more abundant helps from thy mercy: through, &c.

*The Gospel.* Matt. xxiv 15—35.

**A**T 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 place; he that readeth, let him understand: then they that are in Judea, let them flee to the mountains; and he that is on the housetop, let him not come down to take any thing out of his house; and he that is in the field, let him not go back to take his coat:

And wo to them that are with child, and give suck in those days. But pray that your flight be not in the winter, or on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh could be saved: but for the sake of the elect, those days shall be shortened. Then if any man shall say to you: Lo, here is Christ, or there; do not believe him: for there shall arise false Christs, and false prophets, and shall show great signs and wonders, inso-much as to deceive, if possible, even the elect. Behold, I have told it you beforehand. If therefore they shall say to you: Behold, he is in the desert; go ye not out: Behold, he is in the closets; believe it not. For as the lightning cometh out of the east, and appeareth even into the west; so shall also the coming of the Son of Man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened; and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved; and there shall appear the sign of the Son of Man in heaven; and then shall all tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet, and a great voice; and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: When the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen, I say to you, that this generation shall not pass, till these things be done. Heaven and earth shall pass away, but my words shall not pass away.

25TH MARCH. THE ANNUNCIATION, ETC.

*The Prayer.*

**O** GOD! who didst please, that thy word should take flesh, at the message of an Angel, in the womb of the Blessed Virgin Mary; grant to thy suppliants, that we who believe her to be truly the Mother of God, may be helped by her intercession with thee: through, &c.

*The Gospel.* Luke i 26—38.

**A**T that time: The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel, being come in, said unto her: Hail Mary, full of grace, the Lord is with thee: blessed art thou among women. Who, having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel, answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

15TH AUGUST. FEAST OF THE ASSUMPTION.

*The Prayer.*

**P**ARDON, we beseech thee, O Lord! the sins of thy servants: that we who are not able to please thee by our deeds, may be saved by the intercession of the mother of thy Son, our Lord, &c.

*The Gospel.* Luke x 38—42.

**A**T that time: Jesus entered into a certain town; and a certain woman named Martha received him into her house. And she had a sister called Mary. Who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me. And the Lord, answering, said to her: Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken from her.

1ST NOVEMBER. FEAST OF ALL SAINTS.

*The Prayer.*

**O** ALMIGHTY and Everlasting God! who hast granted us to venerate in one solemnity the merits of all thy Saints; we beseech thee, that as our intercessors are multiplied, thou wouldst bestow upon us the desired abundance of thy mercy: through, &c.

*The Gospel.* Matt. v 1—13.

**A**T that time: Jesus seeing the multitude, went up into a mountain, and when he was set down, his disciples came unto him. And opening his mouth he taught them saying: Blessed are the poor in spirit, for their's is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed

are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peace makers: for they shall be called the children of God. Blessed are they that suffer persecution for justice sake: for their's is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake; be glad and rejoice, for your reward is very great in heaven.

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## OF THE SACRAMENTS IN GENERAL.

**BY** *Sacrament* is meant an outward sign of inward grace, or a sacred and mysterious sign and ceremony ordained by Christ to convey grace to our souls.

The Sacraments may be compared to a fountain, and the soul to a vessel which one carries to the fountain for water. The fountain, abounding with water, fills every vessel that is applied to it, as far as it can hold; but the larger the vessel is, the greater quantity of water it will contain. So, the more the capacity of the soul (which capacity depends on its dispositions) is dilated, the greater portion of grace it receives from those heavenly fountains. The conditions, required in the receiver, are by no means productive of the efficacy of the Sacraments. Light and heat are the two objects in nature, to which the efficacy of the Sacraments is most analogous: fire is not considered destitute of a burning quality, because it cannot act on incombustible materials; nor are the windows of a room supposed to be the causes of light, though necessary to insure its admission.

The Church has never instituted any Sacrament—this is a power which God has reserved to himself. He alone is the fountain of grace: he alone can appoint the channels by which it is conveyed to our souls. Therefore, since he has appointed those means which we call Sacraments, and no others, by those only can we obtain divine grace. Hence it follows, that no power on earth can change what



was ordained by Jesus Christ in the outward forms of the Sacraments, without destroying them entirely; for, if any change be made in what he ordained, it is no longer the same form to which his grace was annexed, and consequently, ceases to be a Sacrament. The Divine Author of all the Sacraments, has attached to each one of them in particular a special grace, to enable the worthy receiver to perform the duties, and accomplish the ends, for which each particular Sacrament was intended.

The passion of Christ is the rich and exhaustless source from which the grace of every Sacrament is derived; for, each grace was purchased for us at the price of our Divine Redeemer's blood.

There are seven Sacraments; Baptism, Confirmation, Penance, Holy Eucharist, Extreme Unction, Holy Order, and Matrimony. Of these, the Sacraments of Penance and the Holy Eucharist are in frequent use among pious Christians: the former, to recover the spiritual life of grace that may have been lost, or to renew our fidelity in the service of God; the latter, to unite ourselves with Jesus Christ, that we may imbibe his Spirit and lead a life conformable to his holy example.

## OF THE SACRAMENT OF PENANCE.

**T**HE Sacrament of the New Law, which has been called the Sacrament of Penance, was instituted by our Divine Redeemer on the day of his resurrection, and left by him in his Church—an ever-flowing channel through which his atoning blood was to be applied to our souls, to cleanse them from the guilt of all the sins committed after baptism. (*St. John xx 19, 21, 22, 23.*)

The Sacrament of Penance was prefigured by the Confession of sins, which God, in the Old Law, commanded Moses to impose on the Israelites, his chosen people. (*Num. v 5, 6, 7.*)

The leprosy was a figure of sin; and the Levitical law obliged those infected with the leprosy to show themselves to the priests, and remain under their direction and inspection until they were cleansed. (*Levit. xiii xiv.*) And our Lord, himself, bid the ten lepers go and show themselves to the priests. (*St. Luke xvii 14.*)

The Sacrament of Penance consists of contrition, confession and satisfaction on the part of the penitent, and of absolution on the part of the priest empowered to absolve.

Contrition is a sorrow for past sin, and a detestation of , with a purpose of sinning no more. When our sorrow proceeds from a devoted and disinterested love of God, it is what is termed perfect contrition. When from a consideration of the baseness of sin, or of the danger to which exposes our eternal salvation, it is termed imperfect contrition, or attrition. Whether our contrition be, what is termed, perfect or imperfect, it must have six qualities. It must be *supernatural*: that is, it must proceed from supernatural motives through the grace of God. (2 Cor. vii 10.) Antiochus vainly implored pardon for his sins, because his sorrow for them, though very lively, was solely produced by the pangs, with which the Almighty punished him. *Interior*: it must proceed from the heart and the will; because the heart and the will have offended. (Joel ii 12, 3, and Deut. iv 29.) *Sovereign*: we must consider sin the greatest evil—hate, detest and be sorry for it as such. *Universal*: our sorrow must extend to each and every one of our sins, at least mortal, without exception; for, to cherish an attachment to any one of our grievous faults, even, though the sin should have procured for us all that our heart holds dearest on earth, would render us incapable of pardon. It must be accompanied with a *firm purpose* to avoid sin and every dangerous occasion of sin, resolving to suffer any thing rather than commit it again, trusting in our good God for grace to keep our resolution. The sixth and last quality of contrition, is a *willingness and readiness of mind to do penance for past sins*, in order to satisfy the divine justice. It is not necessary that our sorrow should be a sensible sorrow, such as we feel at the loss of a dear friend, or at some other temporal affliction. We cannot force ourselves to such a sensible sorrow, when we please; and consequently, it is not the sorrow which our good God strictly requires.

The true sorrow of repentance is thus described in the inspired volume: *You shall remember your wicked ways, your doings that were not good; and your iniquities, your wicked deeds shall displease you.* Ezech. xxxvi *Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him; and to our God, for he is bountiful to for-*

give. *Isaias* lv 7. *When thou shalt be touched with repentance of thy heart, . . . and shalt return to him, and obey his commandments, . . . the Lord thy God . . . will have mercy on thee.* *Deut.* xxx 1, 2, 3. *The sorrow, which is according to God, worketh penance unto salvation, which is lasting.* *2 Cor.* vii 10.

All this we may have without sighs and tears. We may test the sincerity of our contrition, by asking ourselves the following questions: My soul, are you thoroughly convinced that it is a dreadful evil to offend your God? Are you really and sincerely sorry for your past folly in doing so? Are you willing to receive, from the hand of your God, any affliction which he may be pleased to send you in punishment of your guilt? Are you fully determined to use every means in your power, to avoid sin for the time to come, and to obey the will of your God in all things? If, to these questions, our hearts sincerely answer in the affirmative, we may be confident that we have the true sorrow of repentance, though unaccompanied by either sighs or tears; and if afterwards we act conformably to those resolutions, fly from our former failings, and use every necessary means of amendment, we have a most solid ground to hope that our contrition was sincere; for the actual amendment of our lives is the grand touchstone of the sincerity of our repentance. But, we must be careful not to fall into the extreme, opposite to that, of which we have just been speaking; that is, we must not content ourselves with repeating, in a careless manner, a few prayers and acts of contrition, or with beating our breast, and saying: Lord, have mercy on me. To avoid this sad delusion, which would be an error no less fatal than the former, we must, after having with sufficient care examined our consciences, be very diligent in endeavoring to excite ourselves to a true sorrow for our sins; because without this sorrow, the absolution of the priest would, instead of being of any benefit to our souls, make them more guilty before Him, who reads the heart, and who confirms in heaven the sentence of absolution, only when it is pronounced on an humble and a contrite heart. While using the means for obtaining this true repentance, it would be advisable to ask our own hearts seriously and impartially from time to time, if we are really in earnest, and fully determined to correct all that displeased God in our past life.

By confession is meant, that after a moral diligence in endeavoring to know our faults, we accuse ourselves, with candor and sincerity, of, at least, all the mortal sins, or sins which we doubt to be such, that we can recollect, with the desire that our confessor, who must be a priest empowered to hear our confession, may see them as we see them, and, if it were possible, as God sees them. But, although we are strictly obliged to confess our mortal sins, yet it is the general practice of all who are truly desirous to secure their salvation, to confess also their venial sins. This desire should also prompt us to do the same, and to declare especially those venial sins, which we have reason to fear might expose us to the danger of relapsing into our former offences, or are a particular obstacle to our advancement in virtue,—such as give pain or disedification to our neighbor,—those against our holy vocation and our particular duties,—those with which our conscience most reproaches us, which we commit with greater deliberation or malice, and the custom or habit of which, not being prevented or amended, might gradually lead us to mortal sin, according to these words of the Scripture: *He that contemneth small things, shall fall by little and little.* Eccles. xix 1.

When we are actually conscious of only small sins and imperfections, we might advantageously practise the laudable, though not obligatory custom, of confessing some more grievous faults of our past lives, in order to excite compunction in our hearts.

We ought not to make up our confession with negatives, or general failings, such as, I have not loved God as much as I ought; I have not prayed with as much devotion as I ought; I have not been as patient as I ought. For, in these general accusations, there is no particular sin mentioned; nor any thing by which the confessor can possibly understand the state of the penitent's conscience. We should therefore, instead of accusing ourselves, for instance, of being distracted in prayer, examine into the cause of our distractions; whether they arise from voluntary negligence, or want of a sufficient preparation; and having discovered where the fault is, accuse ourselves of it in particular, and so of every other sin of which we may be guilty. We must also be careful to explain the sinful motives of our sin; and, when possible, mention how often we have fallen into each sin: when we cannot recollect the number of times we have fallen, we should endeavor to come as near as

possible to the number. If we frequently fall into any particular sin, or the sin has become almost habitual, we should mention how long we have been in the habit of committing it. We must also explain such circumstances as are necessary to make our confessor understand the nature and quality of our sins. But we must be cautious not to take up the precious time of a confessor with any unnecessary circumstance; for our sins alone, or what is necessarily connected with them, ought to be spoken of at confession. And we ought to be extremely cautious not to speak of any fault or failing of any third person, except when our conscience obliges us to do so, which can but very seldom be the case. Lastly, we must take into particular consideration our situation in life, and the obligations annexed to it, our vows and rules, and also the character of those against whom we have sinned, as well as the degree of deliberation with which we have sinned; the scandal given, bad effects occasioned, &c.

No general rule can be given respecting the time we should take to prepare ourselves for confession, as this depends on circumstances. Those who are faithful to the daily examen of conscience, particularly those who each night examine themselves on the sins, &c., committed that day, as if they were going to confession, and make a memorandum of all they can recollect; those who diligently endeavor to avoid even small faults, and whose lives are much the same every day, will not require so much time as those who entirely omit or negligently perform their daily examination of conscience, and who seldom or never endeavor to excite themselves to a sincere repentance. Those who approach this sacrament frequently, will not, in general, require so much time to prepare themselves, as those who approach but seldom. In fine, our examen of conscience, as well as the whole of our preparation for confession, should be made with serious attention, not with disquietude or uneasiness; for God is a tender parent, who, although he forbids us to be careless, yet does not wish us to be unhappily anxious, in the performance of our duty.

By satisfaction, is meant the sincerely and duly accepting and performing of the prayers and other good works, enjoined as penance for our sins, by the priest, to whom we have made our confession. Our acceptance of the penance should be humble: *Obeÿ your prelates, and be subject to them. For they watch as being to render an ac-*

*want of your souls, that they may do this with joy, and not with grief.* Heb. xiii 17. However, should our penance appear impracticable, or such as may notably interfere with our other duties, we may respectfully represent our difficulties. It must be performed in a penitential spirit; and when the time has not been specified by our confessor, it should be performed as soon as morally possible; because, until it is performed, the Sacrament of Penance, although validly administered, has not received its full integrity. Should it happen, that we cannot perform our penance, we must at least have the desire of doing so; since a desire to perform our penance, and satisfy the divine justice for our sins, is an essential disposition for receiving the grace of this sacrament.

Except when remitted by acts of perfect charity, or in baptism, all sin must be expiated either in this life or the next.\*

The absolution we receive in the tribunal of confession, remits the sin, and the eternal punishment due to sin; but it does not dispense with the temporal penalties which must be suffered either here or hereafter. We should, therefore, never forget that our sacramental penance, though perfectly sufficient for the integrity of the sacrament, is not always adequate to the satisfaction required of us by God—the satisfaction required of us by our God is proportioned to the number and enormity of the offences committed. This circumstance would urge many to embrace a life of fervor and penance, if they had any idea of the rigorous penalties, which God adjudges to a single

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\* *I Paul . . . who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh for his body, which is the Church.* Col. i 24. There is no want in the sufferings of Christ in himself as head; but many sufferings are still wanting, or are still to come in his body the Church, and his members the faithful. Nor is this in the least derogatory to the merits of our Redeemer, and of this truth he himself has given us an indubitable proof:—one drop of the blood he shed for us in Gethsemani, would have been sufficient to redeem innumerable worlds. Yet we know that he shed for us every drop—even to the very last that still lingered in his adorable body—and that he endured for us, sufferings, pain, and agony, beyond human conception.

transgression. In the inspired volume, there are many examples to prove, that in punishment of our sins, we must suffer such afflictions as God sends us; and that to these afflictions we ought to add voluntary penances of our own. Adam after the guilt of his sin, and consequently, its eternal punishment had been forgiven, remained, however, subject to many miseries, and to death itself. The Israelites, after they had adored a golden calf, and frequently murmured against the Almighty, were pardoned by God at the prayer of Moses; yet, in punishment of the same sins which he had forgiven, he condemned them to wander forty years in the desert, and never to enter the land of promise.

David, the model of penitents, wept for his sins all his life. He fasted, wore hair-cloth and rose in the night to expiate his sins. (*Psalms.*) We have also a striking proof for voluntary, bodily chastisement, in the example, &c., of the Ninevites, (*Jonas iii*;) and the necessity and efficacy of this voluntary punishment is unquestionably shown to us in *Job xlii 6*; *Dan. ix 3* and *x 3*; *Baruch ii 18*. And in *Jeremias vi 26*, we read: *Gird thee with sackcloth, O daughter of my people, and sprinkle thee with ashes: make thee mourning as for an only son, a bitter lamentation.* We have similar proofs, equally incontestable, in *St. Matt. xii 41*, *Luke x 13*. Of ourselves, we cannot say any prayer, perform any penitential work, or, in short, do any thing pleasing to God or available to salvation; for the efficacy of every thought, word, or action, acceptable to God, and meritorious of eternal life, proceeds from the inexhaustible merits of our Divine Redeemer.\* He, who is divine wisdom and infinite goodness, has been pleased to annex as a

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\* The satisfaction which we make for sin, says the Council of Trent, cannot be called *ours*, as if it were not through *Jesus Christ*; for we can do nothing of ourselves, (*2 Cor. iii 5*), although we can do all things in him who strengtheneth us. (*Phil. iv 13*.) Man, then, has nothing wherein to glory. All our glory is in Christ— in whom we believe, in whom we merit, in whom we make satisfaction, bringing forth *fruits worthy of penance*. (*Luke iii 8*.) This fruit has its efficacy from him; by him it is offered to the Father; and through him is accepted by the Father

condition of our reigning with him, that we should suffer with him. (*St. Paul.*) Can we then say that nothing is required from us? And even were nothing required from us, could we think of our Jesus—in the garden—at the pillar—at the courts of Pilate and Herod—on the cross,—and desire to be exempted from suffering? We may form some idea of what proportionable satisfaction for sin is, by the severe penances of the primitive ages, and still more by the torments of purgatory, which exceed all the pains of the present life, and which are reserved for those sinners whose offences have been remitted, but not sufficiently satisfied for in this life. Whence you can perceive how great is the error of those who never think of doing or suffering any satisfaction for their sins, or who, at most, content themselves with the penance enjoined in confession; not reflecting that the infinite justice of God, which so often visibly inflicted such severe punishments on repentant and pardoned sinners, will not be satisfied with a few prayers or good works as a reparation for so many lies, so much anger and pride, so much continued negligence in spiritual duties, disobedience, ill-temper, loss of time, &c., &c.

Sin is always the same, always equally hateful to God, always equally deserving of punishment proportioned to its enormity. When once it is committed, it must not only be pardoned, but likewise fully atoned for, before a soul can enter heaven. Therefore, if you be wise, you will faithfully follow the advice of *St. Augustine*, who counsels sinners to prevent the punishment of God by punishing themselves. Let us then never look upon our sins as atoned for, because they have been confessed; though, on the other hand, the pain and humiliation of confessing our sins are often accepted by God as a great part of the punishment due to sin, particularly when we have great difficulties in confessing, and great courage in overcoming these difficulties. Let us also endeavor to satisfy for our sins, and lessen the immense debt we have contracted, by embracing, for this end, every means within our reach; among which means the chief are, regular and fervent recourse to the sacraments, as the principal channels through which the merits of Jesus Christ are applied to our souls; great devotion to the death and passion of our Divine Redeemer, and the holy custom of uniting not only our sacramental penance to his sufferings and infinite



merits, but also every thought, word and action of ourselves, performing all in the spirit of charity and penance.

Great patience and humility in afflictions and crosses are also an excellent and efficacious mode of satisfying for sin: let us then receive those afflictions and crosses which Providence sends us, not only with patience, but with gratitude, far greater than we would feel to any person who had furnished us with money to pay a debt which we could not otherwise discharge. If the pains and afflictions of this life were viewed in that true light, how many would escape the rigorous pains of purgatory!

Let us likewise be most fervent in our endeavors to gain all the indulgences held forth by the Church to her children; complying faithfully with the conditions under which they are granted.

Our first and principal duty in recurring to the tribunal of penance, should be to do the will of our good God—the second, to humble ourselves for the sins, &c., into which we have fallen, and to make thus some reparation to his offended Majesty—the third, to be reconciled to God, if we have been so unfortunate as to lose his grace by mortal sin; and if, as is to be supposed of those who approach often to the sacred tribunal, we hope that we are already in a state of grace, that we may be more secure of his favor; that sanctifying grace may be increased in our souls, that our souls may be strengthened by the actual graces and other helps attached to this sacrament; in short, that we may become more pleasing to our dear Lord.

One of the many inestimable advantages of this divine institution is, that in it the Almighty remits the guilt of our sin, although our contrition be only what is termed imperfect contrition. Whereas, without this sacrament, we cannot be reconciled to God: that is, the guilt of our mortal sins cannot be remitted, (God has thus ordained it,) unless we have perfect contrition\* for them.

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\* Perfect contrition, as it arises from a love of God for himself alone, is so pleasing in his sight, that the moment a person has it, God is reconciled to him. Nevertheless, this perfect disposition (even could we be sure that we possessed it, which certainly we can never be, for no one knows whether he be worthy of love or hatred) would not

Another precious advantage of this sacrament is, that it also delivers us from the temporal punishment due to our sins, in proportion to the fervor of the repentance with which we receive it. How grateful then should we be to our dear Lord for the opportunity of having recourse to this divine institution! How careful should we be to secure the full benefit of it! and how mindful to pray for those who know nothing of this inestimable blessing, as well as for those who believe not in its divine origin! The best remote preparation for confession is, to examine our conscience daily, as if we were going to confession; and to endeavor daily to correct whatever sin our conscience reproaches us with. This is the best means to test the sincerity of our repentance. We should also recommend, at least during the previous day, our confession, &c., to our Blessed Mother, our guardian Angel, holy patrons, and all the blessed inhabitants of heaven.

The best immediate preparation is, after having retired to the church, oratory, or some other place where we may remain without being disturbed, to humble ourselves profoundly before God—to thank him for his goodness in giving us an opportunity of receiving this life-giving sacrament, and to beg that he will not permit a want of proper dispositions on our part to frustrate the designs of his mercy in our regard; that we may not be blinded by self-love; that we may have a sincere desire to discover all our sins, and to make them known to his minister; that he may, in a word, penetrate us deeply with all the feelings and sentiments which we ought to have in approaching this holy sacrament.

After our examination of conscience, let us make an act of sincere sorrow for our sins, and resolve to adopt the means of avoiding them in future; distrusting ourselves, but relying on him in whom we can do all things. When entering the confessional, we should be penetrated with the truth, that it is to our God we are going to make our ac-

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free us from the obligation, under which we all are, of recurring to this sacred institution, when in their power; for the command has been given to all. When it is not in our power to approach this holy sacrament, we must have the desire to do so, and resolve to approach as soon as possible.

cusation; for, we undoubtedly do, by these words, "I confess to Almighty God," call upon him to listen to the confession which we are about to make. Being in the confessional, we should place ourselves, in spirit, at the feet of our God, make the sign of the cross, and say: Pray, Father, give me your blessing, for I have sinned; and, when the priest has ceased to speak, say the Confiteor as far as, *Through my fault, through my fault, through my most grievous fault.* At these words, we should bow our head, and penitently strike our breast; then say how long it has been since our last confession; secondly, if we were not then absolved, or did not communicate, we should mention it; and we should also mention if we have not performed our penance, or if we have committed any fault as to the time or manner of performing it. Then we should begin our confession by accusing ourselves of any sin, which might have been forgotten in our last confession, or of any faults committed whilst making it. After which, we should proceed to the accusation of other sins; beginning by those which we feel most repugnance to mention, as this act of humility and generosity is likely to draw down a blessing from God on the rest of our confession. We need only preface the first sin with the words, *I accuse myself.* Whilst making our accusation, we should try to keep in mind that it is to God we are making it. We should be careful not to mention our sins, as we would recite a lesson which we have learned; but, on the contrary, endeavor to be sorry for them, in proportion as we accuse ourselves of them. Having finished our accusation, and submitted our doubts to our confessor, we should listen with attention to his advice; and consider any other thought, at that time, however good in itself, as an illusion of the enemy, who would thus deprive us of the advantage to be derived from the counsel, &c., of our spiritual Father. Should our confessor deem it better to defer our absolution, we must humbly submit to his judgment, as to that of our judge, physician, and father. To repine would be extremely wrong; for delay is frequently expedient, and in many cases, absolutely necessary. When our confessor tells us he is about to absolve us, we should incline our head in the most respectful manner, and be deeply mindful that our Saviour's blood, shed with so much love for us in the garden and on the cross, is about to be applied to our guilty souls, to wash them and cleanse them from every stain. We should then

renew our sorrow for having offended so good a God, reciting from our hearts an act of contrition, and beg of his Divine Majesty, that we may rather die than ever offend him by any wilful transgression.

In these, or similar dispositions, we should receive the absolution, which is given in the following form: "May our Lord Jesus Christ absolve thee; and I, by his authority, do absolve thee from every bond of excommunication and interdict, as far as I have power, or thou hast need. I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

"May the passion of our Lord Jesus Christ, the merits of the Blessed Virgin Mary, and of all the Saints; whatever good thou shalt do, or whatever evil thou shalt suffer, be to thee unto the remission of thy sins, the increase of grace, and the recompense of life everlasting. *Amen.*"

Having left the confessional and returned to our place, we should again humble ourselves before our God, thank him for having permitted us to receive this life-giving sacrament; renew our act of contrition and firm purpose of amendment, and beg our Blessed Mother, good Angel, &c., to take our resolutions and our souls under their special protection. If we have time, we should think of the advice of our director, and of the manner we shall be best enabled to keep our resolutions. For, unless we remove, as much as we can consistently with the duties of our state of life, the causes, and fly from the occasions of our sins, all our resolutions to avoid the sins themselves will be in vain. It would be advisable to say our penance at this time, unless another time has been specified. We must not suffer our mind to be disturbed by examining whether we have forgotten any of our sins, or how we have made our confession; for, if we have made it with the requisite dispositions, we may rest assured, that we are fully absolved from every sin, which we may have omitted through forgetfulness, even though it were mortal. "For the sins," says the Council of Trent, "that do not occur to him, who carefully searches his heart, are supposed to be included in his confession; and it is for these we say with the royal Psalmist: *From my hidden sins cleanse me, O Lord.*" Should we afterwards discover the oversight, it will be sufficient to confess it on our next approach to the sacred tribunal. If we have reason to fear that the sin forgotten was of a heinous nature, we should, if in our power, return

to our confessor: but if this be not in our power, we should not suffer ourselves to be disturbed; for it will suffice to accuse ourselves of it in our next confession.

One of the best rules, which can be followed with respect to confession, is to approach the sacred tribunal each time as if it were to be the last: and it may indeed be the last. Let us therefore make it as we would, were we sure it would be. We should be convinced, that as much purity is requisite to receive our Lord in the adorable sacrament of the altar, as to appear before him to be judged: therefore, even though we may have many opportunities of recurring to the tribunal of penance; yet, we may be certain, that at the hour of death, we could not have a more serious subject of remorse, than multiplied but careless confessions. On the other hand, no tongue can describe the consolation and peace of those who have been wise enough to settle their accounts with God in time; and who have not put off to a season of sickness, the awful task of preparing for eternity.

To obtain the dispositions necessary to make a good confession, we must make use of such considerations and meditations as may excite us to them; but, above all, we must have recourse to humble, fervent, and persevering prayer.

Since the confession of sins is a duty so repugnant to human nature, it may be proper to remark that the same divine law, which forces on the sinner the obligation of confession, enjoins also on the confessor the strictest obligation of perpetual secrecy; so that he cannot, on any account whatsoever, even to save his own life, reveal a sin which he knows only by confession—what he knows only from confession, he knows, not as a man, but only as the minister of Jesus Christ. There is also a natural obligation of secrecy on the part of the penitent, as to what is said in confession: hence, the practice of telling the penance, and speaking of the advice given by the confessor, is rather improper, as it generally argues a degree of disrespect towards the sacrament and God's minister, and may give others occasion of temptation or rash judgment.

## MEDITATION

On the esteem we ought to entertain for divine absolution, though we should not suppose ourselves in mortal sin when we are about to receive it.

## FIRST POINT.

**T**HANKS be to God for his unspeakable gift! If we are not more sensible of the benefit of the absolution, which we receive, it is often because we think that we are not in mortal sin, but already in a state of grace, when it is granted to us;—but even under such an impression, we must still entertain the highest sense of the divine favor conferred on us in the name of our blessed Saviour: 1st, Because we can never be so secure concerning past mortal sins, as not to desire, every time we come to the holy Sacrament of Penance, to have them washed away more and more by new effusions of the sacred blood of our Jesus. It is for this reason we always make a summary accusation of our past sins, mentioning even some of the most grievous; and we extend our acts of detestation and sorrow to all the iniquities of our past life. Who knows, after all, if he be as yet *worthy of love or hatred*,—and if he stands not in need of this very absolution, he is going to receive, to secure his salvation? And secondly, because new accusations duly made, and new absolutions duly received, cannot fail to bring new graces of remission and satisfaction for past sins.

## SECOND POINT.

**W**E must, in the spirit of faith, be extremely sensible of the benefit of divine absolution. As for our venial sins, no means can be more effectual to obtain their remission, than a worthy reception of the Sacrament of Penance: and how anxious must a truly Christian soul be to get rid of these venial sins, which are real stains on our conscience, and offend our Creator! How many Saints could not bear to remain,

even for one day, under the guilt of these offences which displeases us a little, only because we have not their exalted sense of the holiness of our God, of his tender love for us, or of the state in which our souls ought to be incessantly in the presence of this supreme holiness! What gratitude did they feel, as often as they received absolution, while we remain so cold and insensible! Oh! let us cherish the utmost purity of our souls; trying to free them from even their least venial faults, by a fervent and right use of this best of all means of washing away our sins, viz., the sacramental application of the blood of our Jesus, in the sacred absolution. But let us remember that in order to receive it we must fulfil the conditions of true penance, necessary for the forgiveness of any sin, either mortal or venial. Let us most carefully avoid profaning the divine absolution, by a want, on our part, of the requisite dispositions.

### THIRD POINT.

**A** LAST consideration must still increase very much our profound sentiments of religion and gratitude towards the blessed absolution, viz., the graces which are attached to it, the very least of which is more excellent than the whole visible creation. These graces are an increase of the virtues of faith, hope and charity, which fortify us in good habits, and diminish the violence and force of our evil propensities; also fortitude for the hour of temptation, and also a claim on the assistance and divine interposition of the Almighty, who comes to aid us in our struggles: now this must necessarily render our perseverance more secure. The grace of absolution cancels, according to the fervor of the penitent, more or less of the temporal pain which remains to be undergone, either for mortal or venial sin, in this world or in purgatory.

O my soul, think well of these many graces! and

Consider each one of them as a drop of the blood of thy Divine Saviour. Think that it must also contribute to secure, hasten, or increase your eternal bliss; and see now how you should esteem divine absolution. What faith, what love, what gratitude, should this word absolution excite in you!

*This meditation is from the writings of the late venerable Bishop Brulé.*

## DEVOTIONS BEFORE CONFESSION.

**T**HIS Confession may be your last: therefore endeavor to make it as you would wish to make your last.

### BEFORE THE EXAMEN OF CONSCIENCE.

#### I.

*Who can understand sins? Ps. xviii 13.*

*By the transgression of the law thou dishonorest God. Rom. ii 23.*

*Crucifying again to themselves the Son of God, and making a mockery of him. Heb. vi 6.*

**O** HOLY and long enduring God! I prostrate myself before thee, in the deepest self-abasement of which I am capable. But oh! with what feelings should my soul be penetrated in thy presence! Oh! I wish I could humble myself before thee, as my guilt and ingratitude deserve.

#### II.

*I desire not the death of him that dieth, saith the Lord God, return ye, and live. Ezech. xviii 32.*

*Thou wilt pardon my sin; for it is great. Ps. xxiv 11.*

*For thou, O Lord, art sweet and mild; and plenteous in mercy to all that call upon thee. Ps. lxxxv 5.*

**B**EHOLD me, then, O God of goodness, mercy, and compassion! behold me prostrate before thee.



Behold the prodigal, nay, worse than the prodigal. I have disfigured and defiled my soul, created to thine own image and likeness; I have sinned against him, by whose blood I was redeemed; I have added to the anguish of that heart which endured so much for me—I have, by my sins, renewed the death and sufferings of my Saviour. Oh! my God, what an ungrateful wretch I have been! Oh! that I had never offended thee! Oh! that my heart could break with sentiments of perfect contrition! But do, my Father and my God, do, I beseech thee, grant that I may now be truly converted to thee; make my proud and insensible heart truly humble and contrite; let this be the change of thy Almighty power. I beg this favor through all that thy Divine Son, my Jesus, has done and suffered for me.

### III.

*In that day, there shall be a fountain open for the washing of the sinner. Zach. xiii 1.*

*Whose sins you shall forgive, they are forgiven them. St. John xx 23.*

**O** MY Jesus! merciful author of the life-giving Sacrament of Penance! confiding in that infinite goodness and loving condescension which detains thee on thy throne of love in the midst of us, I cast myself at thy sacred feet; and I would here thank thee, in the best manner I can, for this saving institution, and for granting me this opportunity of recurring to it. O my Blessed Mother, my good Angel, Angels of our sanctuary and of our altar, and all ye Saints and Angels, unite with me, in thanking and praising my Jesus for his goodness to me and to all poor sinners.

## IV.

*Christ Jesus came into this world to save sinners.*  
1 Tim. i 15.

*This is the will of God, your sanctification.* 1 Thes.  
iv 3.

*Behold, God is my Saviour, I will deal confidently,  
and will not fear.* Isaias xii 2.

**O** ALMIGHTY Redeemer! hope and refuge of sinners! regard with compassion my poor guilty soul. I have, in the multitude of thy tender mercies, entered thy holy temple to prepare myself for the reception of the sacrament of reconciliation. But, O my God, and my All! without thy assistance all my endeavors to obtain the requisite dispositions will be altogether unavailing. Do then, I beseech thee, pour forth thy grace into my heart, and preserve me from the misfortune of performing this holy action negligently, or of being deluded with a false sorrow and repentance, as I fear I have too often been. Grant that I may be deeply penetrated with all those feelings and sentiments I should have, in recurring to this sacred institution of thy infinite goodness. Grant, also, that my first desire in approaching the tribunal of reconciliation, and my first motive in desiring to be reconciled to thee, may be to accomplish thy divine will. And, O my all-powerful Saviour! purify, I beseech thee, in the furnace of thy own pure love, my miserable heart, from all self-seeking and self-love; and grant that I may, in every part of my preparation for this holy sacrament, be guided by thy divine Spirit. I ask this favor in thy own sweet name—that name to which thou hast promised to grant whatsoever we should ask of thee.

## V.

*I will search Jerusalem with lamps. Sophon. i 12.*

*But if we would judge ourselves, we should not be judged. 1 Cor. xi 31.*

**E**TERNAL God! my soul is seized with terror, when I reflect on these thy own words. Oh! if even justice is to be judged, what will become of me, a wretch, whose whole life has been a series of sins and infidelities! O my God! I desire now to judge myself in such a manner, that, when thou comest to judge me, thou mayest pass a favorable sentence. But, my God, I feel that I am incapable of judging myself. O then, holy Spirit! eternal source of light, mercifully deign to enlighten thy poor blind creature, that I may discover the deep, concealed weakness and misery of my perverse heart; that I may know myself, as much as it is thy will that I should; and that the enemy and my own self-love may not deceive me in any way whatever. Grant, also, that, enlightened and warned by thee, I may understand and feel, as much as thou willest, what it is to offend thee. O my Jesus! friend and advocate of sinners! present thy infinite merits to thy Heavenly Father in behalf of the soul thou lovedst so much in Bethlehem, in Gethsemani, and on Calvary.

## VI.

*Now there stood by the cross of Jesus, his Mother. St. John xix 25.*

**O** MY sweet Mother! Mother of my Jesus the God of love and compassion! thou hast a clearer knowledge than any other created being of the excess of his love and mercy towards poor sinners; and thou knowest much better the ingratitude and deplorable misfortune of the sinner who offends him. Oh! do then, I conjure thee, by that sword of sorrow which pierced thy soul at the foot of the cross, and,

by thy knowledge of his love and mercy, obtain for me such sentiments of contrition, that I may be perfectly restored to his favor and love, and never again do, say, or think any thing in the least offensive to him.

O my dear guardian Angel! to whose care I am committed, though I have so often frustrated the efforts of thy kind solicitude, do, I humbly conjure thee, make use of thy influence with God, and obtain for me the favor of making this confession with the most perfect dispositions.

O my holy patrons and patronesses, and all ye blessed inhabitants of heaven, interest yourselves in my behalf, and obtain that my conversion may be entire.

### EXAMEN OF CONSCIENCE.

THE following examination may serve those who have not been to confession for a long time, or those who are preparing for a general confession or a review. They who approach the sacraments weekly, or even less frequently, especially when they are accustomed to a daily examination of their conscience, have no need of resorting to such a table of sins.

#### ON THE TEN COMMANDMENTS.

1. *"I am the Lord thy God, thou shalt not have strange Gods before me."*

**C**ONSIDER, whether you gave to any creature, or to any vice, the love of preference which is due to God alone? How far? How often?

Whether you wilfully doubted of any article of Faith: or whether you have rashly exposed yourself to the danger of infidelity, by reading bad books, or keeping wicked company? How often?

Have you by word or deed denied your religion, or gone to places of false worship, so as to join in the worship, or to give scandal? How often?

Have you been ignorant of the articles of your creed, of the commandments, or of any of those things which

Christians in your station are bound to know? For how long a time?

Have you despaired of salvation, or of the forgiveness of your sins? Or have you rashly presumed upon finding mercy; going on in your sins without any thoughts of amendment; or depending upon a death-bed repentance? How long have you been this way?

Have you, after falling into mortal sin, neglected for a long time to turn to God by repentance; and for how long a time?

Have you neglected your Morning or Evening Prayers? How often? How long?

Have you made a sacrilegious Confession or Communion, by concealing some mortal sin in Confession, or what you doubted might be mortal; or by being grossly negligent in the examination of your conscience? How often?

Have you received Confirmation, or Matrimony, in the state of mortal sin?

Have you neglected to perform the penance enjoined in Confession? or said it with wilful distractions? How often?

Have you employed prayers, or sacred names, to superstitious uses? How often?

Have you profaned the Holy Scripture by any whimsical or unauthorized interpretation, or construction? Have you profaned or abused holy places or things consecrated to God? How often?

Have you believed in Fatality, Magic, or Superstition? How far?

Have you believed in dreams, consulted fortune-tellers, or have you done any such unmeaning and wicked thing? How often?

2. "*Thou shalt not take the name of God in vain.*"

**C**ONSIDER whether you have trifled with the name of God, by using it irreverently? How often?

Whether you have taken false or rash oaths; or induced others to do so? How often?

Whether you have cursed or sworn, or caused others to do so? How often?

Whether you have violated your lawful oaths, or led others to do so? How often?

Whether you have executed what you rashly swore to do? How often?

3. "*Remember thou keep holy the Sabbath-day.*"

**C**ONSIDER, whether you have neglected to sanctify the Lord's day, either by omitting mass without sufficient cause, or hearing it irreverently? How often?

Whether you have neglected to assist at the evening service of the Church, commonly called Vespers?

Whether you have spent the Sunday or any part of it in servile work, without necessity? How often?

4. "*Honor thy Father and thy Mother.*"

## DUTIES OF CHILDREN.

**C**ONSIDER, whether you have shown any disrespect to your parents? Whether you have answered them in a petulant manner, grieved them, or provoked them to anger? Whether you have neglected them in sickness, poverty, or any other necessity? Whether you have disowned them or been ashamed of them before others; through pride? Whether you have abused or cursed them? How often?

Whether you have stolen from your parents, or squandered their substance? Whether you lifted your hand against them? How often?

Whether you were impatient or peevish when they reminded you of your faults? Whether you disregarded their good advice? How often?

Whether you neglected to execute their will after their death: or delayed unnecessarily to do so? Whether you have shown contempt or disobedience to your lawful superiors, spiritual or temporal? How often?

Whether you have shown contempt or disrespect to aged persons? How often?

## DUTIES OF SERVANTS, WORKMEN, &amp;c., TO THEIR MASTERS AND EMPLOYERS.

Consider, whether you have been proud, murmuring, or disobedient towards your masters or employers? How often?

Whether you have been inattentive to the business entrusted to your care? How far? How often?

Whether you have disregarded the just and reasonable interest of your master or employer? How far? How often?

Whether you have wilfully permitted them to be injured in their person, their property, or their character? How far? How often?

Whether you have committed theft, told lies, or sworn falsely to please them, when you knew you should not violate the law of God, for any one? How often?

#### DUTIES OF PARENTS.

Parents should take notice that, if their children owe them respect, love and obedience, they themselves are bound to discharge certain duties, on the faithful performance of which depends in a great measure the conduct of their children. Consider, therefore, whether you have loved your children with a *Christian* love; correcting them for their faults in a Christian manner, that is, with firmness, without temper, and at the favorable moment?

Have you not allowed them, much to their physical and moral detriment, to eat *as much and as often* as their appetite, whim, or fancy dictated?

Have you neglected to teach your children, or have them taught the principles of the Faith?

Have you neglected their timely education according to your means, or their presumed station in life?

Have you ~~given~~ them scandal? How far?

Have you been too severe on them?

Have you compelled them to a particular state of life; or *obliged* them to marry a particular person?

#### DUTIES OF MASTERS AND OTHER SUPERIORS TOWARDS THOSE UNDER THEIR CARE.

Consider, whether you took sufficient care to govern your servants, or those under your charge, in their manners and conversation?

Have you afforded them time to say their prayers morning and evening; to hear Mass on Sundays and Holydays; and to approach the Sacraments?

Have you ever ordered your servants, or those under your charge, to do that which you knew was wrong? How often?

Have you ill-used them? How far? How often?

Have you omitted to pay them their wages; or delayed it from them?

#### 5. "*Thou shalt not kill.*"

**C**ONSIDER, whether you did any act that was likely to lead to the death of a fellow-creature: whether you encouraged others to do so, or desired it in your heart? How often?

Have you desired any one's death, through hatred, malice, or self-interest?

Have you provoked, challenged, or struck others, or been guilty of quarrelling or fighting? How often?

Have you procured, or thought to procure, or aided or assisted to procure, or advised abortion, or miscarriage? Have you desired your own death through passion or impatience? How often?

Have you entertained a deliberate hatred for any fellow-creature?

Have you exercised tyranny, cruelty, or oppression towards your debtors, or others within your power; especially towards widows, orphans, or the poor? How often?

Have you refused pardon to those who did you injury?

Have you taken private revenge for real or supposed injuries; suborned others to do it, or desired it in your heart? How often?

#### 6. "*Thou shalt not commit adultery.*"

AS REGARDS MARRIED PEOPLE.

**C**ONSIDER, whether you have thought, done, or said, any thing that may tend to a violation of those promises of fidelity made to your partner at marriage? How far have you been guilty in this respect?

AS REGARDS UNMARRIED PEOPLE.

Consider, whether you have thought, done, or said any thing, that might tend to the dishonor or abuse of your person: How far, and how often have you offended in this respect?

AS REGARDS PERSONS IN GENERAL.

Consider, whether you have given scandal by any levity or impropriety in your conduct or conversation? Was it before the young and unsuspecting? Have you made use of words of double meaning? How far and how often?

#### 7. "*Thou shalt not steal.*"

**C**ONSIDER, whether you have possessed or do possess, unjustly, the property of your neighbor? Whether by fraud in traffic, injustice in weight or measure, or oppression by usury? How far, how often?

Have you bought or received goods from suspicious persons? Have you, through malice, envy, or revenge, done injury to your neighbor's property?



Have you contracted debts beyond your means?

Have you persecuted your fellow-creatures by expensive lawsuits?

Have you declined, when in your power, to pay your just debts?

Have you refused or delayed to make restitution for the injury done your neighbor, when in your power?

Have you refused to fulfil your just promises, and thereby caused distress or disappointment to your neighbor? How far, how often?

8. "*Thou shalt not bear false witness against thy neighbor.*"

**C**ONSIDER, whether you ever privately or publicly swore, said, or insinuated that which was false, or doubtful, against your neighbor?

Whether you spoke ill of him? Whether you called him by abusive names? Whether you declined to defend his character, when it was your duty to do so?

Whether you flattered people in their crimes and excesses? How often?

Whether you accused them of faults of which you knew, or had reason to doubt, that they were innocent? How often?

Whether you made known the *private sins* of others? Opened their letters without permission? Whether you listened to the private conversation of others? How often?

Whether you set your neighbors at variance by relating the private business of one to another? How often?

9. "*Thou shalt not covet thy neighbor's wife.*"

**C**ONSIDER, whether you entertained, with deliberate pleasure, thoughts on those sins prohibited by the Sixth Commandment? How often? "*Evil thoughts are an abomination to the Lord.*—Prov. xv 26.

10. "*Thou shalt not covet thy neighbor's goods.*"

**C**ONSIDER, whether you have dwelt with deliberate pleasure on those sins prohibited by the Seventh Commandment?

#### ON THE PRECEPTS OF THE CHURCH.

1. *To hear Mass on Sundays and Holydays of obligation.*

**C**ONSIDER, whether you have committed any of the faults enumerated under the Third Commandment of the Decalogue?

2. *To fast and to abstain from flesh-meat on certain days.*

CONSIDER, whether you have omitted to fast during Lent, or at other times appointed by the Church, without a dispensation, or without sufficient cause? How often?

Whether you have eaten meat on prohibited days, without sufficient reason? How often?

3. *To confess one's sins at least once a year.*

CONSIDER, whether you have suffered the year to pass, without approaching the tribunal of penance?

Whether you neglected the due examination of your conscience, before going to confession?

Whether you have concealed any mortal sin, or so colored it as to make it appear less grievous?

Whether you have received absolution with sincere sorrow, and a firm purpose of amendment?

Whether you have disputed with your director, when he gave you advice, instead of bowing submissively to his counsels?

Whether you neglected the due fulfilment of your sacramental penance, or deferred it without necessity?

4. *To receive the blessed Eucharist at Easter, or thereabouts.*

CONSIDER, whether you neglected to receive the Sacrament of the Eucharist at Paschal time from the hands of your Pastor, or his representative?

5. *To contribute to the support of your Pastors.*

CONSIDER, whether you omitted, without necessity, to pay to your legitimate spiritual Pastor, the contribution for his support, which prescription has established in your locality?

6. *Not to solemnize marriage in times forbidden, or within the forbidden degrees of kindred.*

CONSIDER, whether you gave scandal by disregarding the ordinances of the Church regarding the time of your marriage, or the marriage of any one else, over whom you may have had control?

Whether you were culpably ignorant of the relationship between the parties to be married? or whether you wilfully concealed it?

Whether you disregarded the prudent advice of your parents? Whether you neglected to consult God, or your

Confessor, or your friends, when you were arranging to get married?

Whether you made an elopement, or intended to do so at the time of your marriage? Or whether you aided, or advised others to do so?

Whether you neglected to give timely notice to your Pastor of your intended marriage?

Whether you had in view your spiritual, no less than your temporal advantage, at the time of your marriage?

Whether you have taken all the necessary precautions to guard against the evils that might follow from a mixed marriage?

### ON THE SEVEN CAPITAL OR DEADLY SINS.

#### *Pride.*

**C**ONSIDER, how far you have been proud, overbearing, or tyrannical towards your dependants; ill-mannered, or offensive towards your equals; disobedient, insolent, or disrespectful to your superiors?

#### *Covetousness.*

**C**ONSIDER, how far and how often you have indulged in an excessive love of this world and the things of this world? How far and how often you have desired, or effected unjust possessions, fraudulent profit, iniquitous gain? How far and how often you have been guilty of hard-heartedness, injustice, and cruelty, in order to save, or procure money? Whether through pride, ambition, or presumption, you have been dissatisfied with your condition in life, and murmured against the will of God?

#### *Envy.*

**C**ONSIDER, how far and how often you have been guilty of envying your neighbor's spiritual or temporal prosperity? Have you grieved at his good fortune, or rejoiced at his adversity? How far and how often have you unjustly dispraised him or his actions?

#### *Anger.*

**C**ONSIDER, how far and how often you may have indulged in anger, passion, impatience, or excitement for little or no cause?

*Gluttony.*

**C**ONSIDER, how far and how often you may have indulged in excess in eating or drinking? Whether you have lived above your means?

*Lust.*

See, on this head, what has been already said on the Sixth and Ninth Commandments of God.

*Sloth.*

**C**ONSIDER, how far and how often you may have yielded to that animal feeling of a distaste for the things of God, or for the invisible goods of the life to come? How far and how often you may have indulged in carelessness and indifference in the discharge of your religious duties? How far and how often you may have been inconstant in your good resolutions; neglectful in your calling; ungrateful to God for his favors; or faithless to your friends?

Whether you gave, or entertained a slothful preference to idleness or poverty, rather than labor honorably and industriously for your own support?

Observe, that in each of those sins, of which you may be guilty, you may not only be guilty of your own sin, but of the sins of others; by "counselling, commanding, consenting to, or praising the sin of another; assisting, or otherwise sharing in it, not hindering it when you could, and by concealing it, when it may be your duty to make it known." You may be guilty of the sins of others also, by showing them a bad example.

## AFTER THE EXAMINATION OF CON- SCIENCE.

**I.**

*The heart is deceitful above all things.*

**O** THOU, who canst do whatsoever thou wilt, enlighten my blindness, that I may discover all the faults and defects there may have been in the examination of my conscience, and in the judgment I have formed of myself—that I may know myself, and make myself known to thy minister.

## II.

*Know thou, and see, that it is an evil and a bitter thing for thee, to have left the Lord thy God. Jer. ii 19*

**I** HAVE sinned, and I have thereby lost the friendship of thee, my Creator, my Preserver, my Redeemer, and my God. I have made myself a slave to thy enemy and mine: I have exposed myself to the never-ending pains of hell—to eternal separation from thee, my God. But, more than this: I have by my sins renewed the cause of my Saviour's sufferings; I have offended him, who loved me and delivered himself a willing victim, to bleed and die, that I might live; I have offended him, who, on account of his own infinite perfections, and for his own sake, should possess an undivided and devoted love. Oh! how happy are those who have never offended thee, my God! O that I had been so happy! But I resolve, with the assistance of thy divine grace, without which I can do nothing, never more to offend thee. I would much rather die than be again guilty of even the least sin; for the least offence against thee is something inconceivably great. Too late have I known thee, O Eternal Truth! Too late have I loved thee, O Beauty ever ancient and ever new!

## III.

*We have an Advocate with the Father . . . always living to make intercession for us. 1 John ii 1; Heb. vii 25.*

**O** MY divine, my merciful Saviour! I am filled with fear and trembling, at the thought of my sins, my wretched weakness, and the many other miseries of my poor soul; but, I am encouraged and consoled, when I remember, that thou art my Advocate, and I behold thee pleading my cause with thy heavenly Father. Thou knowest all my necessities, thou seest the desires of my heart.

## IV.

*To thee only have I sinned.* Ps. l 6.

*The mercies of the Lord I will sing forever.* Ps. lxxxviii 1.

**O** INFINITE Goodness! it is against thee I have sinned, and it is thou thyself that providest the means for my return. Thou mightest have been long ago glorified in thy justice, by condemning me to hell; yet, thou didst spare me; and notwithstanding my weekly, nay, daily treasons and offences against thee, thou hast not only preserved my life, but hast continually cherished me with innumerable special graces: and, O Goodness inconceivable! thou now callest upon me, to cast my sinful soul into the bath of thy own precious blood.

## V.

*He was offered because it was his own will.* Isaias liii 7.

*The Lord hath laid on him the iniquity of us all.* Ibid. liii 6.

*My soul is sorrowful even unto death.* St. Mark xiv 34.

**M**Y soul is sorrowful even unto death! Who is he that utters this expression, and for whom does he utter it? My poor guilty soul, it is thy Saviour, thy Jesus, the great God of heaven and earth, the God of all holiness; and it is for thy sins that he is SORROWFUL, and SORROWFUL EVEN UNTO DEATH. Approach, behold the adorable blood gushing from every sacred pore; his soul is in a sea of anguish, his merciful heart is pierced by as many darts as we have committed sins. O my Saviour! by all that thou didst suffer for me in this bitter hour, grant that I may, to the end of my life, unceasingly lament and detest, from the purest love of thee, each one of my

sins—alas, each one added new anguish to thy agonized heart.

Behold, O heavenly Father, my Jesus sorrowful for my sins, even unto death, and permit me to offer his sorrow to supply my want of sorrow.

## VI.

*He was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed.* Isaias liii 5.

**O** GOD of love! O Goodness inconceivable! how hard my heart must be, that it is not wrung with anguish at the sight of its sins, at the thought that it has offended thee. My God, I am sorry for this insensibility of my poor heart; and I resolve, with the assistance of thy holy grace, to show by my actions, by my carefulness to avoid every thing in the least offensive to thee, that I am grateful for thy infinite love and mercy in my regard. Accept, O my God, in thy great mercy, the poor remains of my life. I am sincerely sorry for the years I have misspent: they have vanished as a shadow, they have passed away without fruit; but as I cannot recall them, accept my desire to think of them in the bitterness of my soul.

## VII.

*And when they were come to the place, which is called Calvary, they crucified him there.* St. Luke xxiii 33.

*You are bought with a great price.* 1 Cor. vi 20.

**O** JESUS, my Lord! how can I endure the thought, that for my offences thou art sacrificed; that by my hand thou art immolated? O my soul! dear-bought purchase of a Saviour's blood, lift up thy eyes, and behold the adorable Victim of thy guilt, or rather of his own and his Father's love for thee. Approach—kneel at the foot of his sacred cross—O my adorable Redeemer! *hear me, a poor wretch, making sup-*

*plication to thee: let thy sacred blood flow on my guilty soul: let thy divine voice ascend: let thy wounds, thy bruised and mangled body plead with thy heavenly Father in my behalf; and grant, that I may be washed from my iniquities and cleansed from my sins; and that I may be clothed with the garments of salvation and the robe of justice. Receive me into thy extended arms: shelter me in thy sacred heart; and with thy precious blood, seal me thy own for ever.*

*Say the prayer, "Come, Holy Ghost," to beg light for your Confessor.*

*Make your confession, prostrate in spirit at the foot of the cross.*

*At the moment of absolution, incline your head in profound humiliation; and penetrated with the thought that the precious blood of our Jesus is being applied to your sinful soul, make the following, or some other act of contrition:*

O my God! I abhor, I detest all the sins which I have just confessed, and also all the sins and infidelities of my whole life: I desire to do so from the purest love of thee. Deprive me of life, O my God! rather than permit me to live to offend thee by any deliberate sin.

## OTHER PRAYERS,

*After the Examination of Conscience, which may be used instead of the preceding.*

### I.

**O** GOD of infinite holiness! in whose sight sin is always abominable, what an object of horror must I now appear before thee, defiled as I am with innumerable offences! I acknowledge my transgressions, O Lord! I feel that I am not worthy to appear in thy presence, or to call on that adorable name, which I do not deserve to pronounce. I have offended thee more grievously than many who are now



plunged in the eternal fire of hell. I have abused thy graces, trampled on thy blood, ungratefully turned thy benefits against thyself, and neglected opportunities of salvation which will never return. Ah! if I had treated my fellow-creatures with half the ingratitude I have shown thee, my God, I would despair of their forgiveness; but, though most unworthy either to ask or obtain thy pardon, I do not despair of being again received into thy grace and friendship. I know that I cannot trust too confidently in thy mercies; I know that my multiplied sins are few, when contrasted with thy abundant merits, and that thou never canst reject an humble and contrite heart. I cast myself, with all my sins and miseries, at the foot of thy cross, where no sinner was ever condemned, who implored thy pardon with humility and sorrow. I embrace thy feet with the penitent Magdalen; and I ardently wish, that like her, I could love thee as much as I have offended. Ah! do not refuse me that pardon, which I desire more ardently than any other blessing I could possibly enjoy. Take compassion on me, O my God and my Father! for, to whom can I have recourse but to thee? If thou reject me, who will receive me? Or, who could pardon such sins as mine, if not thou, O infinite Mercy! I have already been loaded with too many favors, to doubt of thy willingness to receive thy prodigal, repentant child. I never should have thought of returning to thee, if thou hadst not called me thyself. My most merciful Redeemer, I detest my sins from the bottom of my heart. I sincerely detest sin, in general, because it is thy enemy. I detest most sincerely all the sins of my life, particularly those which have displeased thee most, those which are hidden from my view, and those which I am going to accuse myself of in this confession. I now look on those offences as the greatest misfortunes of my life, and heartily regret them, because they have made me hateful in thy sight, exposed me to the dreadful

misfortune of being eternally separated from thee. I detest them, because they have offended my most merciful and liberal Benefactor, and because they fastened thy most adorable body to the cross. But, my God, these are not my only motives for sincerely detesting my sins: if there were neither heaven nor hell; if I had never received, nor ever could hope for a benefit from thee; still I would abhor all sin, and heartily regret having had the misfortune of committing so great an evil, because it offends thee, O infinite and adorable Perfection! who canst never be sufficiently loved for thyself alone. Oh! why did I not always think as I now do? Why was I so miserable, so blind, as to listen rather to the suggestions of the devil, than to thy divine inspirations? Why were the best days of my life spent in offending my Creator? At least, may I now for ever forsake that sinful course I have too long pursued; may sin always appear to me as it does now, more dreadful than hell itself; and the least temptation to offend thee, more frightful than death. Oh! let every hour of my life henceforward increase my sorrow for all my offences, and strengthen my firm resolution to prefer a thousand deaths to the unspeakable misfortune of committing one deliberate sin.

## II.

**D**IVINE Jesus! whose holy grace has opened my eyes to the miserable and sinful state of my soul, who hast penetrated my heart with sorrow for my offences; it is in thy presence I now most solemnly resolve to begin a new life, and endeavor to become, from this very moment, what I shall certainly wish to have been at the hour of my death. I resolve to adopt all the means I know to be necessary for preserving thy grace, and persevering in virtue. I resolve to discharge my spiritual duties with the utmost fidelity, to employ all my time carefully, and in the manner that

thou requirest, since I must account for every moment of it to thee. I resolve to strive particularly against those faults I am most accustomed to commit, and to avoid those dangerous occasions which have hitherto led me into sin. These are my firm resolutions, O my God! but I tremble when I consider my former inconstancy and my present weakness. I do not deserve those graces I have so often abused; but, notwithstanding, since thou knowest I can do nothing without thee, I humbly hope thou wilt give me the grace and strength necessary for persevering in thy love, and keeping most faithfully the resolutions I now make.

Preserve me, O Lord, from presumptuous confidence in my own strength; for that alone would cause my fall. Alas! there are many now in hell, who, at some period of their mortal life, felt more fervor, more sorrow for sin, and made more firm purposes of amendment than I do; I also may deserve to be abandoned by thee. My God and only hope! leave me not to myself—accept my resolutions, but do thou give them efficacy; permit me to place them in thy hands, in thy sacred heart, and under the protection of thy blessed Mother, and my good Angel; that thus my weakness may be powerfully assisted, and that I may be preserved from the misfortune of a relapse into sin.

### III.

**O** DIVINE Lord! I am fully sensible that it is the greatest of all misfortunes to offend thy divine Majesty, and that no misery can exceed that which is attached to the violation of thy law: therefore I again declare that I abhor my sins, and return to thee with my whole heart. But, O my God! when I consider that one single offence is a just and sufficient cause for eternal tears—when I reflect on the bitter regrets which the Saints felt for a venial sin, and then compare my grievous offences with my imperfect sorrow,

I am justly alarmed at my great insensibility. Oh why is not my sorrow as great as my offences! why cannot I grieve for them even unto death, and collect in my heart all the contrition that was ever felt by the greatest penitents, that thus it may be truly broken with sorrow, and incapable of enjoying any other satisfaction than that which is found in unceasing regret! But since those holy dispositions are graces to which I have no claim, I beseech thee, O Divine Lord! to accept my desires, and supply, from the treasure of thy infinite merits, all the deficiencies in my preparation for this confession. Accept in my behalf, O adorable Jesus! the clear view thou hadst of all my sins in the garden of Olives, to supply for my imperfect knowledge of them, or any defect in my examination. I offer up thy sighs, thy tears, thy fainting, thy bloody sweat and the bitter anguish which penetrated thy amiable heart, to supply for the weakness of my contrition. I offer thee thy merciful resolution of dying for the expiation of sin, to atone for any deficiency thou mayest discern in my determination never more to offend thee, and to perform all the actions of my life in the spirit of contrition and penance. O adorable Heart of Jesus! which was sorrowful even unto death, for those very sins I am about to accuse myself of; which was wounded on the cross, and thus rendered the refuge of sinners: I call on thee now, with all the earnestness, humility and confidence I am capable of, and entreat of thee, by thy infinite love for sinners, to remember all I cost thee, and to apply to my soul abundantly the infinite merits of thy humiliations, sufferings and anguish.

## IV.

**O** ADORABLE Jesus, the invisible high-priest of our souls! who, in the excess of thy love, hast instituted this consolatory sacrament of pardon and mercy; it is before thee I am going to present myself;

It is thy divine authority which I reverence in the person of thy minister. O compassionate physician of our souls! who didst not refuse to heal, with thy own divine hands, those lepers whose horrid malady was a figure of sin, I am going to approach to thee, convinced that thou wilt and canst make me clean. Oh! let me be so happy as to find mercy and pardon; let no evil disposition of mine be an obstacle to thy merciful designs on my soul. O omnipotent Jesus! what is impossible to me is infinitely easy to thee—change then my heart, show me so clearly what sin is, and what it deserves, that I may cheerfully accept the pain and humiliation which I may feel in avowing my offences. Let thy divine spirit be in my heart, and on my lips, that my confession may be sincere, entire, humble and penitent.

Mother of God! Mother of mercy! and Refuge of sinners! intercede for me now, that this confession I am going to make, may not render me more guilty, but may obtain for me the remission of my sins, and grace to avoid them in future.

Holy Angel, to whose care I am committed, do not leave me, now that I so particularly require your charitable assistance. Watch over me, while I declare my sins in the sacred tribunal; preserve me from temptation, and intercede for me with our common Lord and Master, that his holy grace and the words of his minister may sink deep into my heart, and tend to the perfect and lasting change of my life.

## DEVOTIONS AFTER CONFESSION.

### I.

*Thy sins are forgiven thee. St. Mark ii 5.*

**Y**ES, O God of goodness and mercy ! I have, just now, been absolved, by virtue of the power, which thou hast granted to the ministers of thy Church. That sentence of mercy and forgiveness has restored me to thy favor, if, as I wish and hope to have done, I have approached the sacred tribunal with the requisite dispositions. This is the effect of the precious blood thou hast shed for me, O Jesus my God and Saviour ! Yes, thou *hast loved me*; and *washed me from my sins in thy own blood.*

*Give thanks to God for his infinite love and mercy.*

### PSALM CII.

**B**LESS the Lord, O my soul : and let all that is within me bless his holy name.

Bless the Lord, O my soul : and never forget all he hath done for thee.

Who forgiveth all thy iniquities : who healeth all thy diseases :

Who redeemeth thy life from destruction : who crowneth thee with mercy and compassion :

Who satisfieth thy desire with good things : thy youth shall be renewed like the eagle's.

The Lord doeth mercies and judgment for all that suffer wrong.

He hath made his ways known to Moses ; his wills to the children of Israel.

The Lord is compassionate and merciful ; long suffering and plenteous in mercy.

He will not always be angry : nor will he threaten for ever.

He hath not dealt with us according to our sins nor rewarded us according to our iniquities.

For according to the height of the heaven above the earth; he hath strengthened his mercy towards them that fear him.

As far as the east is from the west, so far hath he removed our iniquities from us.

As a father hath compassion on his children, so hath the Lord compassion on them that fear him:

For he knoweth our frame: he remembereth that we are dust:

Man's days are as grass, as the flower of the field so shall he flourish.

For the spirit shall pass in him, and he shall not be: and he shall know his place no more.

But the mercy of the Lord is from eternity and unto eternity upon them that fear him:

And his justice unto children's children, to such as keep his covenant,

And are mindful of his commandments to do them.

The Lord hath prepared his throne in heaven: and his kingdom shall rule over all.

Bless the Lord all ye his Angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

Bless the Lord, all ye his hosts: you ministers of his that do his will.

Bless the Lord, all his works: in every place of his dominion, O my soul, bless thou the Lord.

Glory be to the Father, &c.

## II.

*Behold, thou art made whole: sin no more. St John v 14.*

**O** ALMIGHTY and merciful God! who according to the multitude of thy tender mercies, hast vouchsafed, once more, to receive this prodigal child, nay, worse than the prodigal, and to admit her to the sacrament of reconciliation, I give thee thanks with all the powers of my soul, for this, and all thy other

mercies, graces and blessings bestowed on me, the most unworthy of all sinners; and prostrating myself now at thy sacred feet, I offer myself, to be henceforward and for ever thine. Oh! let nothing in life or death ever separate me from thee. I once more renounce, with my whole soul, all my treasons against thee, and all the abominations and sins of my past life. I renew my promises made in baptism, and my holy vows; and from this moment I dedicate myself eternally to thy love and service. Oh! grant, that, for the time to come, I may *keep my heart with all watchfulness*, abhor sin, and fear even the shadow of it more than any thing whatsoever. I resolve henceforward to suffer any thing rather than offend thee, and to avoid most carefully every occasion of even the least infidelity to thee. I beg thy blessing upon these my resolutions, that they may not be ineffectual, like so many others I have formerly made. For, O Lord! without thee I am nothing but misery and sin. Supply also, by thy mercy, whatever defects have been in this my confession. I am sensible it has been very imperfect, and that I was far from having that true sorrow which the heinousness of my sins required: but let the precious blood of thy well beloved Son supply the deficiency. Accept my poor performance, such as it is, and give me grace to be now, and always a true penitent, through the same Jesus Christ, thy Son. *Amen.*

### III.

*Forget not the kindness of thy surety: for he hath given his life for thee. Eccclus. xxix 19.*

O MY Divine Saviour! it is my ardent desire never to forget thy unspeakable kindness, and to do all in my power to return, in the best way I can, thy unmerited mercy in my regard. But, O my God! how can a poor sinful atom make any return to thee? Goodness inconceivable! all that thou desirest is my



poor unworthy heart. Behold it then, I offer it to thee without any reserve—remove from it, I beseech thee, every thing in the least displeasing to thee, and fill it with divine charity, that it may be an abode in which thou wilt delight to dwell: reign sovereign in it now and for ever.

## IV.

*Behold thy Mother.* St. John xix 27.

**M**OTHER of my Jesus! remember that thou art also my Mother—my soul was committed to thy care by our Jesus, and he himself has given thee to me for my Mother: do then, I beseech thee, my sweet Mother, obtain that I may receive from this holy sacrament all the fruits which it is his will it should produce in my soul. And, O my blessed Mother! by all the anguish thou didst feel in being separated from thy Divine Son, obtain for me that perfect love which will keep me united to him in time and in eternity. Show thyself my Mother.

O my good Angel, my guide and guardian; my holy patrons and patronesses, and all ye Angels and Saints, intercede for me; obtain that I may keep all my good resolutions.

## V.

*The Son of Man is come to seek and to save that which was lost.* St. Luke xix 10.

*There shall be joy before the Angels of God upon one sinner doing penance.* St. Luke xv 10.

**O** MERCIFUL Redeemer! by all thou hast done and suffered for poor sinners, grant to them all, I beseech thee, the grace of true repentance.

O holy Mother of our Jesus, obtain that all poor sinners may recur to this salutary remedy, prepared for them, from all eternity, in the designs of his love and mercy.

## A METHOD OF OFFERING THE PENANCE ENJOINED IN CONFESSION.

Accustom yourself to direct your intention, before you recite your sacramental penance, fervently uniting it to the sufferings and merits of Christ. This may be done by the following, or any similar short

### PRAYER.

**O** MY God and my Creator! I offer thee the penance I am about to perform; thou didst impose it on me by the ministry of my confessor, and I desire to perform it with the utmost contrition, devotion, and humility. But, Lord! since thou well knowest that it is inadequate to my sins, and that any thing I could do would be incapable of blotting out the least of my offences, permit me to unite this penance, as well as all the actions, pains and sufferings of my life, to the bitter sufferings of my Redeemer, to the great sacrifice of expiation which Jesus offered on Mount Calvary for my sins; also to the merits of the Blessed Virgin, to the penance and sufferings of all the Saints and all the just, that thereby the deficiencies of my imperfect satisfaction may be abundantly supplied.

### OTHER PRAYERS AFTER CONFESSION,

WHICH MAY BE USED INSTEAD OF THE PRECEDING.

*O praise the Lord, all ye nations: praise him, all ye people. For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever. Glory, &c. Psalm cxvi.*

**O** MERCIFUL Redeemer of my soul! what praise, love, and thanks, shall I return thee for having made a bath of thy blood, and a garment of thy grace, to cleanse my defiled soul in the sacrament of penance? Let my body, soul, and all that is within me, bless thee eternally; and let heaven, earth and all that is within them, say *Amen*.

Receive, I beseech thee, O my dear Lord ! by the bowels of thy mercy, by the merits of thy Mother, and by the merits of all thy blessed Saints, this my confession : let it be pleasing to thy sacred Majesty, and profitable to my own soul ; let thy infinite sweetness of love, and bitterness of sorrow, supply all its defects : whether it be want of fervent contrition, or perfect integrity, of humility, of charity, of simplicity, of a true sense and feeling of the heinousness of my sins, of a full resolution of amendment, or any other circumstance, negligence, or error whatsoever.

Forget and forgive, O my God ! I beseech thee, all the crimes and ingratitude of my past life, and, in particular, whatever may have escaped my memory in this confession. I am sincerely sorry for all that I have done offensive to thee. I renounce all that is opposed to thy perfect love. I resign my body and soul to do penance, and to make all possible satisfaction. And lastly, for thy own sake, sweet Jesus ! I beseech thee to pardon all my sins, relying on thy goodness, confiding in thy mercy, rejoicing that thou art so loving, and so worthy of all love, so good in thyself, so good to all others, and so good to me, the least and worst of all.

Let all creatures join with me this day, and for all eternity, in loving, honoring, serving, and praising thee, my glorious Creator, my gracious Redeemer, my liberal Sanctifier. Admit me, O my Jesus ! as one of thy lowliest servants ; grant that I may live and die in the performance of my resolutions ; in obedience and submission to thy holy will : grant that I may never more offend thee, but loathe and abhor the very name and shadow of sin, more than death or hell itself. Teach me, O Lord ! how to persevere in thy love, and to correspond to my holy vocation, with a zealous fervor, joined with prudence and discretion ; that serving thee, my sovereign Lord and Master ! during my abode in this prison of mortality, with

fidelity, in the spirit of humility, charity and simplicity, I may, at the end of my life, be admitted to my heavenly and eternal home: and that I may for ever sing thy mercies, for having used such sweet and efficacious means to bring me to thee, my God and my All.

### AN OFFERING

Of our Divine Saviour's thoughts, words and actions, in atonement for our sins of thought, word and action.

**O** MY God and Saviour! graciously vouchsafe to remember all those holy thoughts that have passed in thy divine mind from the beginning of the world to this very moment, and particularly thy tender design of becoming man for the redemption of the world: pardon, through the merits of these, not only all the evil thoughts and vain imaginations I have ever conceived of myself, but also those which I may have excited in the minds of others. *Amen.*

**O** MOST loving Redeemer! I, a poor sinner, do humbly remind thee of all the words of salvation which ever fell from thy sacred lips, or which others have uttered, or shall hereafter utter, to the glory of thy holy name. I earnestly beseech thee, through these holy expressions, to forgive whatever I have spoken offensive to thee, or what others, through my means, may have sinfully uttered. *Amen.*

**O** MY Divine Saviour and Model! look on all the good works thou hast performed for my salvation; and be pleased now to pardon whatever I have committed against thee. Mercifully direct all my thoughts, words, and actions, to thy greater glory, and regulate them by the model of thine own blessed life *Amen.*

## PRESERVATIVES AND REMEDIES AGAINST SIN

**T**RUE repentance, as it has been already observed, implies a firm purpose of amendment, that is, a sincere and efficacious determination to take all necessary precautions against relapsing into sin.

The most general prescriptions against all kinds of sin, are, frequent and fervent prayer; meditation, and consideration on the four last things, and on the other great Christian truths; frequenting the sacraments with due preparation; reading spiritual books; daily examinations of conscience; devotion to the passion of Christ, to his Blessed Mother, and to the saints; a continual watchfulness over yourself; giving alms according to your ability; daily mortifying your inclinations; chastising your body; and particularly taking care to shun the occasions of sin, and to resist the first motions of evil.

### AGAINST PRIDE.

**P**RIDE is an inordinate love, which man conceives of his own excellence. Effectually to combat this sin, study, and endeavor to know yourself, and often reflect on the meanness of your extraction; your body from dirt and corruption, and your soul from nothing. Consider the many miseries of your present condition; your perpetual reluctance to good, and inclination to evil; the certainty of death, and the uncertainty of your eternal lot. Above all, consider what a deplorable figure a soul in mortal sin makes, in the sight of God. How often has not this been your case? Is it not so at present? Ah! what should be your confusion then, and your horror? You have deserved eternal damnation! And after all, dare you lift up your head through pride?

Set before your eyes the example of Christ, who humbled himself to the death of the cross, to cure your pride; and who particularly calls upon all his followers, to learn from him to be "meek and humble of heart," (*St. Matt. xi 29,*) and declares, that "unless they become as little ones, they shall not enter into the kingdom of heaven." *St. Matt. xviii 3.*

Meditate often upon the great injury which the soul sustains from the sin of pride, which corrupts its very vitals,

and lays it open to all evils; because God resists the proud, and withdraws his graces from them.

Consider the dreadful punishments, which Lucifer and his companions have drawn upon themselves by this sin, and the bitter sentence it entailed upon our first parents, the effects of which are so severely felt by their posterity.

Accustom yourself to both interior and exterior acts of humility, and contempt of yourself. Highly prize, and daily beg of God this necessary virtue; and willingly embrace humiliations, as often as they are offered.

With regard to the things which most commonly nourish your pride, consider how little reason you have to be proud of them. They are generally things empty and vain, fading and perishable; such as worldly honors, riches, beauty, fine clothes, &c. They give no intrinsic value or worth to those who enjoy them, nor make them in the smallest degree better; but on the contrary, if they are proud of them, they render them odious and contemptible, to both God and man. As to any real and solid goods which you may have, you must ever remember whose gifts they are, and what a strict account you must, one day, give of them; that humility is the best ornament and guardian of them; and that pride will not only make them useless, but even pernicious, to yourself, and to others.

Thoroughly to be convinced of your guilt of this sin, is a great help towards overcoming it. Many will not believe they are proud, and these certainly are in a very dangerous state. For how can a person be persuaded to seek remedies to an evil, the existence of which he does not admit.

#### AGAINST VAIN-GLORY.

**V**AIN-GLORY, which is nearly related to pride, is an inordinate desire and love of being praised and esteemed by others. Consider seriously how short, how inconstant, how empty and vain, is all human glory, and all the praise and esteem of men. They add nothing to us in the sight of God, who is the just, true, and eternal Judge of all merit. What we are in his sight, that only is what we are in reality, and nothing more.

Consider how great and how pernicious an evil vain-glory is. It robs God of his glory, and man of the reward of his good works. It corrupts the best actions, and makes the actors liable to the divine vengeance. Besides, what a brood of vices does not vain-glory produce! Envy.

detraction, contention, hypocrisy, love of novelty, disobedience, generally accompany it.

Often repeat to yourself that saying of the apostle—“What hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received it?” *1 Cor. iv 7.*

#### AGAINST COVETOUSNESS.

**A**VARICE, or Covetousness, is an inordinate love and desire of riches, or worldly goods. To guard against this vice, often meditate on the danger and pernicious consequences of this vice, which St. Paul calls “the root of all evils:” *1 Tim. vi 10.* He affirms, also, that “they who will become rich, fall into temptation, and into the snares of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition:” *v. 9.* The wise man tells us, that “nothing is more wicked than to love money, because such a man will sell his very soul:” *Eccles. x 10.* And our Saviour himself assures us, that “no man can serve God and Mammon:” *St. Matt. vi 24.*

Remember that these riches, which worldlings so much covet, if you form a judgment of them by the light of faith and the maxims of the gospel, are more to be feared than desired, because of the many occasions of sin to which they commonly expose the soul. Hence our Saviour exclaims, “Wo to you that are rich, for you have your consolation,” (*St. Luke vi 24;*) and declares, that “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:” *St. Matt. xix 24.*

Place before your eyes the example of Christ, who chose to be born in poverty, and to die in poverty, though he was the Lord of all. His chief favorites were chosen from among the poor and despised. These he pronounces blessed. (*St. Luke vi.*) Consider the treasures of a happy eternity, which he has prepared for the “poor in spirit.” *St. Matt. v.* And often reflect upon that sentence—“What doth it profit a man if he gain the whole world, and lose his own soul?” *St. Matt. xvi 26.* Frequently reflect on death. It will soon strip you of all you possess. In separating you from your riches, the pain it will inflict will be severe in proportion to the ardor with which your heart has cleaved to them. “They have slept their sleep,

and the men of riches have found nothing in their hands." Ps. lxxv 6. "We brought nothing into this world, and certainly we can carry nothing out; but, having food and covering, with these we are content." 1 Tim. vi 7.

Consider, that the riches of this world, which the gospel calls deceitful, disturb the soul with many cares, anxieties and solitudes, and, instead of satisfying, increase its thirst. Whereas a competency for the support of this transitory life may be obtained without all this solicitude, truth itself having engaged his word. "Seek ye therefore first the kingdom of God, and his justice; and all these things shall be added unto you." St. Matt. vi 33. Hence, "Let your manners," says the apostle, "be without avarice, contented with such things as you have;" for he has said, "I will not leave thee, neither will I forsake thee." Heb. xiii 5.

The rich who are hard and unmerciful to the poor ought to be mindful of the last judgment, and of the sentence which shall then be pronounced against such as have not done alms. They should remember, that mercy is promised to the merciful, but "judgment without mercy to him that hath not showed mercy," (St. James ii 13;) that the poor are the members of Christ, and that what we do to them he takes as done to himself. (St. Matt. xxv.)

On the other hand, the poor, who are uneasy at their condition, and are tempted to covet what the world calls a better fortune, ought often to set before their eyes their Saviour, either in the crib of Bethlehem, or on the cross upon Mount Calvary, and, contemplating his poverty, embrace theirs as the badge of Christ.

But it is the common misfortune of the covetous, whether they be rich or poor, not to believe that they are covetous, but to delude themselves under the specious cover of pretended necessities. The first and most necessary prescription, therefore, against avarice, is, that you study and know yourself, and, by humble, fervent prayer, obtain this self-knowledge from God, without which, it is to be feared, all other remedies will prove ineffectual.

#### AGAINST LUST.

**L**UST is an inordinate love of carnal pleasures. To defend yourself against this subtle vice, shun all the occasions of it—such as immodest books and plays, wanton carresses, indiscreet freedoms, &c., and most particularly



bad company, and all conversation with persons with whom you have sinned.

Avoid idleness, and be very temperate in eating and drinking.

Keep a watch over your eyes, that death may not enter by them; and resist with vigor the first beginnings of these temptations.

Be diligent in all spiritual exercises—such as meditation, prayer, spiritual reading, frequenting the sacraments, &c.

Think often upon the passion of Christ; and, particularly in the time of temptation, have recourse to this meditation.

Be devout to the Blessed Virgin, and to the Saints.

Remember that God sees you, and that your guardian Angels are present with you; and blush to do before them what you should blush to do in the sight of any man.

Think of the dreadful punishments which God has so often inflicted on account of this vice; the many mischiefs it causes both to soul and body; the blindness and hardness of heart it usually produces; and, in fine, the everlasting torments of hell, which such sinners, without repentance, will be plunged into.

Be very humble; for it is frequently a judgment of God to suffer persons to fall into these shameful sins, in punishment of their pride.

In time of temptation, turn away the eyes of your soul, as much as possible, from the temptation, and have immediate recourse to Christ crucified, and with all fervor implore his mercy, &c.

#### AGAINST ANGER.

**A** GAINST anger, hatred, and desire of revenge, you should endeavor to humble and despise yourself; for anger springs from pride. You should often remember what your sins have deserved, and how little reason you have to take it ill, that any of God's creatures should offend you, who have so often, and so grievously offended your Creator; and who, if you had your just deserts, should be trampled on by devils for all eternity.

Reflect on the meekness and charity of Jesus Christ; who particularly calls upon all his followers to learn these virtues of him: "Learn of me, because I am meek and humble of heart." *St. Matt. xi 29.* "I give you a new commandment, that you love one another, as I have loved

you." *St. John* xii 34. And who so often declares, that except we forgive injuries from our hearts, God will never forgive us.

Consider in the morning what occasions may probably occur in the day, in which you will be in danger of being provoked to anger. Decline the occasions; or, if this cannot be done, prepare and arm yourself against them by good resolutions, grounded upon the love of God, and by earnest prayers for his divine assistance.

When you find the motions of wrath rising in your heart, resist them without delay, and strive to suppress them, calling upon God for his help. If possible leave the company, or at least be silent, or say nothing, but what may be meek and humble.

In all occurrences consider, not so much the man, from whom you think you have received an injury or provocation, as God, ever good, and ever just, without whose pleasure or permission nothing happens in this world, and who, upon these occasions, is pleased that we should be thus tried, or chastised for our sins.

How many motives have not Christians to love, and bear with, one another? We are all children of the same Father, the God of love and peace, and of the same mother, the Church of God. We are all brethren in Christ. He has loved us all to such a degree as to shed his blood for us; and in return for this love, he desires that we should love one another. We all partake of his body, and blood, in the sacrament of unity and love: we all aspire to the same heavenly country, the place of everlasting peace and love. And therefore it is with reason, our dying Lord made this love the true test, by which it is to be known, whether we are his disciples or not; "By this shall all men know that ye are my disciples, if you have love one for another." *St. John* xiii 35.

#### AGAINST IMPATIENCE.

**A** GAINST impatience in poverty, sickness, pains, labors, and afflictions of what kind soever, it is proper to set before your eyes the poverty, labors and passion of Jesus Christ, who by his patience redeemed us; to reflect on the sufferings of the martyrs, and the examples of all the saints, who through many tribulations have entered into the kingdom of heaven: and to remember that there is no other way to that kingdom of everlasting rest and joy,

but the way of the cross. The sufferings of this life bear no proportion with the happiness of the next. These light and momentary troubles, borne with patience, will work in you an eternal weight of glory.

These sufferings are sent you from God. It is in vain to resist his holy will, and foolish and sinful to repine at it. His infinite wisdom knows what is best for you, and his infinite goodness sends you that which he knows to be the best: impatience will only make your cross the heavier, and make you lose the reward of it.

Great indeed are the advantages of temporal afflictions. They wean us from the love of the world: teach us to have recourse to God, and put our trust in him alone. They make us enter into ourselves; and give us an opportunity of exercising the greater virtues of humility, patience, and resignation, and afford us the means of doing penance for our sins. How many are now Saints in Heaven, who would never have reached that blessed abode, except through affliction?

Meditate often, in the time of your sufferings, upon the multitude of your sins, and what you have deserved for them—upon the eternal torments of hell—upon the shortness of the sufferings of this life, and the everlasting joys of heaven, to which patient suffering will bring you.

In all your sufferings, have recourse to Jesus Christ crucified. Beg of him the grace of patience. Offer up all you suffer to him, to be united to his sufferings, and to be sanctified and accepted through him. "Lord, give me grace to suffer with patience what thou sendest, and send what thou pleasest."

#### AGAINST GLUTTONY AND DRUNKENNESS.

**S**INNERS addicted to gluttony, and drunkenness, should seriously consider the many evil consequences of these crimes. They change men into brutes; rob them of their reason; destroy their health; shorten their lives; and consume their substance. They disturb the peace of their families; withdraw from their wives and children their necessary subsistence; and give scandal and ill example to their neighbors. They foment their passions; open the gate to all other sins; make their souls dull, and insensible to all that is good, unfit for prayer and contemplation, and perfectly slaves to their sensual inclinations. So that as we daily see, of all vices, there is none more

difficult to be cured. For, when these sins have once come to a habit, they generally follow men to their graves, and plunge them into hell. There, with the rich glutton, they will thirst for all eternity, and never obtain so much as one drop of water to refresh themselves.

Let them often meditate upon the following sentences of holy writ: "Wo to you that are mighty to drink wine; and stout men at drunkenness." *Isaiah* v 22. "Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting, and drunkenness, and that day come upon you suddenly." *St. Luke* xxi 34. "Let us cast off the works of darkness, and put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness," &c. *Rom.* xiii 12. "Be not deceived, neither fornicators—nor drunkards—shall possess the kingdom of God." *1 Cor.* vi 9. "The works of the flesh are manifest, which are fornication, drunkenness, revelings, and such like; of which I foretell you, as I have before told to you, that they, who do such things, shall not obtain the kingdom of God." *Gal.* v 19. "Many walk, of whom I have told you often, and now tell you weeping, that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly," &c. *Philip.* iii 16.

They should carefully shun the occasions of these sins, such as taverns and other public houses, feasts, drunken companions, &c., and should restrict themselves to a certain quantity, not to be exceeded; punishing themselves with fasting and abstinence, if they should transgress.

By daily prayer and tears, they should beg of God, through the thirst which Jesus Christ suffered upon the cross, and the gall and vinegar which he took, to show mercy to them, and to deliver them from such wicked and pernicious habits.

#### AGAINST ENVY.

**ENVY** is a repining at another's good, which the envious man conceives to be an evil to himself, as lessening the excellence and esteem at which he aims. So that envy, though commonly reckoned amongst the capital sins, on account of the many other sins that spring from it, is, indeed, a daughter of pride and vain-glory. Consider the heinousness of this sin, which is directly opposite to charity, the queen of virtues. For charity

rejoices at the glory of God and the good of our neighbor; but envy grieves at both the one and the other.

Reflect on the dreadful consequences of this sin, when once it has dominion in the heart. It was envy that made Cain murder his brother Abel. It was envy that made the brethren of Joseph sell him into Egypt. It was envy that made Saul so often seek the life of David. It was through envy that the Jews crucified Christ. It is the sin of the devil, who continually seeks our ruin, out of pure envy, without any advantage to himself.

Consider, that the nature of this sin is such, as to yield no manner of pleasure or profit to the sinner; but only to gnaw and torture his soul, and to make him miserable here, and hereafter. Ah! how unhappy are they, who create evil to themselves on account of another's good; and how wilfully blind, to prefer the bitterness; and racking pains of envy, before the joys and sweetness of charity.

Lay the axe to the root of the evil, by applying proper remedies to pride and vain-glory, from which envy springs. Learn to despise this transitory world, and its petty honors, and to aspire after eternal glory.

Watch and pray continually against so dangerous an enemy. Pray also for those whom you are tempted to envy, and speak well of them upon all occasions.

#### AGAINST SLOTH.

**SLOTH**, in the sense in which it is numbered by Divines among the capital sins, is a certain laziness of mind, opposite to the love of God and devotion. It is a loathing to begin or to continue such things as appertain to the glory of God, and our salvation. Against sloth it is proper to consider, how very short the time of this life is, which is given you in order to labour for eternity. How precious, then, is every moment of this short time, upon the good use of which, an endless eternity depends! Ah! lose not, then, one moment of it. Every moment is worth an eternity; because, in every moment we may purchase an additional degree of eternal glory: but when once the time is passed, it never more returns.

Remember the strict account that will one day be demanded of you, by an all-seeing Judge, of the manner in which you employed the whole time of your life; and reflect seriously on the sentence, that was passed upon the

barren fig-tree, and upon the slothful servant, that hid his talent in the ground.

Set before your eyes the examples of Christ and of his saints; and often read and meditate on their lives.

Meditate also on such other subjects as may help to move you to the love of God, and to fervor in his service: such as considerations on the divine perfections; on the love of God to us, and on his benefits; on the passion of our Redeemer, and on the glory of his heavenly kingdom, prepared to reward your short labors here.

Reflect upon the pains that worldlings take, and the danger they go through, for a little dirt of the earth: and shall not we do much more for a happy eternity?

Remember in all your actions, that the eye of your great master is ever upon you: and therefore labor to perform them all to perfection, in order to please him.

Prescribe to yourself a regulation of your time, and a diversity in your good exercises, that thus you may make that easy and agreeable, which otherwise might be tedious and distasteful.

## OF THE HOLY COMMUNION.

**T**HE most important and most holy action a man can perform, is to receive worthily, the body of Jesus Christ in the holy Sacrament of the Eucharist. The greatest favor, therefore, that can be granted him, is to communicate early in his life, and afterwards frequently. The first communion, then, should be a principal object in the desires of every one.

It should, moreover, be remembered, first; that the obligation of receiving the holy Eucharist, at least at Easter, regards all those who have attained the age of discretion; that is to say, the age when they are able to distinguish the body and blood of Jesus Christ, under the appearance of bread and wine, from the ordinary nourishment of the body; or in other words, the age in which they are capable of reflection.

Secondly; that purity of heart being the most proper disposition to receive Christ worthily, the less advanced the

age is, the more untainted, in general, is the baptismal innocence.

Thirdly; that the longer the first communion is put off, the greater fear there is, that either domestic occurrences, or the violence of the passions, should cause it still to be deferred to an advanced age, or, perhaps, to the very time of death. In short, the advice of the great St. Charles Borromeo, must be also remembered. "When children," says he, "of either sex have attained the age of ten, if they can be capable of being easily prepared for communion. let them not be suffered to put it off any longer, which, under pretext of ignorance, is too often the case; let them rather be prepared in good time, to receive a sacrament, which abounds with such precious, and inestimable advantages."

With regard to frequent communion, follow the advice of your confessor; and remember, that the spirit of Jesus Christ, and of his Church, is, that you should communicate frequently. He gives himself to us in the Eucharist, under the forms of bread and wine, to teach us, that as our common food serves to nourish our bodies, so doth the holy Eucharist support and fortify our souls. He assumes, in this blessed Sacrament, the titles of Brother, Friend, Spouse, &c., to induce us, by these tender, and affectionate appellations, to receive him often. The spirit of the Church is made known to us, in the holy Council of Trent, which exhorts all the faithful to communicate often; and would wish them to receive, whenever they assist at the divine Sacrifice of the Mass. To these testimonies may be also added, the discourses and examples of the saints, and the experience of all pious persons, which tend to convince us of the happiness and advantages of frequent communion.

But if it be advantageous to communicate frequently, it may also be said, that a greater crime cannot be committed, than to communicate unworthily; this being a shocking abuse of what is most august in religion. To avoid this misfortune, reflect seriously upon these words of St. Paul. "Let a man prove himself, and so let him eat of this bread, and drink of the chalice; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord." Now this proving consists in putting yourself in such a state, that your conscience may not reproach you with any essential

obstacle to this Sacrament; that is, with the guilt of any mortal sin whatever; which you can answer for to yourself, if you have made as exact, as fervent, and as perfect a confession, as you would wish to have made, at the hour of your death. You should certainly be thus careful and fervent, because there is not less purity required to receive Jesus Christ, than to appear before God in judgment.

Above all things, remember, that the essential point in this proving of yourself, is, to quit the occasions of sin, and to repair the scandal it hath caused; without which, the accusation of sin, and the detestation of it, are absolutely insufficient.

But, this purity of conscience, which is exempt from mortal sin, and from every criminal attachment, though it may prevent the communion from being sacrilegious, is not enough to render it as fruitful, and as advantageous as it should be. The more you prepare yourself for this sacrament, the greater abundance of grace will you acquire. Be on your guard, then, against a fault so very common at present, which is, not to think seriously of approaching the holy table, till the very day preceding the communion; this is to receive without preparation, and consequently with scarce any advantage. Here, then, are some pious practices, which may be profitable.

First, some days before your communion, perform all your actions and prayers, in order to obtain the graces necessary for this important duty: offer them up in the morning with this intention; do some good works, such as an alms, an act of mortification, or a fast, with this same design.

Secondly. Visit our Lord in the blessed Sacrament, morning and evening, on these days, to beg that he would himself, by his grace, dispose your heart to receive him worthily.

Thirdly. Read some book that treats of the Blessed Eucharist—such as the fourth book of the *Following of Christ*.

Fourthly. On the eve of your communion be more recollected than usual: thinking often upon the happiness you are to have in receiving your God. Let this be your last thought at composing yourself to rest; and let it be also the first you shall have at waking.

Fifthly. Represent to your imagination, that your Angel



Guardian addresses you in these words:—*Behold the Spouse cometh, go forth now, and meet him*; rise as early as you can to receive the great guest who deigns to honour you with this visit. Keep a profound silence until you return from Mass, and let it appear by your modesty, that you are deeply penetrated with the sanctity of this action.

Sixthly. In short, whenever you go to your communion, have always in your mind some particular intention; such as the acquiring of a virtue; the overcoming of a temptation; the knowledge of God's will with regard to yourself; the relief of the souls of the faithful departed; the conversion of infidels, heretics, and sinners in general. Nothing is more capable of exciting fervor than some particular end, to which all is referred.

On the day that you communicate, you are required by the Church to be fasting from the midnight previous, in honor of the heavenly food that you are to receive.

On the morning of your communion, go to church with modesty, and wholly occupied with the great action which you are to perform. If you are in church a good while before the Mass, at which you are to receive the holy communion, entertain yourself with some pious consideration relative to this sacred mystery. You might, for example, reflect on these three questions: Who is coming? To whom? And for what purpose? In the first, you may consider your Saviour under the various titles, which he has assumed for the love of mankind, viz., as the Father, Teacher, Physician, Shepherd, Redeemer, Friend and Spouse of your soul; and see how perfectly he has fulfilled these titles, and fulfils them still, in the Blessed Eucharist. In the second, consider the corresponding titles in yourself; viz., of his Child, his Disciple, his Patient, his Sheep, his rescued Captive, his Friend and Spouse, and see how you comply with the duties annexed to these glorious names. In the third, consider the intentions of mercy and love, which bring him down from heaven, and detain him in this Sacrament, and the inexhaustible treasures of graces there opened to mankind; which, to be lavished on them requires not any merit on their side, but only, that they would put no obstacle to his divine profusions.

During the Mass at which you communicate, make the following acts, observing to recite them slowly and piously; endeavoring to appropriate to yourself the sentiments expressed therein, and deeply to impress your heart with

**them.** Make from time to time a little pause, especially when you find yourself much affected; and, whenever you feel yourself interiorly drawn to pray mentally, lay your book aside, and yield to that attraction.

When the time of communion has arrived, approach the Sanctuary with gravity and recollection, wholly intent upon the signal happiness you are about to receive. Kneel down at the railing, holding the communion-cloth under your chin, and when the Priest comes to you, elevate your head a little, opening your mouth and protruding the tongue sufficiently to receive the sacred host; which ought to be swallowed as soon as it is moist. Then, collecting all the powers of your soul, adore and welcome the divine guest within you, and retire from the railing with a profound sense of the eminent blessing that has been conferred upon you.

The time immediately following the reception of the holy communion is most precious, and it is of the utmost importance that you spend well the happy moments, during which Jesus Christ is corporally present in your breast. When could you have so favorable an opportunity of obtaining from him the graces and favors you have need of, as when he comes in person to visit you? Be careful then always to spend about fifteen minutes after your communion, in acts of adoration, praise, thanksgiving, love, oblation, petition, and in imploring the graces of God for yourself, do not omit to invoke the divine mercy upon all for whom you are bound to pray, and particularly the suffering souls of purgatory. The whole day after your communion be more retired than usual, spending more time in exercises of piety, and keeping a stricter guard over your senses, your thoughts and actions, lest the spiritual enemy deprive you in any way of the precious gift that you have received.

### MEDITATION

On the Advantages and Conditions of frequent Communion.

#### FIRST POINT.

**T**HOSE who have the inexpressible happiness of approaching the holy table frequently, should be extremely careful not to approach from habit, or without endeavoring to prepare themselves in the best manner possible. But, fear of receiving unworthily

should not lead us to the other extreme, and cause us to keep ourselves away from our divine Lord, contrary to the advice of our spiritual Father. To avoid these snares of the enemy, let us consider, that our Lord absolutely commands us to eat his body and to drink his blood, under pain of being deprived of life, (*St. John vi 54,*) that is to say, of the life of grace and of eternal glory : but, we must also weigh well the words of *St. Paul*, who forbids us to approach unworthily, under pain of eating and drinking our own condemnation, and of being guilty of the body and blood of our Lord. (*1 Cor. xi 29.*) These two oracles should be the infallible rule for communion : the first, considered separately, might inspire a dangerous confidence, and cause us to approach too often and with little preparation ; the second, considered independently of the first, might inspire too great a fear, and cause us to deprive ourselves of this greatest of all blessings. Let us then be obedient to the first precept, which commands us to approach ; but, let us also be equally obedient to the second, which forbids us to approach unworthily. The error of considering these two precepts separately, has been the deplorable source of much loss and abuse of grace. In these two oracles is comprised a rule which we may follow without any fear of being deceived. We may be certain, that we cannot go to holy communion too often, provided we do all in our power to receive worthily. But, to communicate often, without laboring to correct our habitual faults, without endeavoring to overcome any attachment which we may have to any sin, without trying earnestly to attain to the perfection of our state of life, and without fervor and care in our preparation, is a dangerous delusion, and may lead the soul to a deplorable abuse of this holy and august sacrament. But, to allow a false humility, which is often a pretext for sloth, to prevent us from communicating often, although privileged to do so by our rule or by the advice of our di-

ector, is an illusion no less dangerous ; because the soul being deprived of its necessary support, becomes weaker and weaker, and may easily fall into a fatal state of tepidity, and into an almost entire forgetfulness of God. In the time of St. Augustine, many of the faithful communicated every day, imitating in this the first Christians, who were in this holy practice, or at least, who communicated as often as they assisted at the Divine Sacrifice. This great Saint said, that he neither praised nor blamed those who communicated every day. However he exhorted all to go to communion every Sunday, provided they were not attached to any sin ; and, in one of his epistles, he says : “ If any one falls into involuntary faults, he should not deprive himself of the daily remedy of the body and blood of Jesus Christ.” St. Ambrose, addressing the tepid Christians of his time, said : “ This adorable sacrament is a daily bread, yet you receive it only once a year. You are every day exposed to many combats ; whence do you receive the strength necessary to be victorious over your enemies ? In these combats, you often receive wounds : when one is wounded, it is natural to have recourse to some remedy—the devil is your enemy, sin is your wound ; and this divine sacrament is the remedy.”

It is certain, that it would not be well to say to the generality of Christians what this holy Doctor said to some pious souls : Receive every day that, which will, every day, be your nourishment and support ; but we may say to all, what the same holy Father added, whilst addressing the same chosen souls : Live in such a manner that you need not fear to receive this holy sacrament every day ; for, he who has not the dispositions to receive every day, may well mistrust his dispositions at the end of the year.

## SECOND POINT.

**L**ET us consider with serious attention the advantages of holy communion, and also the dispositions requisite to receive it often. The first consideration will urge us to have frequent recourse to this Life-giving Bread; the second will make us careful not to approach unworthily: the first will show us the inestimable blessings which are attached to frequent communion; the second, the dispositions with which we should approach, that we may not profane this adorable sacrament, or be deprived of any of the graces annexed to the worthy reception of it. A faithful soul that communicates frequently, becomes more and more detached from the world, and more intimately united to God; her faith becomes more lively, her hope more firm and more constant, her charity more ardent and more heroic. As she receives, in this adorable sacrament, the author and source of every grace, she is replenished with all the graces necessary to attain the perfection of her state. Whereas, without this divine nourishment, she would languish and at length die. Every devout soul will acknowledge that she feels herself much weaker when she has been a long time without this heavenly food; for, as the body feels its weakness when it has not taken the material food which is its nourishment and support, so is the soul much weaker when it has been some time without this divine food—its true nourishment and support. When we approach to the holy altar often and with fervor, we are strengthened against all the temptations to which we may be exposed. For, although the body and blood of our Divine Saviour ceases to be really present in our heart after the Sacramental species are consumed, he, however, still remains there in a special manner by his grace; and the virtue of this sacrament—the most powerful and the most efficacious of all the sacraments—produces

wonderful effects, particularly in temptations against angelical purity: frequent communion being, as says a holy Doctor, the best support and guardian of this heavenly virtue. Frequent communion is also a safeguard against an unprovided death; for those who communicate often and with proper dispositions, are inspired with a sovereign horror for sin, and a holy ardor to keep their souls in the utmost purity. Frequent communion preserves us also from falling into a state of tepidity, and makes us strong to run in the paths of perfection. However, we must be extremely on our guard not to frustrate this powerful means of sanctification. To avoid so great a misfortune, we must free ourselves from all attachment to venial sin: this attachment is shown by the habit of it, by the little account made of it, and by the little care taken to correct it.

This divine sacrament produces its effects in proportion to the degree of faith, purity and love with which the soul receives it. It always increases sanctifying grace in the soul which is free from mortal sin; but to the faithful and fervent soul, it gives a relish for God and the sweets of an interior life, and her union with God becomes more intimate, according to the frequency of her communions.

The manner in which the Israelites eat the paschal lamb, indicates the detachment of heart which those should have who receive the holy eucharist—the immaculate Lamb of God prefigured by the paschal lamb. The Israelites always eat the paschal lamb standing, and with their staffs in their hands, as pilgrims ready to leave all, who have no earthly attachment; because their whole affections were fixed on the land of promise, which they had in view. Heaven is our land of promise, our father's house; and consequently, all the ardent desires of our heart should be directed towards it.

Those who communicate frequently should, from

time to time, examine seriously what fruits they derive from this best of all graces; and if they find that they are so unhappy as to be less fervent in prayer, more remiss in the performance of their duties, and that their hearts are less united to God, they must use their utmost endeavors to recover their former fervor, or refrain from communicating so frequently. St. Augustine\* says, that to approach this sacrament with an affection for venial sins, is more injurious than beneficial; and that we will have to render a severe account of such communions at the tribunal of our Lord. Besides being detached from venial sin, we should keep ourselves, as much as possible, in the presence of God, and frequently raise our hearts to him: we are not worthy to receive our Lord so often, when we think of him but seldom, and when we neglect to entertain ourselves often with him in prayer. Cultivate then the spirit of an interior life, if you desire to reap the fruit of your frequent communions; and do not lose in dissipation the inestimable treasure you have acquired at the holy table, where you received the Bread of heaven, which gives that supernatural life so incompatible with a life of dissipation. Love God with all your heart, and your neighbor as yourself; multiply sincere acts of the love of your God, and seek opportunities to manifest this love.



## DEVOTIONS BEFORE HOLY COMMUNION.

The following, or similar Aspirations, may be used whilst preparing for Communion.

**O** MY blessed Mother, obtain for me some portion of those virtues which made thee so agreeable to

\* Or rather the ancient author of the book *De Dogmaticis Ecclesiasticis*, among the works of St. Augustine.

God, as to draw upon thee the favor of being the Mother of our Jesus. Remember, it is the same Jesus that I am to receive; and assist me in preparing my poor heart for his reception.

O my good Angel! it is your Lord, as well as mine, that I am going to receive; help me to receive him worthily, &c.

O my God! I have in myself nothing worthy of thee, but I desire now, more than ever, to receive thee worthily; to have more faith, more hope, &c.

O Jesus, my God! I am not worthy to receive thee, on account of my grievous and manifold sins, my innumerable infidelities, and my little love for thee, &c. But say only the word, and my soul shall be healed. Thou canst, with one word, supply every thing that is wanting in me. Say it then, I beseech thee, my merciful Saviour.

My sweet Saviour, I long to receive thee; not only that I may be freed from my miseries, but chiefly that I may have the happiness of being united to thee: and since thou art so good as to desire to unite thyself to me, do thou thyself, I beseech thee, prepare me for the honor thou deignest to confer on me.

On the morning of your communion, place yourself in the presence of God, invoke the intercession of the Blessed Virgin, your guardian Angel, your holy patrons and patronesses, and all the Saints and Angels. Reflect that it may be your last communion. Were you certain it would be your last, with what devotion and recollection would you not prepare for it!

# I.

*Verily thou art a hidden God, the God of Israel, the Saviour.* Isaias xlv 15.

*The bread which I will give, is my flesh.* St. John vi 52.

**O** MY Jesus! true God and true Man, of the same substance, power and majesty with thy eternal



Father; I believe, with a firm faith, that thou art truly and really present in this adorable sacrament. I believe it firmly, because, to believe it, I desire no more than thy own words, "This is my body." *St. Luke xxii 19.* I believe: O Lord, do thou increase my faith.

## II.

*You shall draw waters with joy out of the Saviour's mountains.* *Isaias xii 3.*

*Thou art God my Saviour.* *Psalms xxiv 5.*

**O**H! what may I not hope for after receiving thee, my merciful Saviour! With a single touch, or word, thou gavest hearing to the deaf, sight to the blind, speech to the dumb, the faculty of walking to the lame, health to the sick, and even life to the dead. Thou, therefore, mayest now, my Lord and my God, as easily grant me whatsoever I want for soul or body; thou comest to fill me with thy blessings. Come then, oh! come, and help my miserable soul. Behold how poor it is; it contains nothing fit for thy reception. Adorn it with all those virtues that will make it a habitation in which thou wilt delight to dwell—a habitation less unworthy of thee.

## III.

*Lord, I am not worthy that thou shouldst enter under my roof.* *St. Matt. viii 8.*

**M**Y Lord and my God! how dare I, a vile sinner, presume to approach to thee? The heavenly spirits think themselves unworthy to stand in thy presence—how then ought I, a worm of the earth, who have so often crucified thee by my sins, tremble to receive thee into my breast! Oh, my Lord! I am not worthy; but what more can I do to obtain pardon for my sins, but humbly confess them, and heartily repent of them. This, by thy grace, I desire to do, to

the best of my power; and I wish I could do it more effectually. Oh, my God! I am sorry for my sins; not so much for the punishment to which they have exposed me, as because sin is offensive to thee. I beseech thee to deprive me of life rather than permit me ever again to displease thee by any wilful infidelity.

## IV.

*Be of good heart . . . They that are in health need not a physician, but they that are sick.* Matt. ix 2, 12.

**M**Y Saviour! I will then approach to thee, because my soul is *sick* and in *need* of the abundance of thy graces, and the multitude of thy mercies. I am subject to innumerable faults, tepid and inconstant in my duty to thee; but it is only thou, my adorable *Physician*, that canst remedy my miseries and my weaknesses; thou who art the God of mercy and the bread that strengthens the soul.

## V.

*The earth was moved, and the heavens dropped at the presence of the God of Israel.* Ps. lxxvii 9.

*It is good to trust in the Lord.* Ps. cxvii 9.

**O** SOVEREIGN Lord of heaven and earth, shall thy exalted grandeur discourage and confound thy unworthy creature? Shall I flee from the face of him in whose presence the pillars of heaven tremble, and before whom the angelic choirs are not found spotless? No, omnipotent Goodness! thou hast created my soul for thyself, and it can never be satisfied without thee; and, though I tremble at the sight of my unworthiness, yet the remembrance of thy infinite goodness fills my soul with consolation and hope. I will then unite myself to thee, who art my Lord and my God, the Friend and Saviour of my soul. Oh! send forth thy Spirit; prepare thyself the heart thou hast chosen for thy tabernacle, and for the repository

of thy sacred, adorable body. Like the idols of Egypt, let my passions fall prostrate and be annihilated at thy approach; let the mountains of my pride crumble at the view of thy profound humiliation; and let thy divine example teach me to be meek and humble of heart, that in thee, and by thee, I may find rest to my soul.

## VI.

*Deal with thy servant according to thy mercy. Ps. cxviii 124.*

*Show forth thy wonderful mercies. Ps. xvi 7.*

**H**AVE mercy on me, O God, according to thy great mercy; and, according to the multitude of thy tender mercies, purify my soul from every stain, from the least blemish; adorn it with every virtue, that I may be less unworthy of thy inconceivable condescension and goodness. *In thee, O Lord, have I hoped; let me never be confounded. Ps. xxx 1.*

## VII.

*With desire I have desired to eat this pasch with you. St. Luke xxii 15.*

**O** MY Saviour! *what is a man that thou shouldst... set thy heart upon him, (Job vii 17;)* and what am I, in particular, that thou shouldst assure me, with mercy and love peculiar to thyself, that thou desirest to eat this pasch with me? Dost thou not know my heart? Is there one of its miseries hidden from thee; or rather is not the deep abyss of its wretchedness known clearly to thee alone? O my Saviour! thou art now peculiarly necessary to me; and such is my unbounded confidence in thy infinite love, that I am resolved to approach to thee, notwithstanding my wretchedness—firmly persuaded that by so doing I shall second thy merciful designs. My Saviour! I long to be united to thee—to pour out my whole soul

with contrition and love, like Magdalen, at thy sacred feet. O teach me how to desire, how to love, how to cleave to thee alone. O grant that the study of my life may be to prepare thee a dwelling within my soul; the summit of my happiness, to receive thee; and all my comfort, to expect a repetition of thy merciful visit. And, O my adorable Saviour! let the fruit of my communions be such an increase of divine charity as may render every aspiration of my heart, and every movement of body and soul, an act of ardent love and union with thee in this most amiable mystery.

## VIII.

*As the hart panteth after the fountains of waters; so my soul panteth after thee, O God. Ps. xli 1.*

**O** MY sweet Saviour! I am aware that I have no claims to address thee with the confidence with which I feel animated; yet I am persuaded thou wilt pardon my presumption, since thou thyself inspirest me to tell thee what my wretchedness would otherwise forbid me to utter. Yes, I will call thee my dearest Love; for, every power of my soul, and every feeling of my heart, tells me that thou art essentially love, and peculiarly my Love. Come, then, adorable Love of my soul! come, and let me, far removed from all creatures, enjoy thee as my soul desires, and become totally changed and transformed into thee. O my Jesus! eternal Lover of my soul, fill my heart with divine charity; and grant, that every earthly affection, every thing even in the least displeasing to thee, may be entirely consumed in its holy flames; that, when thou enterest therein, I may say with truth that thou art all mine, and that I am all thine.

## IX.

*Lord, what wilt thou have me to do? Acts ix 6.*

**O** SOVEREIGN of my heart! *what wilt thou have me to do? Speak, Lord, for thy servant heareth,* (1 Kings iii 9;) command, and let thy sweet accents be heard in the inmost recesses of my soul, that they may produce therein such fruits of virtue, as will attract the eyes of thy mercy, and gain thy compassionate heart. O my Almighty Saviour! thou canst do all things: by one glance thou canst banish all imperfection from my soul. Grant then, I beseech thee, that when thou comest in thy adorable sacrament to me, who am altogether unworthy of the smallest of thy favors, I may be thine unalterably and for ever.

## X.

*Come, Lord Jesus. Apoc. xxii 20.*

*Say to my soul: I am thy salvation. Ps. xxxiv 3.*

**C**OME, my adored Lord! come, and take possession of my soul and body, of my will, memory and understanding, of all my thoughts, words and actions, of every look, step, breath and motion; in fine, of all that I am and have. Come, and deliver me from all my spiritual enemies. Come, and unite me indissolubly to thyself. Come, my God and my Saviour! I long to be united to thee: I desire to receive thee, in the best manner I can, into my poor heart; come, take possession of it, and make it thy dwelling-place for ever: *Amen.*

## XI.

*Unless you eat the flesh of the Son of Man, you shall not have life in you. St. John vi 54.*

*As often as you shall eat this bread, . . . you shall show the death of the Lord, until he come. 1 Cor. xi 26.*

*He that eateth my flesh . . . abideth in me, and I in him. St. John vi 57.*

**M**Y Jesus! I desire to approach thy holy table: first, because it is thy will that I should do so

to commemorate thy bitter death and passion, to be united to thee, and to draw thy blessing upon thy Church, my parents, our Superiors, our whole Community, and on all religious institutions; on the poor sick, dear little orphans, and all under our care; upon all those for whom I have ever promised to pray; those who pray for me, those for whom thou knowest I desire to pray, and upon all those for whom it is my duty to pray; upon all mankind, and upon myself, thy unworthy servant; to obtain a full release for all the souls in purgatory, especially for any soul or souls of whose sufferings I may in any way be the cause.

It would be advisable to read one or more chapters of the fourth book of the *Following of Christ*. We would recommend particularly the 2, 3, 4, 9, 13, 16 and 17th chapters.



## ACTS BEFORE COMMUNION,

WHICH MAY BE USED INSTEAD OF THE PRECEDING  
DEVOTIONS.

**I**MAGINE that our Saviour invites you into the same room in which he ate his last supper with his Apostles, to be a witness of the miracle he is there going to perform, and to give you communion with his own sacred hands. How fervent soever your sentiments might have been on that solemn occasion, they ought not to be less so at present; for as he ordained that this divine food should be daily renewed, for the nourishment of the faithful, till his second coming to judge mankind at the end of the world, so he gives himself no less to us at present than he did at that time to his Apostles. Take them now for your model. The accounts which we have in the gospel of this last mysterious supper, will fur

nish you with proper Acts for Communion. Read them attentively : make them your own, by reflection ; and let them sink deeply into your heart.

#### AN ACT OF ADORATION.

The Gospel of St. Luke, chap. xxii informs us that our Saviour sat down, and his twelve Apostles with him, to eat the Paschal Lamb, or comply with the Supper of the Old Law, and institute that of the New in its stead. Who could be otherwise than astonished, at seeing a God permit his creatures, nay even his very enemies, to partake of his adorable body ? When he loved his own who were in the world, says his beloved disciple St. John, he loved them unto the end. But this was loving them, not merely to the end of his mortal life, but even beyond it—to the very end of ages—with the utmost excess and to the farthest limits of love. Contemplate, therefore, with the most attentive recollection, the excellence, the depth, and the extent of the boundless love of our divine Redeemer, of which this mystery is an epitome.

**C**OULD we ever believe, O Lord, or even imagine, that thy love for us was so excessive, had not thine own infallible word convinced us of its truth ? Hadst thou, when thou wert about to quit this world, left us thy adorable heart as a pledge of thy affection ; or hadst thou, when thy side was pierced, ordered thy precious blood to be distributed throughout thy Church, such favors would justly claim our most grateful acknowledgments. But this would not satisfy the extent of thy love : thou didst choose, in a godlike manner, to penetrate into the very centre of our hearts, and give thyself to each of us in particular, entirely, and for ever. With what amazement, then, must not the angels, and the whole hierarchy of celestial intelligences, have beheld such a prodigy ! Were they not, in some measure, jealous to see mankind thus uncommonly favored ?—But what didst thou discover in me, O Lord, that could thus attract thee ? or what couldst thou possibly expect from my indigence ? Can I become the dwelling-place of Him who is the delight

of the blessed? Alas! had I even the innocence of thy beloved disciple St. John, or the ardent love of thy zealous apostle St. Peter, I should then have some little claim to sit down at thy table; but since I am removed at so great a distance from such holy dispositions, vouchsafe, O Lord, to supply my deficiency by the effusion of thy grace. Whence is this favor to me, O my merciful Redeemer? *What is man, that thou art mindful of him? or the son of man, that thou visitest him?* Ps. viii 5.

AN ACT OF DESIRE.

Reflect on these tender words, which our Saviour pronounced immediately before the supper: *With desire I have desired to eat this Pasch with you.* Luke xxii 15. For, why should we not feel the most ardent desire to be united to our Lord in this Sacrament, when we see him so desirous to visit us, and take up his dwelling in our hearts? Endeavor to excite this desire, by considering how much you stand in need of this bread of life, and by the great esteem this heavenly nourishment deserves.

SINCE thou, O Lord, art so prodigal of miracles, and oblige me to receive thee under such severe penalties, nothing can be more certain than that thou desirest to make my heart thy dwelling-place. With what fervent desires should I not, therefore, endeavor to co-operate with intentions so bountiful! O my all-sufficient God! though thou standest in no need of me, yet thou hast compassion on my poverty. May, then, the efficacy of thy grace supply my indigence; may it awaken every faculty of my soul, and render my desires to receive thee worthily, still more inflamed: for though they are arrived at a certain anxiety, I am nevertheless sensible of their being too tepid. Alas, my Redeemer! why do I not sigh after thee with the same holy fervor as did the Patriarchs of the Old Law, who expected thy coming? *Come, O Lord, and do not delay.* Remember, O heavenly Physician, that thou canst not refuse thy all-healing balsam to the



wounds of my soul, since thy motive for descending on earth was to heal the sins of men. Although I am needy and poor, yet thou canst enrich me. Although I am enslaved under the tyranny of my predominant passions, yet thou canst break my chains and set me at liberty : a single word of thine would be altogether sufficient to work these miracles in favor of one so unworthy of thy corporeal presence, as I am. Speak it then, O Sovereign Good, for I can no longer live without thee. Let blind and infatuated worldings intoxicate themselves with the false, transient, and fading happiness of this life : for my part, nothing besides thyself can content me, either in heaven or on earth ; for what have I in heaven, or what can I desire on earth, beside thee ? Come then, O thou Lamb of God, who takest away the sins of the world ! Come, thou beloved of my heart ! adorable flesh and precious blood of my Saviour ! Come, to nourish, comfort, and enliven my sickly soul. O God of my heart ! let me neither love, seek, nor think on any other object but thyself alone ; for thou alone art my consolation, my treasure, my joy, my life, my God, and my all ! My heart as eagerly desires to receive thee, as the wearied stag longs to quench his thirst in the fountains of water. (*Ps. xli.*)

#### AN ACT OF FEAR.

The Evangelist mentions, that when our Saviour declared to his disciples, that one of them would betray him, they were all exceedingly afflicted. Amen I say to you, that one of you is about to betray me. And they began every one to say : Is it I, Lord ? (*Matt. xxvi.*) Let your hearts also give way, for a moment, to the thoughts of that uncertainty which every one is in, of being in the state of grace : examine seriously your real dispositions, and have no other confidence than in the infinite mercy of God.

**I**F the uncertainty of being worthy of thy love or hatred, O Lord, made even St. Paul, that vessel of election tremble, how much more reason have not

to apprehend lest some concealed sin, lurking in my heart, might obstruct the salutary influence of those graces, which thou hast prepared for them that worthily receive thee in this divine Sacrament? May not I perhaps, like another Judas, give thee the kiss of peace to-day, and basely betray thee to-morrow? or, instead of coming to visit me, as a faithful disciple, dost thou not rather come, with horror and indignation, as to a concealed enemy? How can I answer for the integrity of my confession, the fervor of my contrition, or the sincerity of my resolutions? Is it not custom, or human respect, that brings me to the foot of thy Altar? Have I not still some favorite attachment? and in the resolution I have made of relinquishing my evil habits, have I not spared some favorite, though dangerous passion? With the same heartfelt anguish as thy disciples experienced on the like occasion, I ask thee, O Lord: *Is it I?* But the most abominable traitor Judas asked thee the same question. Is not my anxiety, as his was, only false and apparent? 'Tis this thought, O my God, that terrifies me; and it is to thyself alone I have recourse to preserve me from so horrible a sacrilege. No; thou wilt never permit me to be guilty of so horrid a profanation, since thou seest there is no evil I dread so much. Wherefore, my dear Saviour, after being as diligent as I could in my preparation to receive thee, I now rest entirely on thy infinite mercy. *Depart from me; for I am a sinful man, O Lord.* Luke v 8. *Son, be of good heart; thy sins are forgiven thee.* Matt. ix 2.

#### AN ACT OF CONTRITION.

By our Saviour's washing the feet of his disciples, to prepare them for this new supper, (*And he began to wash the feet of the disciples, and to wipe them with the towel, wherewith he was girded.* John xiii,) we are taught not to confine ourselves merely to detesting those grievous sins which give death to the soul; because we see that the di

ciples were obliged to undergo this ceremony, though Christ already had declared them pure, and in the state of grace: (*You, said he, are already clean :*) but we should also endeavor to purify our souls as much as possible from even the slightest stains of venial sins, which is signified by the washing of the feet of his disciples.

**T**O transform a soul so defiled as mine, into a state of innocence and purity, must be the work of the right hand of the Most High. Ah, my God ! I shall never be able to discover any vestige of that precious innocence which makes a soul so lovely and acceptable in thy sight, unless I trace back my whole life to the days of my childhood. But although I have had the misfortune to forfeit my baptismal innocence by sin, yet there remains for my consolation this sure anchor, whereby I may hope to regain thy favor, grounded on thy infallible promise, viz., *That thou wilt never despise a contrite and humble heart.*

But if even the enormity of my sins had not exposed me to thy wrath, and consequently to the eternal pains of hell, yet would I nevertheless sincerely detest them. O my God ! do not upbraid me with mine iniquities, they are always in my sight ; and the bitterness of my regret for having committed them, shall serve as a continual punishment of my baseness. Ah, my Redeemer ! though I cannot suffer such an excessive degree of anguish as thou didst during thy agony in the garden of Gethsemani, when, in a bloody sweat, thou didst offer thyself as a victim to the Eternal Father ; yet I am fully determined to suffer with patience every cross or affliction which may fall in my way, as well in atonement for the sins I have hitherto committed, as to prevent me from future relapses. Assist me with thy grace, O Lord, and remove every occasion of sin at a distance from me ; and as I dread no evil so much as that of offending thee, rather cut the thread of my life, than suffer me again to commit a deliberate sin. O my amiable Sa-

flour? Inflamed with thy love, I am fully resolved to avoid every fault that may in the least displease thee, or diminish the influence of thy graces. Although I have a well-grounded confidence that my soul has been cleansed in the sacrament of Penance, still I desire to be washed more and more from my iniquities. *Create a clean heart in me, O God; and renew a right spirit within my bowels.* Psalm 1 12.

#### AN ACT OF HUMILITY.

Reflect on these words: *And he gave it to his disciples, and said: Take ye, and eat, &c.* It must have been a great cause of confusion to the Apostles, when they beheld their Saviour distribute to them his sacred body, not merely that they might honor and adore it, or that they might preserve it as an inestimable relic, but that they might make it their food. Be thou also penetrated with the most profound humility.

**W**HAT am I, O God of majesty and glory, or who am I, that thou shouldst deign even to look on me? Whence am I honored with so unspeakable a favor, as that my Lord and my God should come and visit in person so miserable a sinner and vile a worm of the earth? How dares a being more contemptible than nothing, approach so holy a God, eat the bread of Angels, and feed on thy divine flesh? Ah, Lord! it is too much: I am not worthy of so great a favor; I shall never, no, never deserve it.

O King of heaven and earth! adorable Sovereign! the Author and Preserver of the universe! behold, I annihilate myself before thee, protesting that I would humble myself as much for thy glory, as thou dost here for my salvation. I acknowledge, with the most profound respect, the infinite grandeur of thy divine Majesty, and my own miserable baseness. The contemplation of the one and the other fills me with inexpressible confusion. Can I possibly say more, my dear Saviour, than to confess with the utmost humility, in the words of the Centurion, *Lord, I am not*

*worthy that thou shouldst enter under my roof; but only say the word, and my soul shall be healed.*

#### AN ACT OF FAITH.

In consequence of the words pronounced by our Saviour, when he consecrated the bread and wine—*This is my body, &c. This is my blood, &c.*—the Apostles received what Christ then gave them as his *real body and blood*. Do thou now, in like manner, make a most lively act of faith in the real presence of Jesus Christ in the Blessed Eucharist.

**S**INCE thou, omnipotent God, whose almighty words are creative, productive, and effective; since thou, O eternal Truth, who canst neither deceive nor be deceived; since thou, I see, hast declared that thou art *really and actually present*, under the appearance of material bread, I therefore implicitly believe it; for, what greater proof can I require of the truth of this mystery, than thine own infallible word? Yes, my dear Saviour, I openly confess, and am inwardly convinced, that it is thou thyself I am going to receive; thou, who, for my sake wast born in a manger; thou, who, for my redemption, didst die on a cross, and who, though now gloriously seated on thy heavenly throne, still continuest on earth, under the sacramental veils, to feed and nourish the souls of men. Were I to behold thee with my corporal eyes, and examine the impressions of the wounds thou didst receive in thy sacred hands and side, as St. Thomas did, still I could not say with more confidence than I now do, that thou art *my Lord, and my God*. I do not demand a miracle, as a proof of thy real presence: no, Lord, let me rather have the whole merit of faith; for thou hast said: *Blessed are they that have not seen, and have believed*. Wert thou therefore to speak to me from this very tabernacle, the voice would affect me less than that which resounds in thy Gospel and thy Church, founded by thyself, and propagated in a miraculous manner. Though to my senses it appears to be bread, yet, submitting them entirely in

obedience to divine faith, I answer, it is thy real body and blood, accompanied by thy soul and divinity. In this faith I am determined to live and die; and were I to suffer a thousand martyrdoms in testimony thereof, I am persuaded that, with the help of thy grace, I would remain immovable. *Verily thou art a hidden God, the God of Israel the Saviour.* Is. xlv. *I do believe, O Lord; help thou my unbelief.* Mark ix.

When about to communicate, let your heart be penetrated with a lively sense of the actual presence of your divine Saviour, and at the same time endeavor to recollect the different passages of Scripture above quoted; they being, as it were, an abridgment of the foregoing acts. You may also reflect on the words, "May the body of our Lord Jesus Christ preserve thy soul unto life everlasting," which the priest pronounces at the moment he gives you the blessed Sacrament; because they imply that the end purposed in communicating is not simply to abide in a certain regularity of conduct for a few months, weeks, or days; but to persevere faithfully, to the very hour of death, in that state of grace to which a worthy participation of this divine Sacrament shall now raise you.

#### AN ACT OF HOPE.

**S**INCE thou vouchsafest to come and dwell within me, O my Redeemer, what may I not expect from thy bounty! I therefore present myself before thee with that lively confidence which thy infinite goodness inspires. Thou not only knowest all my wants, but thou art also willing and able to relieve them. Thou hast not only invited me, but also promised me thy gracious assistance: *Come to me, all you that labor and are heavy laden, and I will refresh you.* Behold, then, O Lord, I accept thy gracious invitation: I lay before thee all my wants, my misery, and my blindness; and confidently hope, without the fear of being disappointed, that thou wilt enlighten my understanding, inflame my will, comfort me in the midst of such crosses or afflictions as thou hast appointed I should suffer, strengthen me in all temptations and trials, and

with the powerful assistance of thy grace, change me into a new creature; for, art not thou, O God, the master of my heart? and when shall my heart be more absolutely disposed of by thee, than when thou shalt have once entered into it?

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## PRAYERS

WHICH MAY BE SAID DURING VISITS TO THE BLESSED  
SACRAMENT, OR BEFORE HOLY COMMUNION.

### I.

*Come to me, all you that labor, and are heavy laden, and I will refresh you. St. Matt. xi 28.*

**O** MY Divine Saviour! how amiable is this invitation of thy infinite mercy! When I listen to these endearing words, and reflect on the loving tenderness from which they spring, my soul is penetrated with the most unbounded confidence in thee, who art my life and my mercy. Burdened and heavy laden, I flee to thee, and implore a remedy for such wounds as thou alone canst heal; for such miseries as thou alone canst clearly know, and sincerely compassionate.

### II.

**W**HO art thou, O my sovereign Lord! and what am I? As for me, I am nothing, or rather worse than nothing; for I have had the misfortune to offend thee, to abuse thy graces, and grieve thee by innumerable sins, of which my life has been but one sad series. But in thee, O adorable, omnipotent, self-existing Being! *dwelleth all the fulness of the Godhead.* Col. ii 9. Thou art most beautiful, incomprehensible, adorable, ineffable in all thy infinitely amiable perfections; supporting, filling and overshadowing all things; thou dwellest in the highest heavens, yet willingly descendest into the wretched mansion of

my miserable heart. But remember, O adorable Saviour! that during thy mortal life thou wert denominated the *friend of sinners*, (St. Luke vii 34,) in which capacity I have claims on thee, superior to those of all others. Attracted by thy loving invitation, I come; and as thou hast called, thou wilt not reject me, or refuse those graces which thou art more anxious to bestow than I am to receive.

### III.

**O** DIVINE Goodness! thou didst descend on earth to fulfil all justice, and thy sacred life proves thy mission to have been perfectly accomplished; thy conduct towards men is still equitable, infinitely just. But what do I say? Surely, in the excessive profusion of graces and favors heaped on all mankind, and particularly on me, thy most unworthy servant, thou hast not consulted the dictates of justice; but hast rather listened to the voice of thy tenderest mercies. It is likewise said of thee, that, thou wilt *render to every man according to his works*, (St. Matt. xvi 27 :) but, O ineffable Goodness! hadst thou done so with me, I should long since have been buried in hell, and deprived of thy love—a punishment far more dreadful than all the evils of the world united. Yes, Lord! thou wouldst have treated me according to my works, hadst thou punished my long insensibility to the charms of thy love, by eternal banishment from thy adorable presence—that presence which constitutes the felicity of the blessed; for the heart that loves thee not, is deserving of ten thousand hells. But, O boundless Mercy! thou hast acted far otherwise: consulting only the dictates of thy ever-compassionate heart, thou didst earnestly pursue me, when I thoughtlessly fled from thee. When my heart, distracted and divided among creatures, forgot thee, its only repose and solid happiness, thou didst not forsake, but didst sweetly and unceasingly urge me to return, and be



solely thine. How merciful has been thy conduct towards me, my dearest Lord ! Not on me, but on thy adorable self, was exercised all the rigor of thy justice—on thee was *the chastisement of our peace, and by thy bruises we are healed*. Isaïas liii 5. After such mercies, shall indifference or tepidity actuate my conduct towards thee ? No, most amiable Jesus, who hast done and suffered so much for me ; no, superabundant source of mercy and grace ; no, I will henceforward faithfully love and serve thee, and confidently hope for those eternal rewards, those inconceivable joys, thou hast purchased for me by thy bitter death and passion.

## IV.

**I** KNOW, O my Divine Saviour ! that thou desirest me to approach thee, for thou remainest on this altar for no other purpose than to invite, console, nourish, strengthen and sanctify the children of men. Oh ! why then dost thou permit my infidelities to place a barrier between thee and me ? Why dost thou allow imperfection and sin to remove from thee, one to whom thou offerest the life-giving nourishment of thy precious body, and whom thou invitest to the most intimate communications with thee ? O adorable Sanctity ! purify me, I conjure thee, from every stain : have no compassion on my pride and self-love : plunge, deeply plunge into my guilty soul the sword of the liveliest contrition, and the bitterest regret ; for, every species of torment will be most welcome, provided it be followed by the possession of thee.

## V.

**C**OME, O my sovereign Life and supreme Good ! the door of my heart is open to receive thee, and I languish with desire, in expectation of thy merciful visit. Come ; for, *behold, he whom thou lovest is sick*, St. John xi 3 ; and it is only thy presence that can restore him to health and animation. Come, O be-

loved and amiable Physician! for I well know, *if thou wilt thou canst make me clean.* St. Matt. viii 2. Come, and in the voice of omnipotence call me forth from the sepulchre of sin and death, and in my renewed life let all the world see and admire how much thou hast loved me. Come, that I may pour all the miseries of my soul into thy compassionate and merciful heart.

## VI.

**A**LAS, my Divine Lord! how can I live in this valley of tears, if not animated, if not supported by thee? and how shall I presume to approach thee in thy adorable sacrament, impure and faithless as I am? O my Jesus! purify me by whatever means thou pleasest, but let not the privation of thy sacred presence in the sacrament of thy love, be the punishment of my transgressions. I am not ignorant of my poverty, wretchedness and misery; no, my divine Saviour! I am well convinced, that I am nothingness itself, and worthy of universal contempt. But thou camest on earth, *not to call the just, but sinners* to repentance. Call me then to thee, O my adorable Redeemer! call me to thee in that tone of absolute authority, which originally drew me forth from nothing. Let the entire conquest of my heart be the triumph of thy irresistible power; let my innumerable miseries be the seat and throne of thy boundless mercy; and in those adorable arms, extended to receive all, let me find a refuge from my enemies, and from the wiles and deceits of my own self-love.

## VII.

**O** MY God! when shall I have the happiness of being united to thee? When shall I be deaf to every other sound but that of thy sweet voice, and insensible to every other feeling but that of thy love? O my Jesus! friend and Saviour of my soul! while a happiness not conferred on Angels is within my

reach; while thy inconceivable mercy induces thee to give thyself to me, grant that I may never cease to *run after thee to the odor of thy ointments, and thou mayest be my dearest in delights.* O my God and Saviour! remove, I beseech thee, every obstacle which retards my bliss; burst every bond which ties me to myself, or to creatures.

## VIII.

**O** HOLY Bread, which strengthenest the heart of man: whoever *eateth thee, shall live for ever*; he who doth not eat thee *shall not have that life.* St. John vi 54—59. *How lovely are thy tabernacles, O Lord of hosts! My soul longeth for thee, O Sion, City of our God! My soul thirsts for thee, my God, thou Fountain of life eternal! I am, I know, sinful, poor and wretched; but I call on thee, my Almighty Redeemer. O do take me up, and cast me into the sea! into the sea of that blood which was shed for me: cover me with thy merits; support my weakness until my soul, having in the strength of this divine food, travelled unsullied through the desert of this dangerous world, is, in thy Father's house, for ever united to thee its God and Saviour. Amen.*

## DEVOTIONS AFTER COMMUNION.

Having received your Divine Saviour, cast yourself, in spirit, at his sacred feet; speak to him with your heart; acknowledge your unworthiness, your incapability to adore, love or thank him as he deserves; and remain, at least, for some moments, in humble, grateful and loving silence.

My God! my Jesus! is it thou

Art filling thus my heart with bliss?

Tell me, art thou within me now?

Hast thou bestow'd a boon like this?

Yes, stooping from thy heaven above,

Thou wilt not dwell from us apart;

Thy dearest throne, thou mak'st, through love,

The tabernacle of our heart.

## I.

*Whence is this to me?* St. Luke i 43.

**G**OODNESS inconceivable! I cast myself at thy sacred feet; my soul ardently desires to adore, love and thank thee, not as much as thou deservest, for this is impossible: but, as much as I am capable. My Jesus, my divine Saviour within me! God of infinite goodness! thou seest how incapable I am of acknowledging, or even feeling the extent of thy condescension, or of my happiness. Accept then, my adored Lord! accept thy own merits—thy own divine person, in thanksgiving for all thy mercies; and, in union with thy own merits and thy own divine person, permit me to offer thee my heart, which ardently desires to honor thee in this abode—so unworthy of thee.

## II.

*God himself will come, and will save you. Then shall the eyes of the blind be opened; and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart; and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness. Isaias xxxv 4, 5, 6. The lund that was desolate . . . shall be glad; and the wilderness . . . shall bud forth and blossom: . . . the glory of Libanus is given to it, and the beauty of Carmel and Saron, Isaias xxxv 1, 2: the Holy One of Israel. Isaias xii 6.*

**Y**ES, my soul hath found him whom she loves. (*Cant.* iii 4.) My heart hath received its treasure, the dearest object of its affections. Yes, my Jesus is mine—entirely mine. What more could I ask? What more could I ambition? *For what have I in heaven? and besides thee what do I desire upon earth?* Ps. lxxii 25. O Love! consuming Love! stronger than death, (*Cant.* viii 6;) my heart is now the altar on which thou burnest. Let me feel in the

inmost recesses of my soul, thy all-reviving fire; inflame, transform, and absolutely destroy within me, every atom of sin or imperfection. Eternal Wisdom! thou alone knowest the value of these precious moments of thy actual presence in my heart. Oh! assist me thyself to profit by thy stay; teach me, by unbounded confidence and ardent love, to obtain from thy merciful heart the blessings thou art come on purpose to bestow. O my God, my Saviour, and only Love! thou hast not entered the wretched dwelling of my heart, to be a spectator only of all its miseries. No, I feel that thou art come to deliver, enrich and sanctify me. Oh! inspire me thyself with the dispositions thou requirest for executing in my soul thy merciful designs. Stay with me, O beloved Lord! stay with me; for *the day is now far spent*, and the evening of life approaches, (St. Luke xxiv 29;) stay with me, I conjure thee, for I have yet a thousand woes to expose to thee, the God and Saviour of my soul. Thou well knowest that I do not seek to hide from thee the deep wounds of my heart. No, my sweetest consolation is to expose them to thy view, to lay open to thee my whole soul, and pour all my sorrows into the sacred heart of a God, who never yet beheld misery without pity and compassion. O Saviour of my soul! have mercy on me, as I have hoped in thee. Yes, I do hope in thee, my sovereign Life! In those adorable arms, open to receive sinners, I confidently expect a refuge; at those sacred feet, where so many have found mercy and pardon, I now throw myself. Oh! listen to my supplications, or rather to the voice of thy infinite mercy, for that alone is greater than my malice. Remember, O Beloved of my soul! that one visit from thee would suffice to sanctify the greatest sinner. Ah! permit not that I should receive thee in vain; let not thy precious blood fall on the barren soil of my heart without softening it, and producing the fruits of virtue, which thou hast so long

expected, and I have so ungratefully refused thee. Too late have I known thee, O eternal Truth! too late have I loved thee, O Beauty ever ancient and ever new! O take me out of life this moment, rather than suffer me to wound thy adorable heart by a relapse into sin, or a deliberate infidelity.

## III.

*He . . . spared not even his own Son, but delivered him up for us all; . . . hath he not also, with him, given us all things?* Romans viii 32.

**F**ATHER of mercies, and God of goodness! how hast thou loved us! What return can thy poor creature make thee? Thanks to thy own infinite love, I can offer thee him, whom thou hast given me; him in whom thou art well pleased, thy only begotten Son and our Redeemer. Behold then, eternal Father! our holy Jesus; I offer thee his infinite merits in thanksgiving for thy mercies to me and all mankind, in behalf of thy holy Church: open wide her portals, and send forth streams of strength and sweetness which shall attract all nations to her bosom. Oh, do not suffer any one to be unfaithful to thy grace; but, in thy tender mercy, cause all, each, and every one, to take shelter in this secure ark. Look with a favorable eye on thy representative on earth, on the bishops, priests and all who labor in thy vineyard: make their lives immaculate as the law which it is their duty to inculcate; and, O my good God! among the ministers of thy sanctuary, I pray especially for him, whom thou hast chosen to lead my soul to thee. O grant that he, who is affording to others *a lamp to their feet, and a light to their paths*, may himself go generously on, from virtue to virtue, until called by thee to *shine* among the brightest *stars* in thy empyreal heaven. And my infinitely good and Almighty Father! I ardently supplicate thee, for the sake of him who is now all mine, and whose superabundant merits I can

now, in a special manner, offer thee, to look with a Father's loving eye on my dear parents—grant them *thy peace* on earth, a happy death, and the possession of thyself in heaven. I offer the same superabundant merits in behalf of all our dear superiors: send upon them thy Holy Spirit, that he may enlighten, fortify and direct them—make them holy as thou, the Lord our God, art holy. I offer thee, again, eternal Father, the infinite merits of thy immaculate Lamb and our divine Victim, and I beseech thee, in his name and for his sake, to consider with tenderness our dear Community: give to us all the true spirit of our holy vocation: may sisterly affection unite all our hearts before thee, and love for thy Divine Son, our heavenly Spouse, be the golden link which unites us to thee: grant that we may be Sisters of Charity not in name only, but in heart, word and work. Bless all our endeavors in behalf of the souls for whom thy beloved Son was sacrificed, and bless also all our undertakings to thy greater honor and glory. I offer the same adorable Victim, in satisfaction for all the sins that have ever been committed, and that may be committed until the end of time. Again, I offer the infinite merits of our holy Jesus, to obtain for all under our care, myself, and all others, those graces and blessings which thou seest are necessary for us, or which would be beneficial to us; that we may be faithful to every grace, mindful that each one was purchased for us by his sacred blood. I pray thee, O compassionate Father! through the virtue of all our Jesus has done and suffered for them, to release thy children banished in purgatory, and to grant them the possession of thyself, the sovereign Good, for whom they so longingly sigh.

## IV.

*Behold thy Mother.* St. John xix 27.

**M**Y blessed Mother, Mother of my Jesus, be a Mother to me during these invaluable moments

which are as awful as they are delightful and propitious. My heavenly Guardian, and all ye bright Angels that surround his holy altars; ye angelic Spirits who, prostrate before him, cast your crowns at his feet; blessed St. Joseph, our chosen patron; St. Vincent, our holy Founder; St. John, who had the happiness to lean on the bosom of Jesus; all ye, my holy patrons and patronesses, and all ye blessed inhabitants of the heavenly Jerusalem; ye, who know so much better than I do, the depths of his mercies, of his infinite perfections, and how worthy he is of the undivided and devoted affections of my heart, help me to adore, love and thank him; and obtain for me that the fountain of living waters, which run with a strong stream from this life-giving sacrament, (Cant. iv 15,) may replenish my soul, wash it, and free it from every obstacle that may prevent the perfect reign of his love in my heart.

## V.

*Fear not, for I have redeemed thee, and called thee by thy name: thou art mine.* Isaias xliii 1.

NO, my Redeemer, sweetest and most tender friend of my soul! no, I will not fear; thy merciful condescension encourages thy guilty, but, I hope, penitent creature: though viler than dust and ashes, yet will I, with confidence, speak to thee, who, not content with having been *wounded for our iniquities, and bruised for our sins*, Isaias liii 5, dost with unspeakable love and mercy remain amongst us, and visit even our unworthy souls, to *bind up that which was broken, to strengthen that which was weak, to preserve that which was strong, to feed thy redeemed souls with the manna of heaven*, (Ezech. xxxiv 16;) and to reward their exertions in thy service with joys ineffable. *Such is my Beloved, and he is my Friend.* Cant. v 16. O my Saviour! art thou in truth my Friend? Yes, if I love thee truly, this happiness is



mine. But how, my Saviour, can I know if I love thee? With loving condescension thou deignest to relieve my anxious heart—"If you love me, keep my commandments:"—do, then, my God and my All! dilate this heart, and fill it with thy love, that I may run in the way of thy commandments. Ps. cxviii 32. Do not suffer me ever again to offend thee: do not permit this heart, which thou hast thus honored, to be ever indifferent to thee, or to cherish any thought, feeling or affection contrary, in the least, to thy infinite perfections; do not permit this tongue, upon which thy sacred body has rested, ever to utter the least impatient or unkind, much less proud, angry or uncharitable word. Grant, that I may courageously resist every thing that might be, even in the least degree, displeasing to thee, or prejudicial to a closer union of my soul with thee; and that each successive day may witness some new exertion to evidence my love for thee, who hast loved me so much.

## VI.

*Thou hast multiplied thy magnificence; and turning to me, thou hast comforted me. Ps. lxx 21.*

**Y**ES, my adorable Lord! thou hast been inexpressibly bountiful to me. Teach me, then, to reserve nothing in thy service; to despise and renounce for ever, every gratification which has not thee, my heavenly Spouse, for its object, that I may be less unworthy to taste and see that the Lord is sweet. Ps. xxxiii 9. Oh! that I could now be united to thee, with the certainty that I should never be separated from thee; but, alas! surrounded as we are by an atmosphere of sin, the most intimate union with thee is exposed to the dreadful danger of being dissolved. What then have I not to fear from my natural inconstancy, innate malice and wretched misery? Do, then, my Saviour, thou who hast redeemed my soul at such a price! do, I conjure thee, take me out of this life,

and condemn me to all that is most painful in the flames which purify thy elect, if thou foreseest that I shall ever again be so ungrateful as to offend thee. O my sweet Saviour! as the accomplishment of thy will is the perfection of thy love, grant me to do thy will in all things; and, that this adorable will may be my delight—my only desire. I cast myself with peaceful confidence into those arms, which were for me extended on the cross. To thee, will I have recourse in all my necessities, pains of body or of soul. Be thou my only joy: let nothing irrelative to thee, have power to charm, delight, or please me. My Jesus! best of friends, grant that thy adorable heart, that loving heart, into which an entrance was, upon the cross, opened for me by the spear which pierced thy sacred side, may be my abiding place until called to thy Father's house, in which I shall behold thee in thy glory, and without the fear of being separated from thee.

## VII.

*What is there that I ought to do more to my vineyard, that I have not done to it? Isaias v 4.*

**M**Y Jesus! most generous of friends! *it is consummated*, St. John xix 30: thou hast given us thyself. (*St. John vi.*)

*Praise the Lord all ye nations, &c.* Psalm cxvi.  
Glory be to the Father, &c.

## A PRAYER

Expressive of the disposition for gaining a Plenary Indulgence.

**O** MY heavenly Father, and most merciful God! although I confidently hope, that I have obtained from thy mercy the remission of the eternal punishment which my sins have deserved; yet, I have reason to fear that, from want of sufficient contrition and from other defects, there still remains much temporal

punishment due to thy justice. Therefore, in order to make satisfaction to thy offended Majesty, I am resolved to lead the life of a true penitent; to bear in a spirit of penance, all the trials and afflictions with which thy merciful Providence may be pleased to visit me, and to be faithful in the discharge of all my duties, however painful and wearisome they may be. But, my God, since all that I can do would not be an adequate satisfaction, I have recourse to the inexhaustible merits of my Redeemer, which thy Church (in virtue of the keys of the kingdom of Heaven, committed to its supreme pastors in the person of St. Peter, *St. Matt.* xvi 19) now holds forth to me. Grant me, O Lord! the dispositions to obtain such a portion of these infinite merits, as may be necessary to discharge the debt of temporal punishment due to my sins; and let the immense ransom which Jesus has paid for my salvation, be applied to my poor sinful soul, that it may be released from the punishment which it so justly deserves.

*Or, when you desire to apply the Indulgence to a soul in purgatory, say:*

**I**T is my ardent desire, O my God, to apply to the soul of *N.*, the indulgence which I hope to gain. Oh! do not, I entreat thee, let my unworthiness be an obstacle to this application of the merits of my Saviour. But if the soul of *N.* does not need the application of this Indulgence, apply it, I beseech thee, to the soul, of whose sufferings I may have been cause; to the soul, whose debt of temporal punishment is greatest; to the soul that has no one to pray for her; to the soul that has been most devout to the Passion of Christ, to the holy Sacrament of the altar, and to the Blessed Virgin Mary.

We should frequently endeavor to obtain indulgences for our parents, sisters and other relations, and for those to whom we are under any obligation.—(*For the conditions to gain a Plenary Indulgence, see Instruction on Indulgences.*)

Those who, to comply with the conditions, say five *Paters* and five *Aves*, are advised to say them in honor of the sacred Wounds of Jesus, that thereby the eternal Father may be glorified; and that the superabundant merits of those adorable wounds, may be applied as a healing balsam to the wounds of each and every soul, and that they may be impetratory for the necessities of the Church, and for all the intentions expressed in the following

## PRAYER.

**I** OFFER thee, O my God! these five *Paters* and five *Aves*, [or this Litany, or——,] for the glory of thy holy name, for the exaltation of thy holy Church, the extirpation of schisms and heresies, for peace among Christian rulers; for all the intentions of the same holy Church.

## DEVOUT PRAYERS, OR FERVENT ASPIRATIONS AFTER COMMUNION.

*These may be used instead of the foregoing.*

**I** RETURN thee most hearty thanks, O amiable Jesus, for the inestimable blessing I now enjoy. I praise and glorify thee with my whole soul, for the numberless favors I have received from thy bounty. I adore thee now reposing within my breast. O my God and my all!—a thousand times welcome! May thy holy name be for ever blessed! O sovereign Lord of heaven! how amazing is the excess of thy goodness, in condescending to visit so poor, so vile, so abject a creature as I am. Thou hast vouchsafed to heap thy favors on dust and ashes; to come into this poor cottage; this house of clay, my earthly habitation; and to feed my soul with the heavenly banquet of thy most precious body and blood. O teach me to entertain thee as I ought, and to make thee some suitable return for this thy infinite love. I would gladly make thee some offering in acknowledgment of the rich present thou hast made me, in giving thyself to me; but alas! dear Lord, thou knowest my poverty

and that I have nothing worthy of thy acceptance nothing but what, on a thousand titles, is already thine. But, O my bountiful Saviour! such is thy goodness, that thou wilt be contented with the little I can give thee, although it be thine already. Thou askest nothing but my heart;—and this I most willingly offer thee. Oh! be pleased to accept it, and make it wholly thine for ever. Take full possession of it; I offer it to thee without reserve; I desire to consecrate it eternally to thy service. Disengage it, therefore, from this moment, from the slavery of its passions and vices: stifle in it every desire, but that of loving and pleasing thee: inflame it with the fire of divine charity, that it may ever burn with thy love. Oh! may the sweet flames thereof consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to expire on the cross for the love of me. I cast myself entirely into the arms of thy mercy, and offer thee my whole being; my body with all its senses, and my soul with all its powers: that, as thou hast honored them both by thy real presence, so they may both be thy temple for ever. Oh! sanctify and consecrate eternally to thyself this mansion, which thou hast, by a wonderful condescension, chosen this day for thy abode; and grant that, like Zacheus, I may obtain thy benediction. I offer thee my memory, that it may be ever recollected in thee; my understanding, that it may be always directed and enlightened by thy truth; and my will, that it may be ever conformable to thine. Oh! take me entirely into thy hands, with all that I have, and all that I am; and let nothing henceforward, either in life or death, ever separate me from thee any more. Make me according to thine own heart, and let my soul be thy habitation for ever. Draw me most powerfully after thee, and guide my steps, that I may cheerfully run in the paths of perfection,—teach me to do thy will in all things. Let thy blessing be upon all my actions, and thy grace

direct my intentions, that the whole course of my life; and the principal design of my heart, may ever tend to the advancement of thy glory, the good of my neighbor, and the eternal salvation of my own soul. *Amen.*

**O** MY soul, bless the Lord; and let all that is within thee, praise and magnify his holy name. Pay him the best homage thou art able, and invite heaven and earth to join with thee in glorifying him for ever. O my God! that I could now give thee as much praise, honor and glory, as the blessed Spirits incessantly give thee in heaven! Oh, that I could adore thee with the spirit and affection of thy elect! But as I am unable to do this, accept, at least, this my desire and good will. O all ye Angels of the Lord, bless the Lord: praise and glorify his holy name. Bless the Lord, all ye Saints; and let the whole Church of heaven and earth, join in praising and giving him thanks for all his mercies and graces to me; and thus, in some measure, supply what is due from me. But as all this still falls short of what I owe thee for thy infinite love, I offer to thee, Eternal Father, this same Son of thine, whom thou hast given me, and his thanksgiving, which is of infinite value; this, I am sure, thou wilt accept. Look not then on my insensibility and ingratitude, but upon the face of thy Christ, and with him, and through him, receive this offering of my own poor self, which I desire to make thee. O Beauty ever ancient, and always new! too late have I known thee; too late have I loved thee. When shall I live, only in thee, by thee, and for thee alone? O my God and my all, when shall I see the day, when shall the happy time arrive, when disgusted with the false happiness of this deceitful world, I shall seek comfort from thee alone, and find rest to my soul! O heavenly manna! O adorable Sacrament! O inestimable pledge of God's love to mankind! O standing memorial of Christ's passion and death! O in-

exhaustible fountain of divine grace! O boundless mercy! O divine charity! O sacred fire, ever burning, and never decaying! Hail, O loving Jesus, my only pleasure and delight—the joy of my soul and my portion for ever. Let my soul be sensible of the sweetness of thy presence: let me taste how sweet thou art, O Lord. Purify my heart from the dross of all earthly affections: deliver me from my vicious customs: remove from me all the baneful effects of concupiscence. Perfect me in charity, patience, humility, obedience, and all other virtues. Oh! may I rather die than ever wilfully offend thee! Oh! may I prove my gratitude, by my fidelity, to so good a God! Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let the light of thy countenance so shine upon all those who are in the darkness of infidelity, as to dispel their errors. Grant peace and union to all Christian nations, and preserve us from the dreadful scourges of war, famine and pestilence. Convert all sinners; reconcile those who are at variance. Have mercy also on my parents, friends and benefactors, and on all those for whom I am in anywise bound to pray, that we may all love thee, and faithfully serve thee. Have mercy on all my enemies; forgive them their sins, and fill both their hearts and mine with thy charity. Comfort all that are under any affliction, sickness, or violence of pain. Support those who are under temptation; protect those that are in danger; and grant a happy passage to all that are in their last agony. Have mercy on thy whole Church, on all the clergy, and on all religious; that all may lead holy lives, and sanctify thy name. Extend thy mercy likewise to the souls of all the faithful departed, and admit them to the possession of thy eternal glory. Grant relief to us, in all our respective necessities, remission of our sins, the grace of final perseverance, and life everlasting. *Amen.*

## OTHER PRAYERS AFTER COMMUNION.

### AN ACT OF OBLATION.

**O** FATHER of mercies, and God of all consolation, how hast thou loved us, to whom thou hast given thy only begotten Son, once for our ransom, and daily for the food of our souls! What can I, a wretched creature, return thee for this infinite charity? Verily nothing else but this same beloved Son of thine, whom thou hast given me, and surely thou couldst give me nothing greater, or more worthy of thyself. Him then I offer to thee, O heavenly Father, with whom thou art always well pleased; him, whom thou hast lovingly delivered up to death for me, and given me in this most holy sacrament, which we frequent for the everlasting memorial of his death. He is our High-Priest and Victim; he is the Propitiation for the sins of the whole world; he is our Advocate and Intercessor. Look down then upon him, and for his sake look down upon me, and upon us all. Remember all his sufferings, which he endured here in his mortal life, his bitter anguish, his mortal agony and bloody sweat, all the injuries and affronts, all the blows and stripes, all the bruises and wounds that he received for us. Remember his death, which thou wast pleased should be the fountain of our life; and for the sake of his sacred passion, have mercy on us. Receive, O holy Father, Almighty and Eternal God, this holy and unspotted Victim, which I here offer thee, in union with that love, with which he offered himself to thee upon the altar of the cross. Receive him for the praise and glory of thy name; in thanksgiving for all the benefits bestowed on me, and on all mankind; in satisfaction also for all my sins, and for the benefit of thy whole Church, and the refreshment and succor of all thy faithful, living and dead: through the same Lord Jesus Christ thy Son.



## AN ACT OF THANKSGIVING.

**W**HEN I reflect, O my God! on the innumerable blessings and favors thou hast heaped on me, from the first moment of my existence to the present hour, I am penetrated with confusion; and my heart, overpowered with gratitude and love, is unable to express what I feel. I am surrounded on all sides with thy benefits. Thou art not only the God of the universe; thou art also, in a special manner, a God to me; so interested art thou in all that concerns my welfare, that thy attention seems to be fixed on me alone. Thou hast given me all that I am, and even all that thou art thyself. I can call thee, with as much reason as David could, *the God of my salvation, and my mercy*; my refuge and my support; my treasure and my inheritance. What do I say? Dost thou not deign at present to become my nourishment, to incorporate thyself with my very substance, that I may know the extent of thy love, and possess within my breast a pledge of eternal life? How great, then, will be my ingratitude, if henceforward I do not endeavor, to the utmost of my ability, to correspond with this infinite love, this marked predilection! O my God! may I never be unmindful of thy favors—may my right hand be forgotten, and my tongue cleave to my mouth, if ever I neglect to extol thy mercies! But how shall I, a wretched miserable creature, make thee a suitable return for all thou hast done for me? In myself I have nothing; but do I not possess, in the invaluable gift I have just received, an adequate thanksgiving—an offering worthy of thy supreme greatness? Accept then, O omnipotent Lord! the uninterrupted praise and thanksgivings which thy dear Son offered thee from the moment of his incarnation, to the close of his mortal life; particularly at the institution of this Sacrament, when fully sensible of our weakness, and of the infinite value of the bene-

thou then bestowed, he raised his eyes to thee, O omnipotent Father! and in our name gave thanks. The sacrifice of my whole being is not worthy to be presented to thee; but in offering thee to thyself, I look on my debts as abundantly discharged. May thy infinite mercies be for ever exalted, for having given me so excellent a means of repaying, in some manner, all the obligations I have contracted towards thy justice, as well as thy mercy.

## AN ACT OF PETITION.

**O** MOST merciful Saviour! thou seest all my maladies, and all the wounds of my soul; thou knowest how prone I am to evil, and how backward and sluggish to good. Thou seest this self-love, that tyrannizes over my soul, which is so deeply rooted in my corrupt nature, and branches out into so many vices, so much pride and vanity, so much passion and envy, so much covetousness and worldly solicitude, so much sensuality and concupiscence. Oh! who can heal all these my evils, but thou, the true physician of my soul, who givest me thy body and blood in this blessed sacrament, as a sovereign medicine for all my infirmities, and a sovereign balsam for all my wounds. Dispel the darkness of ignorance and error from my understanding, by thy heavenly light; drive away the corruption and malice of my will, by the fire of divine love and charity; restrain all the motions of concupiscence, and all the irregular sallies of passion, that they may no more prevail over me; strengthen my weakness with heavenly fortitude; destroy this monster of self-love, with its many heads, or, at least, chain down this worst of all my enemies, that it may no longer usurp the empire of my soul, which belongs to thee, and which thou hast taken possession of, this day; cut off the heads of this beast, and particularly that which annoys me most, and which is my predominant passion; stand by me henceforward in all

my temptations, that I may never more be overcome—remove from me all dangerous occasions, and grant me this one favor, that I may rather die a thousand deaths than live to offend thee deliberately.

O my Jesus, thou art infinitely rich, and all the treasures of divine grace are locked up in thee; these treasures thou bringest with thee, when thou comest to visit us in this blessed sacrament, and thou takest an infinite pleasure in opening them to us, to enrich our poverty. This gives me the confidence to present thee now with my petitions, and to beg of thee those graces and virtues which I very much need, as thou best knowest. Oh! increase and strengthen my belief of thy heavenly truths, and grant that henceforward I may ever live by faith, and be guided by the maxims of thy gospel. Teach me to be poor in spirit, to take off my heart from the love of these transitory things, and to fix it upon eternity; teach me, by thy divine example, and by thy most efficacious grace, to be meek and humble of heart, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure; that I may ever bewail my past sins, and by a daily mortification restrain all irregular inclinations and passions for the future. Above all things, teach me to love thee; teach me to be ever recollected in thee, and to walk always in thy presence; teach me to love my friends in thee, and my enemies for thee; grant me the grace to persevere to the end in this love. Let nothing in future be my comfort but thou, my Lord Jesus! nor let any thing afflict me hereafter but my sins, and whatever is displeasing to thy Divine Majesty. O Soul of Christ, sanctify me—Body of Christ, save me—Blood of Christ, purify me—Water issuing from the side of Christ, wash me—Passion of Christ, strengthen me. O good Jesus, graciously hear me—hide me within thy wounds—suffer me never to be separated from thee—call me at the hour of death, and

command me to come to thee, that I may associate with the Saints and Angels, and the whole choir of celestial Spirits, to sing forth canticles of praise and glory to thy holy name for ever and ever, world without end. Amen, amen, sweet Jesus! amen.

A PRAYER OF ST. THOMAS OF AQUIN.

**I** GIVE thee thanks, eternal Father! for having, out of thy pure mercy, without any deserts of mine, been pleased to feed my soul with the body and blood of thy only Son, our Lord Jesus Christ. I beseech thee, that this holy communion may not be to my condemnation, but prove an effectual remission of all my sins. May it strengthen my faith; encourage me in all that is good; deliver me from my vicious customs; remove all concupiscence; perfect me in charity, patience, humility, and obedience, and in all other virtues. May it secure me against all the snares of my enemies, both visible and invisible; perfectly moderate all my inclinations; closely unite me to thee, the true and only good, and happily settle me in unchangeable bliss. I now make it my hearty request, that thou wilt one day admit me, though an unworthy sinner, to be a guest at that divine banquet, where thou, with thy Son and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the Saints, through the same Jesus Christ, our Lord. *Amen.*

## PRAYERS

WHICH MAY BE SAID DURING VISITS TO THE BLESSED  
SACRAMENT, OR AFTER HOLY COMMUNION.

### I.

*I am come to send fire on the earth, and what will I  
but that it be kindled?* St. Luke xii 49.

**O** MY Jesus! since it is thy will, that the fire of  
thy divine love should be kindled in all hearts,  
fill mine with this divine fire—with those holy flames  
which burn in thy own most amiable heart. Oh! by  
what prodigy am I insensible to thy sacred presence!

But, my Jesus, thou canst do all things; change  
then, or rather absolutely destroy in my heart every  
thing that displeases thee therein. Remain with me,  
for without thee I cannot live, and grant that I may  
never be satisfied with any thing less than thee. Oh!  
let me love thee from this moment without mixture or  
imperfection. Retrench, destroy, absolutely and for  
ever, every thing that is contrary in my soul to the  
purity of thy love.

### II.

**A** H! my dearest Lord! penetrate my heart with  
those inflamed darts, which pierce and transfix  
those happy souls that are invariably submissive to  
the laws of pure love. Oh! let me be thus sweetly  
wounded, let so delicious a martyrdom be continued,  
ever increased, and at last consummated in the divine  
ardors of thy all-consuming love. O my adorable  
Saviour! grant that every respiration of my heart may  
tell thee, and tell thee with truth, that thou art my  
only Treasure, my God, and my All.

### III.

**M**Y Jesus! what may I not hope for from thee,  
since thou has given me thyself! Give me  
then, I humbly beseech thee, that perfect love which

will preserve me from sin in this region of death, or take away a life which is desirable only in as much as it affords opportunities of increasing thy greater glory, and securing a closer union with thee in eternity. But, if it be thy will to prolong my banishment, and delay the enjoyment of thyself, that adorable will is consequently mine. I do not desire that my fate should be otherwise. O my Divine Redeemer! thou justly meritest that every wish of my heart, and every movement of my will, should be absorbed and totally lost in thine. Yes, it is but just, that I should resign all to thee; and, had I as much power as I have will, to attain the immense good I implore, still, would I lay them both at thy sacred feet, that thou mightest both will and act towards me according to thy own adorable will and eternal wisdom.

## IV.

**O** JESUS, my sweet Saviour! thou art a God incomprehensible, self-existing, eternal, infinite in every perfection: but thou art no less good than great; no less merciful than just; no less amiable than omnipotent. Adorable Author of my being! thy power has drawn me from nothing; thy providence has preserved my existence; thy mercy has redeemed and loaded me with ten thousand benefits: but oh! who can number the blessings I have received from thy love? who, but thyself, divine Source of them all! can justly estimate the value of thy own precious gifts, or comprehend the deep, the sublime, the amiable inventions of thy boundless love? Alas! my Jesus! though purchased by thy blood, the object of thy predilection, and so often the temple of thy Divinity itself, still I am ignorant of half the love, with which I am, and ever have been loved. O my God! let me now, at least, begin to correspond, as far as I am able, with the countless multitude of thy graces and mercies. Oh! let me love thee, let me now com-

mence that sweet occupation for which eternity itself will hereafter appear too short. Let me live for thee, and for thee only.

## V.

**O** MY God! how blessed should I be, could I this instant shake off every obstacle to the amiable and desirable union of perfect love! Here below we enjoy thee; thou art our treasure, our life, our all—yes, thou art ten thousand times more than human eloquence can express, even though, forgetful of ourselves, and all created objects, we remain lovingly absorbed in thee, and solely intent on pleasing thee alone. But, alas! what are we, when abandoned by thee! Oh! what sad, what fatal experience have we not of our own misery, weakness and wretchedness! *Unhappy . . . that I am: who shall deliver me from the body of this death?* Rom. vii 24. Who will grant me to break my chains, and escape *as a sparrow out of the snare of the fowlers?* Ps. cxxiii 7. O my God! wound thou my heart so deeply with thy love, that through the opening my soul may bound forward, and be absorbed in thee, her centre and repose. O Desired of my soul! receive thy willing captive; bind me eternally in the sweet bonds of thy love, far dearer to my heart than all the boasted liberty of this wretched world.

## VI.

**O** PURITY! O spotless Sanctity! O God of my heart! how seriously important is the slightest fault, the least wilful infidelity! for in the soul which thou hast *chosen out of thousands*, which thou hast selected even from among the elect, to be thy Spouse, thou canst not suffer the smallest stain or imperfection. O retrench then, I conjure thee, every thing displeasing to thee; for I cannot support the idea that my heart, wherein thou residest, should henceforward be unfaithful, should cherish even a momentary feeling

contrary to the utmost purity of thy love. I know, my divine Lord! that I am weakness and misery itself; I know, that if abandoned by thy all-powerful grace, I shall again fall headlong into sin, and grievously offend thee, who in the excess of thy charity hast not only laid down thy life for my redemption, but hast also given me thyself in thy adorable sacrament. Oh! perfect the work thou hast mercifully commenced; satisfy the longing desires which thou thyself hast excited; remain with me, and grant that I may be occupied either with thee, or for thee.

## VII.

*What we can know is but as a spark . . . We shall say much, and yet shall want words: but the sum of our words is, He is all.* Ecclus. xlii 23: xliii 29.

**M**Y God! I rejoice that thou art all, and that nothing can add to, or take from thy essential grandeur. I rejoice that thou wilt be always mercy, greatness, justice, goodness and love itself, though these adorable attributes may be abused, forgotten, or even denied. Yes, my Jesus, my Lord and my God! Yes, independently of the praise or forgetfulness of thy creature, thou art, and ever shalt be the same great, adorable, self-existing Being; thou art *the Word* that was in the beginning with God. St. John i 12. Thou and the Father are one. St. John x 30. But, my God! since thou vouchsafest to be pleased with the praise and love of thy unworthy creatures, accept my earnest desire that thou mayest be praised, and ardently, sovereignly loved by all, for time and eternity *Amen.*



## PRAYERS AT MASS BEFORE COMMUNION

### AN OFFERING OF THE DIVINE SACRIFICE AND COMMUNION.

**O** HEAVENLY Father! I offer thee the communion I am about to make, in union with the superabundant merits of Jesus Christ thy beloved Son, and the infinite love of his adorable heart; in union with the merits of the Blessed Virgin, and the ardent love of her sacred heart; in union with the merits and love of those happy souls, who enjoy thy glorious vision in heaven, and of the just who still live upon earth.

O my God! I earnestly desire to approach thee in this adorable sacrament, with that lively faith, that profound humility, that tender confidence, that pure conscience and ardent love, with which so many holy souls are inflamed, in partaking of this sacred banquet; accept at least my desire, and supply by thy mercy all my deficiencies. I offer my Communion, and the adorable Sacrifice at which I am going to assist, to render thee the honor and glory which are due to thy infinite majesty; to satisfy thy justice, which I have irritated by my sins; to thank thee for the innumerable benefits which I have received from thy liberality; and to obtain from thy infinite mercy the graces which are necessary for me, particularly the grace to subdue my predominant passion, and to acquire the virtue in which I am most deficient, but especially the grace of a happy death. I likewise offer my Communion, O merciful Father! in memory of the passion and death of thy dear Son, my divine Redeemer, to enter into his views and designs; to accomplish his most holy will; to love him with more ardor and perfection; to participate in the merits of his labors and sufferings; to acquire his spirit; to imitate his virtues; to model my life on his, and to make

to his adorable heart a public reparation for all the sacrilegious communions, irreverences, and profanations, which are committed against him in this august sacrament of his love. I offer it, O God of unbounded liberality! to thank thee for all the graces thou hast bestowed on mankind, particularly for all those thou hast conferred on the Blessed Virgin, as likewise on the Angels and the Saints, especially on my Angel guardian and holy patrons. I offer it likewise for the triumph of our holy religion, the exaltation of the Catholic Church, for the spiritual and temporal prosperity of our beloved Community, and for that of all Religious Orders—the conversion of infidels, heretics, schismatics, and all those who are in the unhappy state of mortal sin; also for the necessities of my parents, superiors, sisters, relatives, friends, benefactors, and enemies; for the perseverance of the just, the comfort of the afflicted, and the deliverance of the suffering souls in purgatory. In a word, for all those for whom I am obliged, or for whom I desire to pray; and I desire to enter into all the intentions requisite for gaining the indulgences which are held forth by the Church to worthy communicants.

#### AT THE BEGINNING OF MASS.

**D**IVINE Jesus, Mediator of the New Testament! who didst ascend *into heaven . . . . to appear . . . . in the presence of God for us*; (Heb ix 24;) yet who daily descendest on our altars to renew that sacrifice by which we were all redeemed, thou comest to convince us of thy eternal predilection by the tenderest proof of thy love. Oh! why are we not deeply impressed with the happiness and advantage of a sacrifice by which we can abundantly satisfy the justice of thy heavenly Father, honor his eternal majesty, acknowledge his infinite mercies, and obtain the graces necessary for serving thee on earth and enjoying thee in heaven!

Permit me, Divine Jesus, to ascend this new Calvary with thee, that my whole soul may do homage to the greatness of thy Majesty; that my heart, with its tenderest affections, may acknowledge thy infinite love; that my memory may dwell on the admirable mysteries here renewed, and that the sacrifice of my whole being may accompany thine.

Alas! I am unworthy to join with thy minister in adoring thee; I can neither feel the extent of thy blessings, nor acknowledge them as I ardently desire to do; but, O Lord, be thou with me, that by thee and with thee I may worthily assist at these tremendous mysteries.

#### AT THE GLORIA IN EXCELSIS.

**O** ONLY Son of God, made man for my love! I unite my praises to those of the heavenly Spirits. How admirable is thy grandeur, and how excessive thy humiliation!

In being born on earth, thou didst render glory to God in heaven, and procure peace on earth to men of good will. Thou wilt be again mystically born on this altar: and it is for me thou comest; it is in order to give thyself to me. O Divine Author of grace! wilt thou not operate a prodigy of sanctity in me, since thou hast deigned to choose me for thy spouse? Oh! let me never cease to praise, bless, and adore thee! O Lamb of God, who hast washed away my sins in thy precious blood, wilt thou not have pity on me? Hear the petition I now make: grant me the grace of a worthy communion, and grant the same to all our Community: do not permit that any one of those chosen souls whom thou hast selected for thy spouses should ever approach thee with tepidity or indifference. Suffer us not to be guilty of an unprofitable, and, far less, of an unworthy communion.

## AT THE EPISTLE AND GOSPEL.

**O** MY Saviour! O beloved of my soul! thou hast the words of eternal life: let me hear thy voice. Oh! how much sweetness do thy words impart! what peace to the hearts of those that love thee! Speak, for I am thy servant, ready to obey thee in every thing. What dost thou require of me? I can refuse thee nothing, since thou lovest me so tenderly as even to give thyself to me; and in giving thyself, thou dost give me all things. Thou art holy, and I desire to approach thee: thou art going to unite thyself most intimately to me; therefore I ought to be holy. Oh! clothe me then with thy sanctity, and let all the members of our community become holy. Teach me to love and embrace the divine maxims of the Gospel, so opposed to those of the world and to my own perverse inclinations. Teach me to crucify and subject my flesh, after seeing thee so generously sacrifice thyself, and become my victim on the cross.

O Bread of Life! strengthen me that I may courageously imitate thee, and accomplish the precepts of thy holy law.

## AT THE CREDO.

**I** BELIEVE, O my God! every article proposed by the holy Catholic Church; and, through thy grace, I am disposed rather to die than relinquish the precious gift of faith, by which I am elevated to the *adoption of the children of God, and made heir and joint heir with Christ.*

*I believe.* O Divine Lord! penetrate my heart and soul with the entire import of these short but comprehensive words, and let them produce those prodigies of grace and conversion which have so often followed from similar confessions. I believe all that thou hast revealed, without exception or reserve, for *thou hast the words of eternal life.* St. John vi 69. On thy unerring word, I believe that thou art really present

in the adorable sacrament of which I am about to participate. Oh! what miracles are contained in this sacred and ever-amiable mystery! Incomprehensible as they are, I believe them all. I adore thy omnipotence, which is a sufficient proof of their possibility; and in thy boundless love I am furnished with a pledge of their reality, as endearing as it is powerful. Were my faith as animated as I hope it is sincere, my heart would be inflamed at the near approach of its heavenly Guest, and every movement of my soul and body would be a transport of gratitude and love. Come, O my Jesus, beloved of my soul, increase within me the divine virtues infused therein on my admission into the bosom of thy Church. Come, renew thy sacred image in my soul, and give me grace to practise the dictates of my holy religion, that all my works, being animated by charity, may be acceptable in thy sight, and meritorious of eternal life.

#### AT THE OFFERTORY.

**R**ECEIVE, O Lord! this spotless host, which thy minister offers thee, in the name of thy Church. Receive, eternal Majesty! this oblation of bread and wine, which will soon become the body and blood of a God, who, to render thee, in the name of weak mortals, the adoration thou meritest, has vouchsafed to clothe himself with our miseries, to become susceptible of death, and to immolate himself daily on our altars, as the precious victim of our salvation. Animated with the most lively confidence in the merits of my Redeemer, I offer thee, once more, the treasure of his sufferings and death, and I make this offering for all the great ends for which he instituted this adorable sacrifice, viz.: to adore thee as my God; to love thee as my sovereign benefactor; to thank thee for all thy blessings to me and all mankind; to implore thy mercy in behalf of those who miserably stray from the paths of justice, and to ob-

in the deliverance of the souls suffering in purgatory.

I conjure thee, O my God! by the perfect oblation of my divine Saviour on the altar of the cross, to pardon my past ingratitude, and to grant me an unbounded resignation to thy adorable will. But, O my sovereign Benefactor! how shall I thank thee for the invaluable gift by which I am enabled to satisfy my obligations! Ah, my God! this gift, which the united homages of angels and men would inadequately acknowledge, can only be repaid by itself: I then offer thee my Redeemer himself as a sacrifice of praise, and *pay my vows* (Ps. cxv 18) in union with him, in whom thou art always well pleased.

#### AT THE LAVABO.

O MY God! what purity does it not require to approach thee, who dost necessarily abhor sin in an infinite degree! Ah! that I had the purity of angels, or the purity of Mary the purest of Virgins! Oh! let my eyes become fountains of tears, proceeding from a heart filled with penitential love. Purify me in thy precious blood, O my amiable Redeemer! Purify, in like manner, all who are consecrated to thee, to praise and serve thee under the shadow of thy sanctuary, that thou mayest be able to say of each one of us: "She is my beloved, in whom there is no spot."

#### AT THE PREFACE.

PERMIT not, O Love and Life of my soul! that my mind should for a moment wander from the consideration of the ineffable mysteries thou art about to operate. Enlighten my understanding; inflame my heart; animate every affection of my soul, that I may be absorbed in the contemplation of these miracles of mercy and love! Oh! give me to understand, give me to see and feel, *the breadth, and length, and*

*height, and depth* (Eph. iii 18) of that love which will soon veil thy glories under the humiliating forms of bread and wine. Prostrate in spirit before that throne of glory where the Cherubim and Seraphim, with all the heavenly Host, adore thy awful Majesty, I conjure thee to receive my homage, in union with the transports of admiration and love with which they incessantly proclaim that thou art Holy, Holy, Holy; and that *worthy is the Lamb that was slain, to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction, for ever and ever. Amen.* Apoc. v 12.

#### FROM THE CANON TO THE ELEVATION.

**A**H! why, Beloved of my soul! why do I not sigh for thy coming on this altar with as much ardor as did the ancient patriarchs and prophets—with as much vehemence and pure desire as thy Blessed Mother, the first and most perfect adorer of thy sacred humanity! O my God! I offer thee my heart, soul, mind, strength, desires, and affections, in union with the admirable dispositions of thy Saints, but particularly in union with the raptures of love and devotion of that incomparable Virgin, in whose pure soul, prepared by thy divine Spirit, thou didst delight to dwell. Bewailing my own coldness and tepidity, I offer thee her sacred heart, with all the love with which it ever was, and for all eternity will be, animated. I offer thee her heavenly contemplations, her spirit of silence and recollection, her spotless purity, profound humility, and her patient suffering at the foot of the cross. And thou, O most sacred Virgin! *Mother of fair love, of knowledge, and of holy hope,* (Ecclus. xxiv 24,) obtain for me a share in the holy dispositions that adorned thy soul from the moment of thy immaculate conception, since I am also destined for the residence and sanctuary of a God. O assured refuge of sinners! I address thee with the

most lively confidence, beseeching thee to obtain, that I may be worthily replenished with him, who was born of thee—with him, who is *the desire and expectation of all nations.*

(Here make a memento for the living.)

#### AT THE CONSECRATION.

**O** JESUS, *brightness of eternal light—unspotted mirror of God's majesty,* (Wisd. vii 26,) my sovereign Life, and only Good! thou art he whom I have so long, so ardently desired: he whom I acknowledge for *my Lord and my God*, and who alone art worthy of the homage and adoration of men and angels. O Monarch of heaven and earth, *mighty in work and word!* (Luke xxiv 19,) *verily thou art a hidden God, the God of Israel, the Saviour,* (Is. xlv. 15;) but the shades which conceal thy majesty are those of the tenderest love.

O Divine Jesus! thou art now glorified by the homages of numberless Angels, who invisibly assist at these sacred mysteries. Oh! how should their love and adorations confound and humble me, since it is not for them, but for me, that thou art on this altar a hidden God! O holy Angels, blessed Spirits! love and adore the Almighty for me, and redouble your ardors, to supply my insufficiency.

#### FROM THE ELEVATION TO THE PATER NOSTER.

**O** ADORABLE Jesus! the happy moment is fast approaching, when that sacred body which was immolated on the cross, will abide in my heart; and that precious blood, which was shed with so much anguish for my ransom, will be really and truly applied as a sovereign remedy to my soul. My God! is it possible that thou, whom the heavens cannot contain, wilt confine thy greatness within the narrow limits of my heart!—that thou, before whom the An-



gels themselves are not pure, wilt unite thyself to a soul like mine, disfigured and defiled with innumerable sins! O Lord! with the most sincere conviction of my wretchedness, I protest with the Centurion that *I am not worthy that thou shouldst enter under my roof.* St. Matt. viii 8. Shall I then say with St. Peter: *Depart from me, O Lord, for I am a sinful creature,* (St. Luke v 8.) Shall I then depart from this sanctuary, which I am unworthy to enter, and relinquish that happiness for which my soul sighs, but which I shall never merit? Ah! no, my divine Saviour! I will not leave thee; for to whom should I go, but to thee? Hast thou not invited *all that labor, and are heavy laden,* (St. Matt. xi 28,) to approach thee? Therefore, notwithstanding the miseries of my soul, I come, perfectly convinced that *if thou wilt, thou canst make me clean.* St. Matt. viii 2. I am weak, but thou wilt be my sovereign strength; I am poor, but thou wilt adorn my soul with the riches of thy grace: thou wilt destroy my pride by the force of thy profound humiliations in the centre of my soul: thou wilt warm my tepidity by the fire which thou camest on earth to enkindle, (St. Luke xii 49;) thou wilt communicate to me thy divinity itself, that I may not live, but that thou mayest live in me. Come then, O my God! *the desire of the everlasting hills,* (Gen. xlix 26,) the friend of sinners, the comfort of the afflicted, *the hope of all the ends of the earth,* (Ps. lxxiv 6,) come into my house, and let salvation enter with thee, (St. Luke xix 9;) come, that my soul, united with thee, may magnify its Lord, and my spirit rejoice in God my Saviour. (*Ibid.* i 46, 47.)

*Here make a memento for the dead; and afterwards recite the Pater Noster with the Priest.*

FROM THE PATER NOSTER TO THE AGNUS DEI.

**O** FATHER of my soul! who residest in the highest heavens, and yet fondly attendest to the wants

of thy children on earth, behold thy prodigal, but repentant child, who returns to thee penetrated with regret for having ever sought to shake off that yoke, or be exempt from that burden which thou thyself hast pronounced to be *sweet and light*. (St. Matt. xi 30.) Pardon me, O my divine Benefactor! for thou knowest the clay of which I am formed; thou rememberest that I am but dust. Forget my criminal abuse of thy mercies, for the sake of him in whose name I dare to address thee as my father, my friend and only happiness. Oh! give me thy divine spirit—that spirit of love and adoption, which will cause me to have recourse to thee in all my necessities: give me a docile, submissive and obedient heart, that thy supremely just and adorable will may be the rule and principle of all my actions. But, above all, O Divine Lord! give me *the bread of life*, the food of immortality; give me thy divine Son: give me him, in whom thou art always well pleased; that being instructed by *thy wisdom* and *thy word*, I may never deviate from the respect and love due from a child to the best, the most tender and indulgent of fathers.

## FROM THE AGNUS DEI TO THE COMMUNION.

**I**MMACULATE Lamb! who comest to take away the sins of the world, let me not be excluded from a share in thy unbounded mercies! Cleanse my soul; purify it in the bath of thy precious blood; adorn it, I entreat thee, with those virtues which will render me less unworthy to participate in the food of Angels.

O adorable Majesty! I am, it is true, wretched and unworthy; but, hast thou not denominated thyself the *Father of the poor*, and shall not that endearing title encourage me to flee to thee, as to my Father, and the best of friends? Yes, my God, I will go to thee; for, thou well knowest, that had I the heavens and earth at my disposal, I would sacrifice all, rather than forego the happiness I am now going to enjoy. *What have I*

*in heaven? and besides thee what do I desire upon earth? . . . . Thou art the God of my heart, and the God that is my portion for ever.* Ps. lxxi. 25, 26.

O amiable Virgin! thou who art styled by excellence *blessed among women*, show thyself now my tender mother and powerful advocate; obtain for me the grace to receive with faith, purity, fervor and humility, the divine object of thy ardent love.

Blessed Spirits! you who unceasingly attend, love and adore the Almighty Being I am about to receive, intercede for me at this awful moment, and supply, by your ardent charity, the tender devotion with which I would wish to receive my Redeemer under my roof.

#### FROM THE COMMUNION TO THE END OF MASS.

**O** ALMIGHTY Sovereign, my love and my only treasure! thou hast at length satisfied the longing desires of my heart. I possess thee—I cling to thee: Oh! make me thine—entirely thine.

O Jesus! my sweet Beatitude! thou who constitute the eternal bliss of thousands of enraptured Spirits! is it possible that thou art at this moment reposing in my heart! Yes, I firmly believe that I possess thee: sooner would I doubt of my existence, than of this adorable miracle of unspeakable love and mercy.

Let heaven and earth participate in my joy, and adore with me their great Creator: and thou, in particular, O most sacred Virgin! who didst so long bear and so fervently love the Treasure I now possess, praise and magnify his goodness; offer him, for me, those rapturous joys, which filled thy pure soul at the moment of his incarnation in thy womb, and assist me to make him some adequate return.

Adorable Majesty, Lord of heaven and earth! thou beholdest in my heart thy beloved Son, thy co-eternal incarnate Word. Oh! let his present annihilation powerfully plead in my favor. He is all mine; his superabundant merits belong to me: I offer them to

thee, O my God! and in return, I ask for the most ardent love, profound humility, and unbounded submission to thy adorable will. I know and feel that I ask a great deal and deserve nothing; but remember, O Lord! that in offering the Victim I now possess, my oblation is infinitely superior in value to all the gifts in the treasury of heaven.

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## PRAYERS AT MASS AFTER COMMUNION.

### AT THE COMMENCEMENT OF MASS.

**O** DIVINE Jesus, my Lord and my God! I possess thee now;—thou thyself, omnipotent as thou art, canst give me nothing more invaluable. Yes, thou art mine, O most *beautiful above the sons of men*, (Ps. xliv 3;) thou art mine, O adorable Majesty, enchanting beauty, infinitely amiable goodness! But, my God! how canst thou possibly endure thy present habitation, far more wretched than the stable in which thou wast born? How canst thou remain with a soul so ungrateful, so tepid; and, even at this moment, so little penetrated with thy presence? O God, *how hast thou multiplied thy mercies* in favor of the least deserving of thy creatures! Let me then taste and see how sweet thou art. (Ps. xxxiii 9.) O Spouse of my soul! let me, wretched as I am, *be inebriated with the plenty of thy house*; let me *drink of the torrent of delight*, (Ps. xxxv 9,) which flows from thy adorable heart, now reposing in the centre of my soul. But, my beloved Saviour! should not the unbounded profusion of thy benefits terrify me, when I consider my poverty, my misery and my inability to acknowledge or repay them? Yet, on the other hand, O Divine Benefactor! when was I ever so rich as at present? For I can now offer a victim of thanksgiving proportioned to thy gifts; I can offer thee a *host*

*of praise*, immolated, not only on this altar, but in the midst of my heart.

And thou, O Jesus! treasure of my soul! *sweet and mild, and plenteous in mercy*, (Ps. lxxxv 5,) give ear to my earnest petition; let me be now so indissolubly united to thee, that I may become one with thee, and thus be enabled to offer my whole being a sacrifice worthy of the God to whose glory thou art about to be immolated. O thou! before whom, in an especial manner, are all the desires of my heart; thou, to whom its inmost recesses are disclosed, create within me that humble, meek, and fervent heart which will make me pleasing and acceptable in thy sight; let thy divine presence fill my soul with consolation and peace, and let thy mercies be now upon me, *according to the hope I have placed in thee*.

#### AT THE GLORIA IN EXCELSIS.

**O** GOD of my soul! permit me to *sing to thee a new canticle, because in my favor thou hast done wonderful things*. Ps. xcvi 1. Oh! suffer me to bless thy adorable name, because thou art good, and thy *mercy endureth for ever*. But, Lord! wretched as I am, I can this day render thee a homage worthy to ascend in thy presence, and be received by thee *as an odor of sweetness*. In union with him, who is *the splendor of thy glory and the figure of thy substance*, (Heb. i 3,) I praise, I bless, I extol thy greatness. By him, and in him, I adore, love and magnify thy mercies; and, above all, by him, O omnipotent Creator! I thank thee for that glory, that majesty, that felicity, which is essential to thyself, and which the ingratitude of thy creatures can never lessen. Ah! why cannot I extol thy goodness with lips purified as were those of the prophet? Why cannot I, O Jesus residing in my heart, burn with the ardor which consumed the heavenly Spirits, that first sang the praises of thy hidden Majesty and infant greatness? More

udent, though infinitely less favored than I am, they proclaimed, in raptures of joy, the blessings thou wert come to scatter upon earth. Oh! that I had the hearts, the voices of men and Angels, to thank thee for those with which thy coming has this day enriched me! O Peace of my soul, Companion of my pilgrimage, sweet Comfort of my exile! let me find peace in thee—do thou reign in my soul, and let thy dominion be absolute over all its powers, affections, desires and movements. Let my perverse inclinations be so lost in unbounded resignation to the orders of thy amiable providence, that I may have no will but thine; no pursuit but that of pleasing thee; no desire but that of enjoying thee eternally.

## AT THE GOSPEL.

**O** ETERNAL Truth! how happy are those, who listen to thy divine inspirations, who hide thy words in their hearts, that they may never sin against thee. (Psalm cxviii 11.) *O! that my ways may be henceforth directed to keep thy justifications!* Ibid. 5 Oh! that I may this day learn from thy own divine lips, that true life consists in knowing and loving thee alone! Eternal Wisdom, proceeding out of the mouth of the Most High, with might and with sweetness disposing all things, thou reposest at this moment in my heart; it is thy throne, thy possession: teach me then the ways of prudence, simplicity, humility and obedience. But alas, dearest Jesus! I deserve not thy heavenly lessons; I am unworthy that thou shouldst speak to my soul, for I have often transgressed thy law, trampled on thy graces, and slighted the sweet and merciful inspirations of thy love. Oh! had I always listened to thy divine voice; had I fled from sin with the horror it is calculated to inspire; had I valued, as I ought, the graces which were purchased for me by thy precious blood, how near should I be to thee at this moment, my sovereign

and only Good! O uncreated Light! discover to me the hidden secrets of thy love: show me thy greatness, thy goodness, thy beauty: enlighten my understanding, that I may discern thy divine inspirations; and do thou, O Love of my soul! do thou touch my heart, and, by a sweet violence, constrain me to be thine solely, constantly, unreservedly. O sacred Light! discover to me my miseries, my weakness, my errors, my nothingness, and all the windings and illusions of my own self-love; dispel them all, I conjure thee, by thy refulgent beams, *that I may see thee in myself, and myself in thee.* St. Aug.

#### AT THE OFFERTORY.

**O** ADORABLE Jesus! how wretched should I be, could the sacrifice of all that is dearest to me on earth, now cost me a sigh; how miserably blind should I be to my own eternal and temporal welfare, did I refuse my heart to thee, for whom alone it was created, and who alone canst constitute its felicity. Yet, O dearest treasure of my soul! in offering thee all that I have and am, what do I present? A soul redeemed indeed by thy precious blood, but stained with such sins as should render it an object of horror in thy sight; a body whose revolts against the spirit would long since have tried any other than divine patience; a will so often and so obstinately adverse to thine, and a heart so tepid, so cold, so insensible of thy benefits and thy mercies, so long steeled against thy love and the sweet inspirations of thy grace, so devoted to creatures, and so full of attachment to all that is not thee. O my God! wilt thou again accept the wretched offering which I have so often made; but which, in my infatuation, I have as often reclaimed? Yes, my Jesus, thou wilt accept it; for I present it to thee, not single, but incorporated with thee, by as close, as intimate a union as God can contract with a creature.

O my beloved and most merciful Lord! do thou crown thy mercies by bestowing on me now the only offering thou desirest to receive from thy unworthy creature, namely, an humble, contrite, grateful and fervent heart. Thou "whose words are works," give me that generous, unbounded spirit of sacrifice and oblation, which will give thee all, and leave me nothing but the bitterest regret for having ever refused thee the dominion of my heart. O Love, supremely adorable, transcendently amiable! Love, extended for my sake, to lengths so prodigious, so incomprehensible! I conjure thee to operate so powerfully on me, that the sacrifice I now offer may extend, at least, to the little I have to bestow. Yes, my beloved Saviour! take my body, my soul, my life—take all that I have, or am, in union with thy own adorable self; but I conjure thee, by thy sacred heart, and the tender bowels of thy mercy, to deprive me also of my most fatal power—that of offending thee.

## AT THE PREFACE.

O ADORABLE King of heaven and earth! thou art he whose greatness and whose majesty no created intelligence can ever comprehend, and whose infinitely amiable perfections no human heart can ever sufficiently love. How then shall I presume to appear before thee? how shall I offer the weak tribute of my adoration before that throne, which reposes on eternity? Yet, my sovereign Lord! in consideration of the august Victim reposing in my heart, permit me, notwithstanding my wretchedness, misery, and unworthiness, to reply to the invitation of thy minister, and to offer thee my most fervent adoration, in union with the countless myriads who prostrate themselves at thy feet, and cast their crowns before thy throne. (*Apoc.* iv 10.) Oh! suffer me to love and contemplate thee, in union with the enraptured Spirits, who ever know and ever love thee, yet always sigh after



purer flames, always burn with desire to penetrate still deeper into the fathomless abyss of thy adorable perfections. Yet, why resort to the ministry of Saints or Angels? Do not I possess thee, O most amiable Jesus, the *Holy of Holies*, the Lord of Angels? Am I not enabled by thee, the *great High-Priest, who hath penetrated the heavens*, (Heb. iv 14,) to join worthily in the praises which resound in the heavenly Jerusalem? O yes, Beloved of my soul, sweet hope, delicious consolation of my exile! thou art this day come to me. Blessed for ever be that infinite mercy, which is come to pardon me; blessed be that love which is come to inflame me; blessed be that liberality which is come to enrich me, to supply my deficiency, and to enable me to offer with thee, and by thee, a tribute of praise, not unworthy of him, the figure of whose substance thou art. (Heb. i 3.) O Son of David, Son of the Most High God! may never-ending hosannas celebrate thy mercies heaped on me, and may I, through thy boundless goodness, one day join in the eternal praise, which will ascend before the throne of him, to whom is due *honor and benediction, and who liveth for ever and ever!* Apoc. iv 9.

#### AT THE CANON.

**O** SWEET Jesus, the Redeemer of all men! thou, who art come to save even those who were lost; thou, who wast immolated, because it was thy will, and whose adorable blood was shed for many to the remission of sins! deign to listen to the prayers I now offer, not for myself alone, but for the great family of mankind, whose Creator, Lord and sovereign Master thou art. Permit me to offer my supplications for the peace and prosperity of that Holy, Catholic and Apostolic Church, which was founded on thy unerring word, established by thy miracles, enriched by thy merits, and peopled by thy Saints—of that Church, whose unworthy child I am, in whose bosom, through

thy grace, I resolve to live and die—that Church, which has this day imparted to me her most precious treasure, in giving me the adorable body and blood of her heavenly Spouse. O my God! bless, sanctify and protect thy representative on earth; have mercy on the bishops, priests and all who labor in thy vineyard; animate them with zeal for the salvation of souls, which are the purchase of thy blood; give them prudence, perseverance, humility and patience; inflame their hearts with the burning ardors which consumed those holy Apostles, whose *sound hath gone forth into all the earth; and whose words unto the ends of the world*, (Ps. xviii 5:) let their lives be immaculate as the law they profess to inculcate: in fine, O Jesus, adorable High-Priest of our souls! make them all, men according to thy own divine heart; and let their light so shine before men, that they, seeing their good works, may glorify their Father who is in heaven. (St. Matt. v 16.) O my God! I also supplicate thee in behalf of all Ecclesiastical Seminaries, all Religious Orders, and especially in behalf of my own dear Community: I most earnestly conjure thee, through the infinite love which burned in thy sacred heart, when thou wast offered on Mount Calvary for the salvation of the universe, to have compassion on the infatuated multitudes who refuse to share in the superabundant redemption thou hast purchased for them. O God of goodness! show forth the riches of thy infinite mercy, by pardoning those who are thy enemies. Art thou not the Lamb that *wast slain, and hast thou not redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation, and made us to our God a kingdom!* Apoc. v 9, 10. Ah! suffer none to be excluded from that saving faith, which is the only secure road to thee; let all hear thy voice, O good Pastor of our souls! that all may follow thee, and let there be but one sheepfold and one Shepherd. Permit me, also, adorable Jesus! to im

plore thy compassionate mercy on all those unhappy sinners who, having received from thee the precious gift of faith, have suffered the light to become darkness in their hearts. O Lord, *forgive them, for they know not what they do.* No, my God, they little know what they do in forsaking thee, the fountain of living water, and digging to themselves cisterns, broken cisterns, that can hold no water, (Jer. ii 13;) they are not aware, O enchanting Beauty! of the infinite good they relinquish, in fleeing from thy extended arms; they little know thee, when they love thee not; and they have no conception of the sweet consolations which are found in thy service, when they consent to serve any master beside thee. But, O my dearest Love! do thou convert them, and they shall be converted; draw them to thee in the bonds of charity; teach them, before it be too late, that they were created to love and serve thee alone; and let that important truth so deeply impress their hearts, that they may sincerely return to thy paternal bosom, and rejoice the Angels themselves by their perfect conversion.

#### AT THE ELEVATION.

**O** JESUS, my most beloved and most adorable Saviour! by what miracle of mercy do I again behold thee on this altar? Ah, my God, my Life, my only Good! when wilt thou set bounds to that love which is so often abused; when wilt thou shield thy too often slighted Majesty from the insults it receives in this adorable, ineffable mystery? O that I could repair them all in this moment by the sacrifice of ten thousand lives! O that my heart could burst with regret for having ever forgotten that thou art here, for my sake, a God incarnate, a God immolated, and, alas! too often offended, in this sacrifice of love! Ah! how true it is that thy *delights are to be with the children of men.* Prov. viii 31. Why then is it not my supreme joy, my only comfort, O Beatitude of the

blessed, to be with thee? Thou *alone* spreadest out  
 the heavens, and walkest upon the waves of the sea.  
 (Job ix 8;) thy footstool is the firmament, and thy  
 eternal throne is surrounded by enraptured Spirits  
 whom thou hast crowned with never-fading glory  
 Thou art there adored as a God of incomprehensible  
 majesty, and loved as infinite goodness itself; yet, C  
 ineffable, incomprehensible prodigy of love! thou  
 quittest that throne, thou bowest down the very hea-  
 vens, to descend on this altar, and thence into the  
 wretched mansion of my soul. I need not then ascend  
 to heaven to find thee, O my beloved Lord! I need  
 not even seek on this altar the treasure I desire; for,  
 in a more intimate, a more endearing manner, thou  
 art at this instant all mine! O Omnipotence! O  
 Bounty! O Love! what great things hast thou done  
 in my soul! But, my God—God of goodness! what  
 can be the reason that I am so little sensible of thy  
 adorable presence? How is it that I hide fire within  
 my bosom, and yet do not burn? (*Prov. vi 27;*) that  
 I drink of the *fountain of life*, (*Ps. xxxv. 10,*) and  
 yet am not replenished? Why do I languish under  
 the weight of spiritual sloth, weakness, and ~~torpidity~~  
 when I possess within my soul the very principle of  
 life! O most amiable Jesus! if it is so sweet to love  
 thee, to think on thee, when thou art present in the  
 soul only by the influence of thy grace, what rap-  
 turous delights would overflow my heart, now that  
 thou art actually present therein, did not my sins and  
 imperfections put a thousand obstacles to thy merciful  
 designs! O Love—Divine Love! how little return  
 hast thou ever met in my heart!—but, my God, what  
 can resist thee? Hast thou not often triumphed over  
 hearts equal in malice even to mine? Do then, I con-  
 jure thee, that for which thou art come: transform  
 me into thyself, and let me feel within my soul the  
 effect of thy merciful request, viz., that we should l

one with thee, as thou and thy eternal Father are one.  
(*St. John* x 30.)

AT THE SECOND MEMENTO.

**O** GOD, Creator, and Father of all men! thou art the resurrection and the life; he that believeth in thee, even though he were dead, shall certainly live, and enjoy in thy kingdom the true liberty of the children of God. Look down, then, I beseech thee, with compassion and mercy, on those suffering souls who have always believed and confessed thy sacred saving name. O sovereign Lord, *the hope of all the ends of the earth*, (*Ps. lxxiv* 6,) remember that they are *the work of thy own hands*, (*Job* x 3,) created in thy power, redeemed in thy mercy, preserved in thy goodness, and formed to thy adorable image. Ah! why then hidest thou thy face from those who have been always dear to thy sacred Heart, and who long to behold and enjoy thee, their sovereign beatitude? Accept, O eternal God! accept, in their favor, the adorable Victim I now possess, and the merit of whose adorations and humiliations in my heart I willingly transfer to those who are thy friends, though banished for a time from thy divine presence. Apply to them, also, O Lord, the indulgence which thy church this day holds forth, in thy name, to worthy communicants, and let not my imperfect dispositions be an obstacle to the exercise of thy mercy in their behalf. Oh! cease, in consideration of thy beloved Son, cease to remember their iniquities, and take no further revenge of their sins. I particularly implore thy mercy, O Lord, for my parents, friends, and benefactors; for all those who are most abandoned to the rigors of thy justice; for those to whose sufferings I may have been in any manner accessory; for all who, during life, were most devoted to the adorable Sacrament of thy infinite love; and also for those who were the fervent clients of thy blessed Mother. O Almighty

**Lord!** transport them into thy bosom, where they may be replenished with the goods of thy house; confirm them in thy sight for ever, that they may joyfully sing a hymn to thee in Sion, and pay to thee a vow in Jerusalem. (*Ps. lxiv 1.*)

## AT THE PATER NOSTER.

**A**LMIGHTY Lord! how shall I presume to address thee as my Father, since by my ingratitude, my criminal abuse of thy goodness, I have long since forfeited the title of thy child? O my God! I acknowledge, in the bitterness of my soul, that I have squandered thy graces, abused thy patience and long-suffering; that I have been deaf to thy voice, and have unnaturally abandoned thee, my only Good. I have sinned, grievously sinned, against heaven, and before thee; and were I treated as I too well deserve, I should be for ever excluded from that kingdom which I was created to enjoy. However, I will not despair; no, *I will rise this very moment, and go to my Father;* for I possess within my soul the sweetest, surest pledge of my forgiveness. Thou canst not behold me, without looking at the same time on the face of that dear Son, whose delight, while on earth, was to do thy blessed will. But, O my God! hast thou not already anticipated my conversion? Didst thou not see me from afar, by facilitating the means of my return to thy arms? Didst thou not clothe me in the tribunal of thy mercy with the robe of innocence? And this very day hast thou not fed me with the heavenly banquet which is prepared only for the children of thy kingdom? Oh! yes; thou art my most loving Father, for thou hast opened thy heart as well as thy arms to receive me. But why, my sovereign Love! why dost thou load me with mercies, often denied to those whom thou hast always with thee, and who have never disobeyed thee in any thing? Ah! it is because thou art mercy itself; it is because I was

lost, and thou hast found me; because I was dead, and by thy all-reviving grace I am now reanimated. Oh! complete thy mercies, Infinite Goodness! *Restore unto me the joy of thy salvation*, (Ps. l 14;) restore to me, I conjure thee, that sweet peace, that solid content, that inexpressible happiness, I enjoyed in thy service. I am not worthy to be called thy child, but I entreat thee, once more, in the name of thy beloved Son, to receive me among the least of those who are happy enough to love and serve thee; *for better is one day in thy courts above thousands* (Ps. lxxxiii 11) spent in those deceitful joys which sad experience has taught me to despise.

AT THE DOMINE NON SUM DIGNUS.

**D**EAREST Jesus! most loving and beloved Saviour! I was not worthy to receive thee—I am unworthy to possess thee—and I acknowledge myself infinitely undeserving of thy stay in my heart. Yes, Lord! I feel that I am not worthy to retain the invaluable treasure of thy precious body; for, O spotless Purity! adorable Sanctity! how canst thou remain in my soul? How canst thou endure the sight of so many stains, so much misery, tepidity, abomination! Oh! may the love and humility of this thy minister, and of every other happy soul, who is at this moment about to receive thee in any part of the world, compensate thee for the little preparation thou hast found in my heart: and may their ardent thanksgiving and lively gratitude offer thee such homage as thou canst never expect or receive from me. Prepare them all, divine Jesus! for their approaching happiness, and may they profit more abundantly by thy grace than I can hope to do. But, my God! since thou hast condescended to enter under my roof—since thou hast come in person, when one word would have sufficed, leave me not without effecting the cure, for which thou art come. Oh! depart not until thou hast planted

on the ruins of my pride and vanity, those divine virtues of humility and meekness so dear to thy adorable heart; so peculiarly illustrated in thy sacred person, and so eloquently preached by thy divine example. Teach me, then, I conjure thee, the humility of thy cross; that divine science, of which I have been so long ignorant, and which I can only learn from thee; teach me to walk in thy footsteps, or rather oblige me to follow thee; for alas! that pride, which is common to all the children of Adam, is, in me, considerably heightened by the peculiar depravity of my heart. But, O my beloved Lord, do thou make choice of that heart, corrupt as it is, to model it after thine own, and to fill it with the love of contempt and abjection. Then, adorable Jesus! then only shall my supplications be acceptable in thy sight; for thou *hast regard to the prayer of the humble, and thou despisest not their petition.* Ps. ci 18.

## AT THE BLESSING, AND LAST GOSPEL.

*I have found him whom my soul loveth; I have held him; and I will not let him go.* Cant. iii 4.

**N**O, my sovereign Happiness! thou shalt never leave me, until thou bless me; until thou givest that efficacious benediction, which will never depart from me; until thou placest thyself as a seal upon my heart, (*Ibid.* viii 6,) and close every avenue of my soul to all that is less than thee. But, Lord, whither art thou going? Why cannot I follow thee? Yes, beloved of my soul! that the world may know that I love thee, I will follow thee even unto death; for I have sworn, and from this happy day I am resolved to keep thy commandments. (*Ps.* cxviii.) Yet, my God! with what fear, with what diffidence should I make these promises? How should I blush to present thee a heart, which has been a thousand times offered, and as often reclaimed? How often have I vowed eternal fidelity to thy law, and how shamefully



have I fled, when an occasion occurred of proving the sincerity of my resolution? Thou hast given me thy life, thy blood, thy sufferings, and I have ungratefully refused thee the most trifling sacrifices. Ah! dearest Jesus! such have I been: thus have I hitherto acted; and what I once did, I may, and certainly shall do again, if abandoned by thee. I do, however, again promise to love thee, to serve thee, to forget all for thy love, to be thine, thine only, entirely and for ever. Thou knowest, *O Searcher of hearts!* (Rom. viii 27,) that in making this promise I depend not on my wretched self, but solely on that grace which thou hast declared is sufficient, and which has been abundantly communicated to me in the bread of the strong, the heavenly manna, which I have this day received. But, Lord! thou to whom futurity is no less present than this moment, thou alone knowest whether I shall persevere: *into thy hands*, therefore, *I commend my spirit*; to thee I commit, with confidence, the care of a soul far more dear to thee than to me: but this one favor I ask, through thy own adorable heart, that thou wilt take me out of the world rather than suffer me to live to offend thee; for every species of torment, even that of hell itself, would be more tolerable to me, than the loss of thee, my sovereign Good! by mortal sin.

O Love, adorable Love of my soul! more ancient than those mortals, who are the objects of thy tenderness—more durable than time, and hitherto proof against my crying ingratitude! what is it that shall now separate me from thee? what shall ever deprive me of the treasure I possess? Shall it be sickness, poverty or contradiction? No, my beloved Jesus! for thou art my health, my inheritance, my sweet unalterable repose; nor shall humiliation, affliction, or weakness, remove thee from me; for thou art my glory, my consolation, my sovereign strength. No, my God! even my miseries themselves, countless as they are shall never burst the bonds of our union; *for power is*

*made perfect in infirmity*, (2 Cor. xii 9,) and my soul is wretched enough to call forth the exercise of thy omnipotence as well as of thy mercy. O my adorable Beatitude! behold, *now is the acceptable time*, in which thou wilt hear me; behold now is the day of salvation, in which thou wilt help me; now is the moment, when I shall ask and receive, that my joy may be complete. Give me, then, I beseech thee, such virtues as thou seest most necessary for me; teach me *by patience to run to the fight proposed unto us*; looking on thee, Divine Jesus, the author and finisher of my faith; (Heb. xii 1, 2;) and may that hope, that firm confidence in thy mercy, which I have laid up in my bosom, (Job xix 27,) never forsake me; for thou art the protector of my life, of whom shall I be afraid? No, though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me, (Ps. xxii 4,) thou art my God and my Saviour, *I will deal confidently, and will not fear*. Isaiah xii. Give me also, O most loving Jesus! so perfect a conformity to thy divine will, that I may cheerfully submit to the dispensations of thy all-wise and amiable Providence: give me so lively a sense of thy adorable presence, that I may think only of my beloved, whose turning is towards me. Cant. vii 10. Let me see thee in all things, and all things in thee; and let every motion of my heart tend to the accomplishment of thy will, for thou art he whom my soul loveth, and I will run after thee to the odor of thy ointments. Cant. i 3. Give me also the spirit of prayer; teach me thyself to ask so that I may receive; to seek with that earnestness which insures success; and to knock with that persevering fervor which will open to me the exhaustless treasures of thy adorable heart. O my God! confirm that which thou hast wrought in me—stay with me, for it is late. Alas! my life is far spent, and as yet I have done nothing for thee, my own Beloved. O eternal Beauty! why did I not love thee sooner? O

infinite Goodness! why was not every transport of my soul, from the moment it was capable of loving reserved for thee alone? Oh! grant that now, at least, I may *remain in thy love*; (St. John xv 9;) give me, I beseech thee, that lively, generous, ardent, *perfect charity* which *casteth out fear*; (1 St. John iv 18;) that charity which many waters cannot quench, and which floods cannot drown; (Cant. viii 7;) that *charity* which is *patient and kind*—which *believeth all things, hopeth all things, endureth all things*. 1 Cor. xiii 4, 7. O God of Charity! God of Love! thou hast given me thy adorable body, let me entreat thee then to remain with me, for thou thyself art that *love*, to purchase which *I would give all I possess, and despise it as nothing*. Cant. viii 7. O Delight of the blessed, beloved companion of my banishment! remain with me by the influence of thy all-powerful grace, and henceforward may all the sighs of my heart, all the respirations of my soul, be so many fervent acts of love and union with thee, in this most amiable, most adorable sacrament. O my God! take my whole being, take my whole heart, and therein for ever reign with absolute sway, that I may never acknowledge any king, any master, any lover but thee. O my sovereign Beatitude! may I die rather than forget thy infinite goodness, thy unspeakable mercies; may these same *mercies give thee glory*; and may they *follow me all the days of my life*! Ps. cvi 8; xxii 6. In the strength of the heavenly nourishment which I have received, may I walk steadily in the paths of virtue, until I come to that happy region, where I shall eternally sing *Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God for ever and ever*. Amen. Apoc. vii 12.

## DEVOTIONS BEFORE THE ADORABLE SACRAMENT.

*My delights are to be with the children of men.* Prov. viii 31.

*Come to me, all you that labor, and are heavy laden, and I will refresh you.* St. Matt. xi 28.

**O**UR most merciful Lord and Saviour, with a love and condescension that can never be understood, vouchsafes to remain day and night in our churches. *Having loved his own, who were in the world, he loved them unto the end.* Let us then approach often, with humility, love, and confidence, to the sacred tabernacle in which he is really present, to receive our homages, our renewed protestations of love and fidelity, to listen to our wishes, and to grant the desires of our hearts.

This sovereign Lord and merciful Saviour never refuses to listen to any one: present ourselves whenever we may, we are always sure of being received by him with divine generosity and a tenderness truly parental.

Let us then, whilst going to the church, say: Rejoice, my soul, for we are going into the house of our Lord; let us banish every other thought, and prepare ourselves, in the best manner we can, to appear before our God and Saviour.

Being come into the church, let us prostrate ourselves at the foot of our Saviour, and annihilate ourselves as much as possible in the presence of him, at whose sacred name all that is in heaven, on earth, and under the earth, bends the knee. Then let us remain some moments in silence: it is generally more useful, when before our Divine Lord, to meditate a great deal, and to speak but little. The language of the heart is much more pleasing to him than many prayers said with precipitation, or without attention.

Let us then, penetrated with a lively faith, and full of a holy confidence, go to our beloved Saviour, as to the kindest of friends and the best of parents, as to our God and our All. Let us lay our hearts open before him, and speak to him of all our infirmities, pains of body or mind, of all our wants and all our weaknesses.

Let us sometimes say to him, with the sisters of Lazarus:—

**L**ORD, the soul which *thou lovest is sick*—the soul for which thou wast made man, for which thou didst shed thy precious blood, for which thou remainest continually on this altar, and to which thou so often givest the inestimable treasure of thy adorable body and blood.

Let us sometimes cast ourselves at the feet of our dearest Lord, with his loving and penitent Magdalen, and, if we have not devotion enough to shed tears as she did, let us remain at least in silence and contemplation with her; or, if we speak, let it be to express, with St. Thomas, the sentiments of admiration, respect, and love, with which we should be penetrated, and say to him, with a lively faith:

**O** MY Jesus, thou art *my Lord and my God: what have I in heaven, and besides thee what do I desire upon earth? Thou art the God of my heart, my portion for ever.* O yes, my Jesus, I have on this altar all that constitutes the happiness of the saints in heaven, and of the just on earth. Thou art my only refuge, my only consolation, my best friend, my Saviour, my God, my All. Yes, my God, my All, I believe that thou art here really present with me: yes, I firmly believe this miracle of love and mercy. But, O my Jesus! grant that my faith in this adorable mystery may continually increase, and that my profound respect and love in thy divine presence may prove that I believe.

We may also, after the example of the Canaanite woman, ask of our adorable Saviour, with a holy importunity, all the graces of which we have need. Persuaded that this merciful Saviour loves us with tenderness, and that he is on this altar only for our benefit, let us say to him with confidence:

**J**ESUS, son of David, have mercy on me; be moved with compassion for my innumerable miseries, and graciously regard the desires of my heart. I

**Know** that *it is not good to take the bread of the children and cast it to the dogs*; but since thou gavest thyself to me, how can I doubt of receiving all that I want for soul or body?

We may also accompany this perseverance with renewed and respectful confidence, and say to him:

**THOU** hast promised, O my dearest Saviour! that we should receive whatever we would ask of thy heavenly Father in thy name: therefore, in thy name I now beg of him the grace to correct myself of this imperfection, which is such an obstacle to my advancement in virtue; the grace to overcome this predominant passion, which is the source of so many faults; the grace to acquire this virtue, so necessary for my salvation.

O my adorable Saviour! in thy sweet name, I beg of thee the conversion of this relation, this friend; the success of this undertaking, &c., &c., if it would be for my salvation and for thy glory; and thy blessing upon all our employments and undertakings.

My Jesus! thou knowest that I have this defect; that I stand in need of this virtue; that, in adversity, I have no courage; in prosperity, no moderation; on such and such occasions, no fortitude. Thou knowest that I have not enough of faith, that my confidence is sometimes wavering, and that my love for thee is very weak.

Thou knowest that I am surrounded by enemies; that the world is full of dangers, full of snares: assist me, then, by thy all-powerful grace, my God and Saviour, I beseech thee, that I may love and serve thee with more fidelity, and that I may persevere to the end.

My Jesus! when I ask thee for health, this success, this temporal advantage, perhaps I do not know for what I am asking; deign, on these occasions, my Lord, to rectify my desires.

Sometimes it is good to think of the cause we have given God to be angry with us, and to punish our crimes severely. Considering the Eternal Father irritated, and ready to make us feel the effects of his justice, let us offer him his only Son, really present on our altars, the only Victim worthy of him, and by whom alone we can render any acceptable homage to his supreme dominion, and disarm his anger; then let us say, with the Prophet :

**I**T is true, O my God ! that I deserve to be treated as a rebellious slave ; but behold thy beloved Son, who offers thee his perfect obedience, and the almost annihilation of himself on this altar, to atone for my sins of disobedience and pride. O heavenly Father ! I offer thee our Jesus in return for all the favors which I have received from thee, and for the graces I still desire. I do not deserve any thing, it is true ; but I offer thee him who merits infinitely more than I can ever ask. I consent that thou shouldst refuse me the pardon of my sins, and new graces, if he whose merits I offer has not fully paid the price of them for me. But, O Father of mercy ! thou wilt not be able to refuse any thing I ask in virtue of the merits of thy Well-beloved Son : these merits are all mine, since he himself has made a transfer of them to me. O Eternal Father ! I ask a great deal, it is true ; but, in return, I offer thee the body and blood of thy divine Son, immolated upon this altar, as a Victim of impetration for all my wants and desires. What can I ask so great that it will not be infinitely below the adorable Victim I offer ? Look down then on thy holy Son, the object of thy complacency, and see if thou canst refuse me any thing.

We may sometimes reflect on the few who come to adore the Lord in our churches, whilst so many go in crowds to profane assemblies ; and imagine that our divine Saviour addresses himself to us, and says to us, as he said to his disciples : *Will you also go away ?* Then, penetrated with the most tender sentiments of regret, of gratitude

and love, let us renew our protestations of faith, of fidelity and devotedness, and say, with St. Peter :

**L**ORD, to whom shall we go? thou hast the words of eternal life. What, my God! leave thee to join with thy enemies against thee! What, my God! forsake thee for a vile interest, for a passing gratification, for the love of creatures! Oh! if I should ever be so unhappy as to leave thee, who could indemnify me for so inconceivable a loss?

Let us sometimes remain *afar off*, as the publican, and, with a contrite and humble heart, say :

**O** GOD! be merciful to me, a sinner. Look down with compassion on me, a wretched sinner, imploring thy mercy. Here thy mercy reigns; in this holy place thou wilt not reject a contrite and humble heart.

It is also a holy practice to cast ourselves at the feet of our Lord, as the young man in the Gospel, who went to him to know what he should do to be saved; and to listen in profound recollection to what he will say to our hearts; then meditate for some time on what he has said to us, and resolve to do what we would desire to have done at the hour of our death. Before we leave the church, let us beg our Divine Lord to give us his blessing, and say to him: *Lord, I will not go, except thou bless me.*

There are many other practices of piety which we may follow at this time. We may meditate, remain in silence at our Saviour's feet, &c.; &c. Spiritual Communion is a devotion particularly suited to these visits. But whatever practice we follow, whatever prayer we make, we should always remember that it is to Jesus, or that it is at his feet we make it.



## DEVOUT PRAYERS.

## I.

**O** MOST adorable Jesus! whom thy own infinite love induces to dwell among us, thy unworthy servants, in the adorable Sacrament of the Altar, receive, I beseech thee, my profound adoration. I firmly believe that thou art really present in the holy Eucharist, as powerful, as amiable, and as adorable as thou art in heaven; thou hast mercifully hidden the splendor of thy Majesty, lest it should deter us from approaching thy sanctuary. I believe thou dwellest on our altars, not only to receive our adorations, but to listen to our petitions—to remedy our evils—to be the strength and nourishment of our souls, our powerful helper, our refuge and our sacrifice. I hope in that boundless mercy which detains thee among us, poor weak sinners. I love that infinite goodness, which induces thee to communicate thyself so liberally and so wonderfully to thy creatures: I thank thee for so convincing a proof of thy love, and ardently wish that I could worthily acknowledge all the blessings I have ever received from this fountain of grace and mercy. I sincerely regret that this precious pledge of thy love is received by the generality with such coldness and indifference.

Alas! I myself have had too much share, by my ungrateful conduct, in wounding thy merciful heart on this altar, and I am more guilty than others, since very few have been so much favored. Thou hast not only granted me abundantly the general blessings, which this fountain of grace pours on the world; but thou hast provided me with the most favorable opportunities of loving and adoring thee in this august mystery.

Thou hast placed me close to thy sanctuary, where I can recur to thee frequently, and daily behold the sacrifice on the altar. Ah! my good God! I am now

convinced that thou deservest from me all the love that my heart is capable of feeling; therefore, I humbly consecrate to thee all my affections, and firmly resolve, from this moment, to endeavor to imitate the respect, gratitude, and love, which always distinguished those among thy faithful servants, who were most peculiarly devoted to the august Sacrament of the Altar. Accept, O Divine Jesus, all the sacrifices of Mass, that have been offered, and that will be offered hereafter, throughout the whole world, in thanksgiving for the institution of this amiable mystery; in atonement for all the insults, irreverences, and sacrileges which have ever been committed against it, and to implore for myself and all creatures a solid devotion to the holy Eucharist. Mercifully give efficacy to my ardent desire of worthily honoring thee in this adorable mystery, and grant me, through thy divine heart, a share in the purity and fervor of the Angels, who day and night surround thy sanctuary, and of all those who have loved thee most in this sacred mystery; that I may serve thee with sincerity and perseverance during my life, and be so happy, at length, as to enjoy thee in the splendor of thy glory for a happy eternity. *Amen.*

## II.\*

**O** MY soul! what art thou doing? This is not a time to be lost; this time is precious, since thou mayest now obtain all the graces which are necessary for thee. Dost thou now behold the heavenly Father contemplating on this Altar his beloved Son, the dearest object of his complacency? Reject, then, every other thought, reanimate thy faith, open wide thy heart, and demand with confidence whatever thou pleasest.

Dost thou not hear Jesus saying to thy interior:

\* Number II may also be used after Communion.

What wilt thou have me to do for thee? I am here for the purpose of enriching thee, and of satisfying the desires of thy heart: ask, then, with confidence, and thou shalt have whatever thou wilt.

Ah! my sweet Jesus, thou art here (come to me) in order to bestow all thy graces upon me, and wishest me to ask for them. I desire neither riches, honors, nor pleasures: what I want, and what I conjure thee to grant me, is, a great sorrow for the injury which I have done thee by my sins. Enlighten my understanding also, that I may clearly discover the vanity of all human things, the value of thy love and of all those perfections which render thee so worthy of being loved. Change my heart, disengage it from all affection to creatures, and give me a new heart, entirely conformable to thy holy will; a heart which may study in all things thy holy will, and may aspire after nothing but the love of thee. These favors, which I ask, are more than I deserve; but thou, O Jesus! hast merited them for me; I crave them, therefore, through thy divine merits, through the love which thou entertainest for thy Eternal Father, and through the intercession of thy blessed Mother.

### III.

**A**DORABLE Jesus, inexhaustible source of sweetness and delight! thy divine voice, from the midst of this tabernacle, invites to thee all those who hunger and thirst, that thou mayest replenish them with the waters of life, and feed their souls with the manna of heaven. O my only Love! I come at thy invitation; I am one of those who have long sighed and thirsted after that celestial peace, which is not found in earthly delights, and is only enjoyed by those who have learned to despise them. O thou, who *openest thy hand, and fillest with blessing every living creature*, send me not away fasting, *lest I faint in the way*. Assist me, for the eyes of all are turned towards

thee. Feed my soul which sighs for this bread of heaven, and give me of that *wine springing up unto everlasting life*, that henceforward I may *thirst* but for thee alone.

But, Lord! should not my spiritual poverty, my extreme wretchedness, deter me from presuming to approach thy altar, or from hoping to drink at the *fountains of the Saviour*, in union with those who are thy cherished friends, and favorite servants?

How shall I presume to solicit favors and graces, which thou hast often granted me, but of which I am now destitute, because I have squandered and abused them? Alas! I have spent the treasures of those graces, hitherto received, *for that which is not bread, and labored for that which doth not*, and cannot satisfy me. O my adorable Love, and my only real Benefactor! wilt thou pardon me? wilt thou again receive and strengthen me? Yes, I feel that thou wilt. Thou hast not called me to send me away empty. I have deserved to be abandoned, yet I am notwithstanding a soul *sought after and not forsaken*. O give me then that bread of life and salvation, which thou mercifully offerest without price, but which, though poor of myself, I can purchase with the infinite treasure of my Saviour's merits: give me that *wine*, my sovereign Love! *for which thou thyself hast labored*: and may I drink it with so ardent a love on earth, that it may purchase for me, the bliss of being inebriated with a torrent of delight for eternity.

#### IV.

**O** SACRED Victim of love, the eternal lover of even those who love thee not, the Hope and faithful Friend of those who serve thee! behold one, who most earnestly desires to know thee as her only good, and to serve thee as her sovereign Lord: behold her, whom thou hast looked on, from all eternity, in the designs of thy mercy; whom thou hast chosen

for one of thy own beloved flock; whom thou hast loved as such, and whose possession, support, and even nourishment thou art in this adorable Sacrament. O beloved of my soul! pardon me then, if I address thee with such confidence as thy love seems to authorize, and most powerfully attracts. It is not I, who forget the immense distance between thy almighty greatness, and my contemptible nothingness—it is thou thyself, who hast overlooked, in my favor, the prerogatives of thy infinite majesty, and anxious only to obtain my love, hast declared that thy *delights are to be with the children of men*. Oh! how true it is, that *having loved thy own who were in the world*, thou hast loved them to the end, and stretched thy love to such lengths as were never heard of, until thou thyself hadst deigned to teach us how to love! O why will not all learn from thee the divine science of perfect love? why are not all convinced, that, should they even *speak with the tongues of men and of Angels*, and have not charity, they are but *as sounding brass, or a tinkling cymbal*? For my part, O Life of my soul! confused and humbled at my past indifference, I now come, and consecrate myself irrevocably to thy love and service. I desire no other dignity, than that of a devoted adorer of this amiable mystery; no other support, than this bread of life, and no other happiness in this world, than that which is found by those favored souls who most fervently love thee. Amen.

## V.

O MY God, my most adorable Refuge! terrified at my own weakness, covered with the wounds I have already received, solicited by innumerable passions to offend thee anew, and tortured by the apprehension of being at this moment an object of thy just indignation, I throw myself at the foot of this altar. O Lord! thou, in whose *sight the stars are not pure*, cast me not away from thy face, and take not thy holy

spirit from me. I have often and grievously offended thee: I know not whether thou hast pardoned me, or whether I am worthy of love or hatred; I am engaged in a conflict, to which, of myself, I am unequal; and by the abuse of the favors thou hast hitherto granted me, I have rendered myself unworthy of those special graces, which are necessary to conquer such enemies as mine. Pursued by unceasing solicitations to offend thee, my sovereign Good! wearied by my evil inclinations, and disgusted with the fund of depravity, which lies lurking in my heart, I too often doubt whether I may not have committed the evil which I sovereignly dread; and am even on the point of wounding thy adorable heart, by despairing of that mercy which cannot be exhausted by ingratitude even greater than mine. O my God! all my misery is before thee, and my conflicts are not hidden from thy sight: thou hast not forbidden thy children to complain to thee; to lay their griefs at thy feet, and pour their sorrows into that paternal bosom, where the good and the weak find a secure refuge. Ah! why have I so long delayed to seek thee, my divine Comforter? why have I not always fled to thee in this most amiable Sacrament, where thou art to all who hope in thee, a Helper, a Deliverer, a Tower of strength from the face of their enemies? Behold me now, my God and Redeemer! behold me at thy sacred feet, oppressed and pursued by inveterate foes, whom thou alone canst put to flight. Arise, then, adorable Jesus! arise, and judge thy own cause; abandon not a soul which combats in thy name, and for thy love; *be thou unto me a God, a Protector, and let this august tabernacle be to me a house of refuge*, where thou, my divine Master, wilt not only preserve me from grievous falls, but also instruct me in that sublime perfection, which springs from humility of heart, and which teaches to detest sin, and at the same time to embrace the abjection which springs there-

from, and dwell with joy on the conviction which it creates of the innate misery of our weak natures. Ah! why should I despond? Am I not resolved to die a thousand deaths rather than offend thee? Yes, my adorable Saviour! I will, with the assistance of thy grace, resist all that is contrary, not only to thy law, but to the perfection of thy love; and all the torments of hell itself I would infinitely prefer to the enjoyment of any worldly delight, which would separate me from thee. For these dispositions, Lord! I most fervently thank thy boundless mercy; they come not from myself, but are the effects of thy grace, which is with me, notwithstanding my unworthiness.

I will then confidently hope in thy assistance, in that mercy which is above all thy works, and once more cast myself, and all that I am, and have, into thy divine bosom: I commit my salvation to thy care; for, I am well convinced that it is dearer to thee than it can be to me, and that thou wilt never abandon a soul, which thou didst not consider too highly purchased by the sacrifice of thy precious life.

## VI.

**O** MOST amiable Jesus, adorable Victim of such love as no man hath ever shown to his dearest friend! how is it possible that thou still remainest on our altars a passive witness of our ingratitude! how canst thou behold, without indignation, the conduct of those who profess their love for thee, but whose actions contradict their words! Pardon, O Beloved of my soul! pardon my past indifference, my ingratitude, my forgetfulness, and abuse of thy mercies. Oh! discover to me the love which consumed thy own adorable heart; give me entrance into its inmost recesses, that I may number the pains, and contemplate the anguish which my salvation cost thee, and then blush at my own tepidity and reserve. Let me learn, in that sacred furnace of divine charity, to consider all

things easy and delightful, which are done for thee, my Divine Lord, and to walk steadily in the thorny road wherein I can best prove my desire to love and imitate thee.

## VII.

**O** MY God, my adorable Love! I am firmly convinced that the heart made for thee, will be satisfied with nothing less than thyself. I consecrate myself for ever to thee in this august mystery, persuaded that the soul created to-feast on thy adorable charms, can never be so happily, so profitably employed, as in contemplating the most wonderful miracle of thy merey and love. Come then into my heart, that I may enter into thine. Come, and by one sweet transport of thy love, concentrate every power of my soul in thee. Teach me, my heavenly Spouse! to spare no exertion in thy service; to despise, and for ever renounce every gratification which this world can bestow; that I may deserve to repose in thy arms, to lean on thy bosom, with thy beloved disciple, and to *taste and see how sweet thou art*. Adorable heart of Jesus, delicious abode of the just, and secure refuge of sinners! receive me: thou art *my rest for ever and ever*—in thee *will I dwell, for I have chosen it*.

## VIII.

**I** WELL know, O Lord! that I have no claim to the blessings which thou dost promise to the innocent and clean of heart. I deserve not a place among the happy few, who *have not defiled their garments, and who shall walk with thee, because they are worthy*. No, my God! on the contrary, I feel that I am *wretched, and miserable, and poor, and blind, and naked*. O divine Lamb! who takest away the sins of the world, wert thou not as rich as thou art, in that mercy which is from eternity and unto eternity, I should flee from thy presence, lest the merited rigor of thy jus-



tice should crush me to nothing. But, when I behold thee in the most sacred Host, the Victim for our sins, —not my Judge, but my Mediator, I am encouraged to hope, that, though I have not walked in innocence, yet thou wilt receive me with those who follow thee whithersoever thou goest. O my Sovereign Good! I know thou art willing to sanctify me: I know that if thou wilt sprinkle me with the adorable blood which is actually present on this altar, I shall be cleansed, and that if thou wilt wash me, I shall be made whiter than snow. I know that, *if thou wilt, thou canst make me clean*. Ah! remember, Beloved of my soul! remember that this confidence I feel in thy mercy, must be thy gift, and that it is certainly thy will that I should act from its impulse. Reject me not then, my only Hope! receive me into thy adorable heart, and give me entrance into the wound of thy sacred side, that *opened door which no man can shut*, that gate, through which all thy children may safely pass to those realms of bliss, where thou, O divine Lamb! who art in the midst of this altar, *shall rule them, and shall lead them to the fountains* of the waters of life, when they shall feed on the enrapturing view of thee, the uncreated and eternal beauty, and receive from thyself a superabundant reward of all they shall have done or suffered for thy love.

## IX.

O MY God! *how great is thy mercy and thy forgiveness* to them that turn to thee! Thou hast received in this sanctuary a sinner who is unworthy of the least of thy mercies, and hast so inflamed my heart with thy love, that I would joyfully sacrifice my existence at this moment, rather than depart from thee by a wilful transgression. But, O my adorable Jesus! this is not the first time thou hast penetrated my heart, and forcibly inclined my soul to be all thine: yet, where is the fruit of those holy disposi-

tions, for which I was indebted to thy gratuitous mercy?

Alas! how should I tremble, when I reflect on my own inconstancy and ingratitude! What could I have found, out of thee, worthy of my love? My God! I feel that I am weak: but in making this acknowledgment, my soul is filled with consolation, because I know that when I am weak, then I am strong; for in my weakness thy divine power will be perfected. Place thyself *as a seal upon my heart*, and give me such ardent love, that each breath, sigh, and desire of my soul, may henceforward be so many acts of union with thee, in this ineffable and amiable mystery.

## X.

**O** GOD of infinite majesty! behold at thy sacred feet a sinner who has deserved to be eternally banished from this awful sanctuary. Behold the most ungrateful among those who have abused thy mercy—the most hardened among those who have slighted thy promises, and been deaf to thy voice. O adorable Victim of thy own boundless love! were it possible that a sentence of death could proceed from this tabernacle, I would flee from thy presence, because I know that a thousand deaths would be insufficient to expiate the enormities I have myself committed against this adorable mystery, as well as the insults of all men, which I am come to acknowledge and deplore. But, Lord, miserable, guilty, undeserving as I am, yet surely I am one of thy own people, a child who will not deny thy presence on this altar, or refuse my firm assent to all the mysteries contained in this miracle of love. Hear me, then, a poor wretch making supplication to thee, and presuming on thy mercy. Listen to me, O injured, but most merciful Redeemer! in behalf of all those *unbelieving people* who walk in a way that is not good, after their own thoughts,—in behalf of all who wound thy adorable heart, by fleeing

from thy sanctuaries, and distrusting thy mercy. Yet, alas! who am I, to implore thy compassion on sinners, whose iniquities I have imitated, and whose ingratitude I have exceeded? Oh! that I could expiate their offences, and my own? Oh! that I could offer as much fervent love, as much lively contrition, as thou receivest contempt and insult, and art treated with ingratitude and forgetfulness in this most amiable mystery! I have nothing of myself, I acknowledge, nor can I do any thing to please thee; still I am enabled by thy actual residence on this altar, in quality of my victim, to offer some satisfaction for all thou endurest for me. Accept then, divine heart of my Saviour! the love with which thou art thyself consumed to atone for the indifference of all men. Remember the tenderness with which thou hast loved them; the mercy with which thou hast redeemed them; the patience with which thou hast waited for them, and then have mercy on them, lest they should perish.

# XI.

**O** MY God, the wise and adorable Distributor of thy own gifts! permit me, at the foot of thy tabernacle, to praise thee in thy Saints, and to extol thy power in the miracles of mercy thou hast so often wrought in favor of weak mortals: permit me, O Lord of majesty! to glorify thy name for the graces bestowed on those, who are solely devoted to thy love. O spotless Sanctity! may thy happy spouses learn from thee, their Divine Master and Model, to know and to appreciate their happiness, by living but for thee, who art their praise and their God, that hath done for them such great and admirable things. Teach them, immaculate Lamb! to yield not to the Angels in purity, to the Seraphim in ardor, or to the Cherubim in desire and in effort to know their Beloved, who is *chosen out of thousands*. Let their eyes feast but on thy enchanting beauty—their ears be open but

to thy divine voice, and their hearts be sensible only to the inspirations of thy mercy and love.

## XII.

**O** SACRED Victim of my salvation! how dear must my soul be to thee, since, not content with dying to purchase my eternal happiness, thou still continuest, on this altar, the life-giving sacrifice by which thou didst redeem the universe! I most firmly believe that thou art present on this altar, the same Victim that once expired, for my sake, on Mount Calvary: I believe, that, in this most amiable mystery, thou art always living to make intercession for us: I believe that the adorable blood which gushed from every pore of thy sacred body, now flows on this altar as really, abundantly, and efficaciously, as it once did on that of Calvary; and that the love which consumed thy divine heart in the midst of thy torments, still glows with undiminished ardor. Save me then, O Jesus! I conjure thee, and grant that I may lose every thing rather than the recollection of what thou hast done and still doest for my sake. Let thy humiliations be my glory; thy cross my support; and thy amiable, adorable sacrament, my treasure and refuge. Grant that my sweetest comfort may be to weep at the foot of thy altars, not over thee, but for my sins, and the offences of those for whom thou hast suffered.

## A PRAYER FOR A SPIRITUAL COMMUNION.

**O** MY sweet Saviour Jesus Christ, thou art my Sovereign Good, the Fountain of all good, my God and my All. I most firmly believe, that for us sinners and for our salvation, thou wast pleased to come down from heaven, to take upon thyself, by the mystery of the incarnation, our human nature, and to become one of us, that so thou mightest be our High-Priest and Victim: I most firmly believe, that thou

offeredst thyself upon the cross a sacrifice for us all after having suffered many cruel torments ; and that, by thy glorious resurrection and admirable ascension, thou hast opened the gates of heaven for us. I most firmly believe, that in these sacred mysteries, thou art truly and really present, and that thy sacred body and blood are here received by the faithful in remembrance of thy death. Oh ! how happy are those souls, who worthily receive thee in this divine sacrament ! Oh ! what graces, what sanctity do they receive from the fountain of all sanctity ! Oh ! that I were so happy as to be worthy to approach, this day, to thy heavenly banquet, and to feed on the food of life, the bread of Angels ! But alas ! I am the most wretched of all sinners, who, from my first coming to the use of reason till this hour, have in innumerable ways offended thee, my God. My soul is overspread with a universal leprosy, covered on all sides with ulcers, and is unclean and filthy beyond measure, and therefore infinitely unworthy to approach the Lord of purity and sanctity. In this lamentable state, I dare not so much as look up towards thy altar, much less approach it. With eyes and heart cast down, and with a deep sense of my manifold treasons and great unworthiness, I humbly beg pardon of thee for all my sins, and implore thy mercy. O Fountain of mercy ! have compassion on me, and suffer me at least to sigh after thee ; and though I am unworthy of thy embraces, permit me, like the penitent Magdalen, to present myself at least before thy feet, and wash them in spirit with my tears. Oh ! may thy sacred blood, which thou hast shed for all sinners, cleanse my poor soul, this day, from all its filth ! Oh ! come to me, dear Lord, in spirit, and take possession of all the powers of my soul ! May I be recollected in thee ; enlighten my understanding, and inflame my will with thy love. Oh ! let me be thine, and thou mine, from henceforth and for ever ; and grant that nothing in life or death

may ever separate me from thee any more. In this one prayer, hear me, O Lord; and in all things else do with me what thou wilt.

## ANOTHER PRAYER.

O MY sweet Jesus! I do not deserve to approach thee; but, I humbly beseech thee, for thy own mercy's sake, and through the love which thou hast ever borne my unworthy soul, to grant that I may, as the Chanaan woman, gather some of the crumbs which fall from thy holy Table.

## ANOTHER PRAYER.

O MY adorable Saviour! I am not worthy to receive thee; but do thou supply my want of dispositions: pardon me my sins; I detest them from my heart, purely because they are displeasing to thee. Accept my ardent desire to be united to thee, and mercifully grant that I may love thee, with my whole heart, with my whole soul, and with my whole mind.

## XIII.

I KNOW, my adorable Lord! that, thou dost by thy divine immensity, pervade the whole universe; and, that, *if I take my wings early in the morning, and dwell in the uttermost parts of the sea, even there also shall thy hand lead me; and thy right hand shall hold me.* Yet, my dearest Lord, in our churches only, does thy holy Humanity abide on earth, and in them only, can I approach and kneel at the feet of him, who was pierced for my transgressions, and who remains with us to apply his all-atoning, all efficacious merits to my needy, guilty soul. Yes, my Redeemer! thou art truly here my Saviour, and the Saviour of all. The inexpressible consolation, sweetness, and strength, which, when before thy tabernacle, I feel within my soul, tell me, that my Jesus, the divine Fountain of all consolation, sweetness and strength, is near; and

from his mercy-seat, in the midst of us, regards with tender compassion the poor, unworthy, guilty sinner at his feet. But, my dearest Saviour, sovereign Lord of my soul, I must now, for some hours, leave at least in body, this hallowed temple, this favored residence of thy sacred Humanity amongst us—and, O most merciful Saviour, God of tender compassion and infinite love! that, which to me is unutterably sweeter than honey or the honeycomb—my cherished station here, before thy tabernacle—at thy sacred feet. But, my God! my Saviour! as true love consists in a perfect conformity to thy will, I cheerfully make the sacrifice, which I know thou thyself requirest of me, since the voice of obedience is the voice of thy will in my regard. But, do not let me go without thy blessing; grant that it may no longer be I who live, but thou, my Jesus, who livest in me; that, amidst my exterior occupations, my heart may be continually turned towards our sacred tabernacle, in which, O mystery of infinite love and goodness! thou remainest for the benefit of the souls thou hast so mercifully redeemed.

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## ACTS AND PRAYERS.

Many of the following prayers may be very properly said during our visits to the Blessed Sacrament.

The "Following of Christ" also furnishes many excellent prayers: for example, A Prayer to implore the grace of devotion; at the end of the third chapter, third book.

A Prayer in interior trials: third book, fiftieth chapter, fifth, sixth, and seventh paragraphs.

A Prayer of thanksgiving for spiritual consolations third book, fifth chapter, first, second, and sixth paragraphs.

A Prayer for the fulfilling of the will of God: at the end of the fifteenth chapter, third book.

A Prayer that we may repose in God, as in our sovereign Good: third book, chapter twenty-first, from the third paragraph to the end.

**Prayers against evil thoughts, and for the enlightening of the mind:** at the end of the twenty-third chapter, third book.

**A Prayer for cleansing the heart, and obtaining heavenly wisdom:** at the end of the twenty-seventh chapter, third book.

**A Prayer in temptations and afflictions:** third book, chapter twenty-ninth.

**A Prayer to elevate our souls to God:** book third, chapter thirty-fourth, third and fourth paragraphs.

**A Prayer of humility before God:** book third, chapter fortieth, fifth and sixth paragraphs.

**A Prayer of Confidence in God:** third book, fifty-ninth chapter.

**Prayer of a soul afflicted by distractions when in the presence of God:** book third, chapter forty-eighth, fifth and sixth paragraphs.

**An Oblation of ourselves, &c.:** fourth book, chapter ninth.

**A fervent prayer to be united to Jesus Christ:** fourth book, chapter thirteenth.

**A Prayer to expose our necessities to God:** fourth book, chapter sixteenth.

#### A PRAYER BEFORE THE ACTS.

**G**IVE us, O Almighty and Eternal God! an increase of faith, hope, and charity: and in order that we may obtain what thou promisest, grant that we may love and practise what thou commandest; through Jesus Christ our Lord. *Amen.*

#### AN ACT OF FAITH.

**O** MY God! I most firmly believe that thou art one only God, Creator and sovereign Lord of heaven and earth, infinitely great, and infinitely good. I most firmly believe that in thee, one only God, there are three Persons really distinct—the Father, the Son, and the Holy Ghost—who are all one and the same God. I most firmly believe that Jesus Christ, the second Person of the most adorable Trinity, was made man, and died on the cross to redeem and save



us; that he arose the third day; that he ascended into heaven; that he will come again, at the end of the world, to judge all mankind; that he will reward the good with eternal happiness, and condemn the wicked with everlasting torments. I likewise most firmly believe, that, out of his infinite love for us, he has left us, in the most adorable sacrament of our altar, his own most precious body and blood, his soul and livinity, for our spiritual food, and for our sacrifice; and that he has left in his Church the power of forgiving sins.

I believe these, and all other truths which the holy Catholic Church proposes to our belief; because thou, my God, hast revealed them all; and as thou art truth itself, thou neither canst deceive nor be deceived. In this faith I desire to live; and in the same, by thy holy grace, I am most firmly resolved to die. *Amen.*

#### AN ACT OF HOPE.

**O** MY God! relying on thy almighty power, confiding in thy infinite goodness and mercy, and in thy sacred promises, I most firmly hope to receive the pardon of all my sins, and grace to serve thee faithfully in this life, that I may deserve to enjoy thee for ever in the next: through my Lord and Saviour Jesus Christ. *Amen.*

#### AN ACT OF CHARITY.

**O** MY God! I love thee with my whole heart and soul; I love thee, above all things, for thy most amiable perfections, and I love my neighbor for thy sake: grant that I may daily increase in this divine love, and prefer a thousand deaths to the loss of it by any mortal sin. *Amen.*

#### AN ACT OF CONTRITION.

**O** MY God! I am most heartily sorry for all my sins: I detest them above all things, from the

bottom of my heart, because they displease thee, my God, who art so deserving of all my love, for thy most amiable and adorable perfections.

I firmly purpose, by thy holy grace, never more to offend thee deliberately; and by the same grace I will endeavor to atone for my sins. *Amen.*

#### AN ACT OF DIVINE LOVE AND OBLATION.

**O** MY God and my All! I most ardently desire, by every breath I draw, by every thought, word, and action, by every movement of body and soul, to tell thee, a thousand and a thousand times, that I love thee more than my life, or any thing in the world, and that I consecrate myself to thee, renewing my baptismal and religious vows, together with the promises and resolutions of my life past. I offer thee also all the homage, love, joy, praise, thanks and adoration of the Church militant, triumphant and suffering; all that it has offered or will offer to thee, till the end of time; all the love, complacency and delights, thou possessest in thy divine essence, one God in three Persons; all the homage my beloved Jesus renders thee in the adorable sacrament of the altar; and all the Masses that are now being celebrated, that I may be a victim, immolated with each, to thy honor and glory, without any other will or desire but that of pleasing thee, loving thee, living for thee, and dying for thee. I am thine, O my God: make me so entirely and eternally. *Amen.*

#### TO BEG COUNSEL OR DIRECTION.

**A** NGEL of the Great Council, and most charitable Counsellor of all that apply to thee for advice! I come to consult thee, and to ask thee for light and direction. Let me know, I beseech thee, how I am to act, and what is most agreeable to thy will. Let me know, by means best known to thyself, what it is that thou requirest of me. Teach me in what manner

I am to conduct myself, and the means I am to make use of, that every particular in this concern may succeed to thy glory, and the welfare of my soul. I offer thee a heart prepared to follow thy divine directions, and to execute thy orders; because it is in thee, that I place all my hopes, and desire nothing more than the accomplishment of thy will. Let, therefore, thy divine light shine on me, and do not abandon me to my own darkness. *Amen.*

TO IMPLORE ASSISTANCE AT THE BEGINNING OF  
AN UNDERTAKING.

**I** COME to thee, O Jesus, before I commence this undertaking, to consecrate it, through thy hands, to the glory of thy eternal Father, and to implore thy succor, that it may be executed in the manner most agreeable to him. Thou knowest, that, without thee, I can do nothing: grant me, then, the necessary assistance to accomplish the will of thy heavenly Father, to observe faithfully all the laws of justice, and keep myself free from sin in the execution of this undertaking; or rather, take the charge of the whole upon thyself. Conduct it by thy wisdom; execute it by thy power, and bring every thing to a happy issue, through thy infinite goodness, to the glory of thy Father, and to the eternal salvation of my soul. *Amen.*

ON A PROSPEROUS EVENT.

**E**TERNAL Spring, whence all good things flow! I am come to return thee thanks for the success with which my affairs have been attended. Whatever pleasure my natural inclinations may find in it, I nevertheless wish to rejoice only for the glory that redounds from it to thee; because thy goodness in my regard is there displayed, and thy holy will accomplished. Close up my heart, O Jesus, against all earthly consolations, and grant that it may take plea-

sure in thee alone. Suffer not the temporal blessings thou bestowest on me, to attach me to creatures, or to be an occasion of sin to me; neither let them be a compensation for the little good I do, but make me worthy of receiving the recompense of heaven.

## ON A DISASTROUS ISSUE.

**A**S a person in affliction naturally has recourse to a faithful friend for comfort; so, O Jesus, I am come to seek consolation from thee, my most tender and most faithful friend. Thou seest how dejected my heart is, from what hath befallen me. Oh! grant me strength, I beseech thee, that I may be able to bear my affliction with fortitude, and receive it in thy spirit. I adore thy divine justice, which has overtaken me; I receive with respect and submission all its chastisements; I return thanks for them, as for so many signal favors and testimonies of the love of God. I accept them in the spirit of homage, and with the view of honoring thy labors and sufferings. I offer them through thy hand, and in union with thy sufferings, to my heavenly Father in satisfaction for my sins, sincerely acknowledging that I have deserved much greater. I praise his goodness for having treated me with so much lenity, and readily submit to whatever other chastisements he may please to inflict on me hereafter. I only beg of him strength to bear them in the manner I ought, and the undeserved favor of not being punished during eternity. *Amen.*

## UNDER TEMPTATIONS.

**L**ORD! thy enemies and mine have risen up against me; they seek my soul to destroy it, and use their utmost endeavors to drag it into the bottomless pit: I therefore come, and cast myself at thy feet, to implore thy succor. Ah! suffer not that soul, which thou hast redeemed at the price of thy blood, to become their prey. Be thou my protector and my refuge;

receive me into thy arms, and shield me from their rage: confound their devices; destroy their power; disappoint their malice. Thy glory, O my Saviour! is concerned in not suffering those, that belong to thee, to fall into the hands of thy enemies. Support me, therefore, I beseech thee, in the severe conflicts I have to sustain against them, and make me victorious over all their efforts. *Amen.*

#### A PRAYER TO THE ADORABLE NAME, JESUS.

**M**AY the adorable name of Jesus, be the sweet and daily music of my soul, and the seal of my heart; and, when in the agony and cold sweat of death, I give the last look for mercy, may the parting sigh of my soul be Jesus. *Amen, sweet Jesus, amen.*

#### DEVOUT ASPIRATIONS.

**O** SOUL of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water of the side of Christ, purify me. Passion of Christ, comfort me. O good Jesus, hear me. Within thy sacred wounds shelter me. Never suffer me to be separated from thee. From the malice of my enemies, defend me. At the hour of my death, call me. Command me to come to thee, that, with thy Saints, I may praise thee for ever and ever. *Amen.*

#### OTHER DEVOUT ASPIRATIONS.

**B**LOOD of Jesus, wash me.  
 Passion of Jesus, strengthen me.  
 Wounds of Jesus, heal me.  
 Heart of Jesus, receive me.  
 Spirit of Jesus, enliven me.  
 Love of Jesus, inflame me.  
 Mercy of Jesus, spare me.  
 Cross of Jesus, support me.  
 Thorns of Jesus, crown me.

Signs of Jesus, plead for me.

Agony of Jesus, atone for me.

Lips of Jesus, bless me in life and death, in time and in eternity. *Amen.*

A PRAYER IN HONOR OF THE FIVE WOUNDS.

**O** LORD Jesus Christ! by the five Wounds which thou wast pleased to receive upon the Cross for the love of me, help me, thy servant, whom thou hast redeemed with thy precious blood. *Amen.*

A PRAYER TO INVOKE THE LIFE OF JESUS CHRIST INTO OURSELVES.

**O** JESUS, living in Mary! come, and live in thy servant, in the spirit of thy sanctity, in the fullness of thy power, in the perfection of thy ways, in the truth of thy virtues, and in the communion of thy mysteries. Triumph over all adverse powers, in thy holy spirit, for the glory of thy Father. *Amen.*

PRAYER TO OBTAIN FINAL PERSEVERANCE.

**E**TERNAL Father, I humbly adore thee, and thank thee for having created and redeemed me through Jesus Christ. I thank thee most sincerely for having made me a Christian, by giving me the true faith, and by adopting me as thy child in the sacrament of baptism. I thank thee for having, after the numberless sins I have committed, waited for my repentance, and for having pardoned, as I humbly hope, all my offences, for which I am now sincerely sorry, because they displeased thee, who art infinite Goodness. I thank thee for having preserved me so frequently from relapsing into my former sins, which I certainly should have done, had it not been for thy divine protection. But my enemies still continue to persecute me; and until the moment of my death, they will unceasingly endeavor to make me their slave. If thou dost not constantly guard and succor me with thy aid, I, a miser-

able creature, shall return to sin, and certainly lose thy grace. I beseech thee, then, for the love of Jesus Christ, to grant me holy perseverance unto death.

Jesus thy Son has promised, that thou wilt grant whatsoever we ask in his name. Through the merits then of Jesus Christ, I beg, for myself and for all the just, the grace never again to be separated from thy love, but to love thee for ever, in time and eternity. Mary, Mother of God, pray to Jesus for me.

A PRAYER TO JESUS CHRIST, TO OBTAIN HIS HOLY LOVE.

**O** MY dearest Jesus, my crucified love ! I believe and confess that thou art the Son of God, and my Saviour. From the abyss of my nothingness, I adore and thank thee for the death thou hast suffered, to obtain for me the life of grace. My beloved Redeemer, to thee I owe my salvation ; through thee I have, until now, been preserved from hell ; through thee I have received the pardon of my sins : but I, an ungrateful wretch, instead of loving, have again offended thee.

I have deserved to be condemned to that place in which I could never love thee. O my Jesus, chastise me in any way thou pleasest, but not with the privation of thy love.

If, in my past life, I have not loved thee, I am sincerely sorry ; now I love thee, and desire nothing in heaven or on earth, but to love thee with my whole heart. But, without thy aid, I can do nothing.

Since, then, thou commandest me to love thee, give me grace to fulfil so sweet and amiable a precept. Thou hast promised to grant whatsoever we ask of thee : *All things whatsoever you ask, they shall come unto you.* Trusting then in this promise, O my dearest Jesus, I ask in the first place, the pardon of all my sins : I detest them above all things, because they are displeasing to thee, who art infinite Goodness. I ask perseverance in thy holy grace until death ; but, above

all, I ask the gift of thy holy love. Ah! my Jesus, my hope, my love, and my all, inflame me with that fire of love which thou camest on earth to enkindle; and grant that I may always be resigned and conformable to thy holy will. Enlighten me, that I may still better see how much thou deservest to be loved, and that I may comprehend the immense love thou hast borne me, especially when thou gavest thy life for me. Give me then the grace to love thee with my whole heart, to love thee continually; that persevering in thy holy love till death, a day may come, when I shall love thee with all my strength in heaven, and never cease to love thee for all eternity.

O Mother of love, Mary, my advocate and refuge; you, who are the most lovely of all creatures, and the most beloved by God; you, who are the most ardent lover of God, and desire nothing but to see him loved by all: ah! through the love which you bear towards Jesus Christ, pray for me, and obtain for me the grace to love him for ever, and with my whole heart. From you I ask this favor; through you, I hope to receive it. *Amen.*

A PRAYER OF SUBMISSION AND CONFIDENCE.

**L**ORD, I know not what I ought to ask of thee. Thou alone knowest what I want; thou lovest me better than I can love myself. O Father, give to thy child, that which she knows not how to ask. I dare not ask either for crosses or consolations; I only present myself before thee; I lay open to thee my heart: behold my necessities, and act according to thy mercies; strike or cure, raise up or cast down; I adore thy divine will without knowing it. I hold my peace; I sacrifice and abandon myself to thee; I have no other desire than to accomplish thy divine will. *Amen.*



## CONFRATERNITY OF THE SACRED HEART OF JESUS.

The object of the devotion to the Sacred Heart of Jesus is to honor the ardent charity with which that divine heart has always been inflamed for mankind. The faithful servants of God have in all ages practised this devotion; but since the last century it has been much more extensively diffused, in consequence of a revelation made to a fervent religious, in a convent of the Visitation in France. In 1803, his holiness Pius VII approved an association of the Sacred Heart established in Rome, granting it special indulgences, with the privilege of aggregating to itself other associations of the Sacred Heart throughout the Church. An association has been regularly established in Baltimore. To be received into a confraternity of the Sacred Heart, it is necessary to apply for admission to the clergyman who is empowered to this effect, and who records the names of applicants in a register kept for this purpose. For the spiritual favors granted to the confraternities of the Sacred Heart, see *Indulgences*, No. xviii. The duties of members consist, 1. In manifesting a particular love for our Saviour Jesus Christ, by endeavoring to imitate his divine virtues, especially his spirit of religion, his meekness, his humility, and his universal charity: 2. In passing one hour annually, on the day selected at the time of admission into the Confraternity, in adoration and prayer, before the Blessed Sacrament or a crucifix. If sickness or other cause prevent a person from performing this adoration on the appointed day, it may be deferred to another, or assumed by some pious individual. During the hour for the annual station, he should unite himself with Jesus Christ glorifying his Father, and enter into the homages which he offered to him when on earth, and which he now presents him in heaven, and in the various places where he is corporally present in the august sacrament of the altar. In union with all the members of the Confraternity, he should make amends to the Sacred Heart of Jesus for all the insults, indignities, infidelities and ingratitude which are committed against our Lord in the eucharistic institution; pray for the necessities of the Church and of the state, for all Christian rulers, for his relations, friends and enemies, for the

conversion of sinners, heretics, infidels and Jews; for the faithful departed, and for his own salvation.

If all Christians should occasionally visit our Lord in the sacrament of the altar, the members of an association of the Sacred Heart should be particularly attentive to this devotion, and eager to pay their court to him whenever he is exposed in our churches, during processions and on other occasions.



## DEVOTIONS TO THE SACRED HEART OF JESUS.

### AN ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

**O** MOST amiable Heart of my divine Redeemer! considering thy infinite love for all men, and for me in particular; in view of the oppressing grief and other pains thou hast endured for my sins; in view of the most precious blood thou hast been pleased to shed for my redemption; in view of the excessive love thou hast shown us in the institution of the most blessed Sacrament of the altar; and in view of those infinite perfections, which make thee so amiable; I, *N.* do this day consecrate myself to thee without reserve, for the remainder of my life: I consecrate to thee my body, my soul, my thoughts, my desires, my words, my actions and my sufferings, desiring thereby to contribute to thy greater glory. In particular, I consecrate to thee my heart with all its motions, desiring it may love thee alone, rejoice in thee alone, and breathe for thee alone. Receive it then, O divine Heart of Jesus! purify it, sanctify it, and inflame it with thy most pure love, that it may no longer act but by the motion of thy love; nor suffer, but for thy love; grieve only, because it loves thee so little; find its only joy in thy love; desire nothing but a continual increase of that love; and fear nothing but the extinction, or even a diminution of that love. In a word, make my

heart like to thee; that by thee, with thee, and in thee, it may eternally love the Father, the Son, and the Holy Ghost. *Amen.*

#### REPARATION OF HONOR TO THE SACRED HEART.

**O** MOST amiable and adorable Heart, centre of all hearts, glowing with charity, and inflamed with zeal for the interest of thy Father, and the salvation of mankind! O Heart, ever sensible of our misery, and ever ready to redress our evils; the real victim of love in the holy Eucharist, and a propitiatory sacrifice for the sins of men! Seeing that the generality of Christians make no other return for these thy mercies than contempt of thy favors, forgetfulness of their own obligation, and ingratitude to the best of benefactors, is it not just that we, thy servants, penetrated with the deepest sense of the like indignities, should enter upon a due and satisfactory reparation of honor to thy most sacred majesty? Prostrate, therefore, in body, and humbled in mind, before heaven and earth we solemnly declare our utter detestation and abhorrence of such a conduct. Inexpressible, we know, was the bitterness which the multitude of our sins brought on thy tender Heart; insufferable the weight of our iniquities, which pressed thy face to the earth in the garden of Olives; and insurmountable thy anguish, when, expiring with love, grief and agony, on Mount Calvary, with thy last breath thou wouldst reclaim sinners to their duty and repentance. This we know, O dear Redeemer! and would most willingly redress these thy sufferings by our own, or share with thee in thine.

O merciful Jesus, ever present on our altars, and with a heart open to receive all who "labor and are burdened;" O adorable Heart, source of true contrition! impart to our hearts the true spirit of penance and to our eyes a fountain of tears, that we may bewail and wash off our sins, and those of the world

Pardon, divine Jesus ! all the injuries, reproaches and outrages done thee, through the course of thy holy life and bitter passion : pardon all the impieties, irreverences and sacrileges which have been committed against thee in the Sacrament of the Eucharist, from its first institution. Graciously receive the small tribute of our sincere repentance, as an agreeable offering in thy sight, and in requital for the benefits we daily receive from the altar, on which thou art a living and continual sacrifice, and in union with that bloody Holocaust thou didst present to thy eternal Father on Mount Calvary from the cross.

Sweet Jesus ! give thy blessings to the ardent desire we now entertain, and the holy resolution we have taken of ever loving and adoring thee, after a proper manner, in the holy Eucharist, thy Sacrament of Love ; thus to repair, by a true conversion of heart, and a becoming zeal for thy glory, our past negligence and infidelity. But thou, O adorable Heart ! who knowest the clay of which we are formed, be thou our mediator with thy heavenly Father, whom we have so grievously offended. Strengthen our weakness ; confirm our resolution ; and with thy charity, humility, meekness and patience, cover the multitude of our iniquities. Be thou our support, our refuge and our strength, that nothing henceforward, in life or death, may separate us from thee. *Amen.*

#### THE PRAYER OF ST. GERTRUDE TO THE HEART OF JESUS.

**H**AIL, O sacred Heart of Jesus, living and quickening source of eternal life, infinite treasury of the divinity, burning furnace of divine love ! thou art my refuge and my sanctuary. O my amiable Saviour ! consume my heart with that burning fire with which thine is ever inflamed ; pour down on my soul those graces which flow from thy love, and let my heart be so united with thine that our wills may be one, and

mine in all things conformed to thine. May thine be the standard and rule of my desires and of my actions. *Amen.*

THE LITANY OF THE SACRED HEART.

**L**ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Heart of Jesus,

Heart of Jesus, formed in the womb of the most blessed Virgin,

Heart of Jesus, hypostatically united to the eternal Word,

Heart of Jesus, sanctuary of the divinity,

Heart of Jesus, tabernacle of the most holy Trinity,

Heart of Jesus, temple of all sanctity,

Heart of Jesus, fountain of all graces,

Heart of Jesus, most meek,

Heart of Jesus, most humble,

Heart of Jesus, most obedient,

Heart of Jesus, furnace of love,

Heart of Jesus, treasure of wisdom,

Heart of Jesus, ocean of bounty,

Heart of Jesus, throne of mercy,

Heart of Jesus, abyss of all virtues,

Heart of Jesus, sorrowful in the garden,

Heart of Jesus, spent with a bloody sweat,

Heart of Jesus, satiated with reproaches,

Heart of Jesus, wounded for our sins,

Heart of Jesus, made obedient even unto the death of the cross.

Have mercy on us.

Have mercy on us.

Heart of Jesus, pierced with a lance,  
 Heart of Jesus, refuge of sinners,  
 Heart of Jesus, fortitude of the just,  
 Heart of Jesus, comfort of the afflicted,  
 Heart of Jesus, main strength of the tempted,  
 Heart of Jesus, terror of the devils,  
 Heart of Jesus, sanctification of hearts,  
 Heart of Jesus, perseverance of the good,  
 Heart of Jesus, hope of the dying,  
 Heart of Jesus, joy of the blessed,  
 Heart of Jesus, the delight of all the Saints,  
 Lamb of God, who takest away the sins of the  
 world, spare us, O Jesus.

Lamb of God, who takest away the sins of the  
 world, hear us, O Jesus.

Lamb of God, who takest away the sins of the  
 world, have mercy on us, O Jesus.

V. O most sacred Heart of Jesus, have mercy  
 on us.

R. That we may worthily love thee with our whole  
 hearts.

#### LET US PRAY.

**O** GOD! who, out of thy immense love, hast given  
 to the faithful the most sacred Heart of thy dear  
 Son, our Lord, as the object of their tender affections;  
 grant, we beseech thee, that we may so love and  
 honor this pledge of thy love on earth, that by it we  
 may merit to love both thee and thy gift, and be eter-  
 nally loved by thee and this most blessed Heart in  
 heaven: through the same Jesus Christ our Lord, thy  
 Son, who liveth and reigneth with thee in the unity  
 of the Holy Ghost, one God, world without end.  
*Amen.*

O sacred Heart of Jesus, overflowing with all sweet-  
 ness! to thee we recommend ourselves and all our  
 concerns, parents and relations, our superiors, bene-  
 factors, friends and enemies: take under thy protec-

tion this house, congregation, and State: extend thy care to all such as lie under any affliction, and to those who labor in the agony and pangs of death: cast an eye of compassion on the obstinate sinner, but particularly on the poor souls in purgatory, and also on those who are engaged and linked with us in the holy confederacy of honoring and worshipping thee. Bless these in particular, O bountiful Heart! and bless them according to the extent of thy goodness, mercy and charity. *Amen.*

#### A DEVOUT ASPIRATION TO THE SACRED HEART.

**M**OST amiable Heart of Jesus, beloved object of our most tender affections, may all honor, glory, love and benediction, be ever given to thee! Be thou our comfort in adversity, our guide in prosperity, our safety in dangers, and protection against all our enemies, visible and invisible. *Amen.*

#### THE BEADS OF THE SACRED HEART.

##### ON THE CROSS.

**O** JESUS! give us thy Heart as a pledge of thy love, and as a place of refuge, that we may find therein a secure repose during our life, and a sweet comfort at the hour of death. *Amen.*

##### ON THE LARGER BEADS.

**T**HEE I adore, praise and love, O sacred Heart of my dear Jesus! penetrated with grief at the thought of so many offences, which have been hitherto committed against thee, in the most holy Sacrament of the altar, I offer up to thee the most amiable Heart of thy beloved Mother, with the merits of the Saints, in satisfaction thereof. *Amen.*

##### ON THE SMALLER BEADS.

**O** SACRED Heart of Jesus, burning with love for us! inflame our hearts with the love of thee.

## ACTS OF ADORATION.

The ensuing four-and-twenty acts of adoration to Jesus Christ in the blessed Sacrament, may be recited by way of reparation for all the offences committed against him by mankind.

**J**ESUS, our Lord and our God, ever adorable! Oh, that we could be present in all the churches throughout the universe, where thou art not adored as thou oughtest to be, and where thy inflamed love is not repaid with gratitude worthy of thy majesty! we fly, at least in spirit, to these holy places now profaned, and offer on thy altars there, the fervent love and adoration of thy holy Mother, in compensation for the injuries ever done thee by the Jews, by heretics, and bad Christians. *Eternal praise and thanksgiving be to the most holy and most divine Sacrament.*

2. O Jesus, true Sun, that enlightens the Church, and raises into a flame the hearts of thy servants! we adore thee; and to repair the sloth, indifference and tepidity of so many religious persons, who, though favored with the aspect of so burning a luminary, remain cold, insensible, and inanimate, we offer up to thee all the inflamed desires of the Seraphim. *Eternal praise, &c.*

3. We adore thee, O eternal Wisdom! and to repair the gross ignorance which has caused us to offend thee, we offer up to thee all the knowledge of those most enlightened Spirits, the Cherubim. *Eternal praise, &c.*

4. We adore thee, O most meek and merciful God! and to repair all the sins of anger, passion and revenge, highly offensive in thy sight, we offer up to thee the peace, mildness and tranquillity of the Thrones. *Eternal praise, &c.*

5. We adore thee, O Sacrament of Love! and to repair all the thoughts and criminal desires, conceived



even at the foot of thy altars, we offer up to thee all the pure affections and chaste desires of the Dominations. *Eternal praise, &c.*

6. We adore thee, O immaculate Lamb, that takest away the sins of the world! and to repair all the irreverences, gazing at dangerous objects, and disrespectful postures during the time of holy Mass, we offer to thee the profound respect of the choir of Virtues. *Eternal praise, &c.*

7. We adore thee, O source and origin of all sanctity and innocence! and to repair the abominations committed by wicked priests, who consecrate and receive thee in the state of mortal sin, we offer up to thee the profound adoration and holiness of the Powers. *Eternal praise, &c.*

8. We adore thee, sovereign Lord of the universe, to whom all knees both in heaven and earth should bend, all reverence be paid! and in order to repair the many blasphemies against thy honor, we offer up to thee the praises and homage of the Principalities. *Eternal praise, &c.*

9. We adore thee, Saviour of the world, to whom all fidelity and glory is due! and to repair the sacrilegious communions and treacheries of so many false consciences, we offer up to thee the fervent and faithful zeal of the Archangels. *Eternal praise, &c.*

10. We adore thee, the delight of heaven and earth! and to repair the neglect, indifference and contempt which mankind show of that loving invitation, by which thou callest them to thy sweet embraces in the holy Eucharist, we offer up to thee the ready obedience, content and happiness of the Angels. *Eternal praise, &c.*

11. We adore thee, never failing bounty and goodness! and to repair man's offensive diffidence in thy tender mercy, we offer up to thee the steadfast reliance and assurance of the holy Patriarchs in thy promises. *Eternal praise, &c.*

12. We adore thee, O amiable Jesus! and revere the sacred mystery of the blessed Eucharist, revealed by thy divine word, taught by the Church, and proved by miracles; and to repair the doubts which men have had of thy real presence in the holy Sacrament, we offer up to thee the due submission shown by the Prophets to thy divine oracles. *Eternal praise, &c.*

13. We adore thee, most tender and most amiable of all Fathers! and to make reparation for the errors and infidelities of thy own children, we offer up to thee the faith of the Apostles. *Eternal praise, &c.*

14. We adore thee, most loving Shepherd, pattern of true charity! and to make reparation for the designs of revenge, conceived in defiance of thy divine prohibitions, we offer up to thee the patience and prayers of the Martyrs in favor of their persecutors. *Eternal praise, &c.*

15. We adore thee, inexhaustible fund of treasures! and to make reparation for all the robberies committed in thy churches, we offer up to thee the rich and bountiful donations of thy devout servants. *Eternal praise, &c.*

16. We adore thee, O most watchful Advocate! and to make reparation for the many negligences of those who have any authority in the Church, to correct the abuses and irreverences there committed against thee, we offer up to thee the exact attention and careful solicitude of holy bishops and prelates. *Eternal praise, &c.*

17. We adore thee, O God of infinite majesty, whom we can never sufficiently adore and reverence! and to make reparation for all the impious oaths pronounced against thee, we offer up to thee the pious discourses made in thy honor by the holy doctors of the Church. *Eternal praise, &c.*

18. We adore thee, O hidden God! and to make reparation for all the contests, disputes, punctilios of honor, and scandal, by which thou hast been offended,

we offer up to thee the humility of the holy confessors  
*Eternal praise, &c.*

19. We adore thee, eternal Priest, whose delight is to offer sacrifice! and to make reparation for the insults and affronts done to thy priests, religious and virgins, we offer up to thee thy own invincible patience, together with the true and fervent zeal of all good priests and apostolic preachers. *Eternal praise, &c.*

20. We adore thee, true Bread of Angels! and to make reparation for the sins committed against thy command of abstinence, we offer up to thee the fasts and temperance of the holy Anchorets. *Eternal praise, &c.*

21. We adore thee, O God of all purity! and to make reparation for all the sins which have hitherto been committed against the virtue of purity, we offer up to thee the modesty and penance of all holy religious men and women. *Eternal praise, &c.*

22. We adore thee, amiable Spouse of our souls! and to make reparation for all the lukewarmness and indifference shown by many, particularly in time of holy communion, we offer up to thee the raptures and ecstasies of holy virgins. *Eternal praise, &c.*

23. We adore thee, most worthy object of the love and affection of men and Angels! and to repair the profanations committed in thy churches by the effusion of so much innocent blood, as also to make some atonement for the poor and indigent manner thou art entertained there, we offer up to thee the piety of all the blessed Saints, and the distress and want in which thy persecuted servants were. *Eternal praise, &c.*

24. We adore thee, Son of the ever-glorious Virgin! and to make a general reparation, as much as lies in our power, for all the indignities thou hast suffered from men, since the institution of this adorable Mystery, we have recourse to thy holy Mother, looking upon her, as, under thee, the greatest and most secure refuge of sinners. *Eternal praise, &c.*

O Queen of heaven and earth, hope of mankind, who

adorest thy Divine Son incessantly! we entreat thee, that, since we have the honor to be of the number of thy children, thou wouldst interest thyself in our behalf and make satisfaction for us, and in our name, to our eternal Judge, by rendering to him the duties which we ourselves are incapable of performing. *Amen.*

It would be advisable to recite those Acts every Thursday or Friday. Their number corresponds to the hours of the day and night: in each of these hours, the most amiable Heart of Jesus, in the Eucharist, is offended and insulted throughout the world. This recital of the above Acts, is a reparation of honor which we make for such offences; nor can it seem too much. However, if, on account of other occupations, it should appear so, fail not, once a month at least, and particularly on the feast of the sacred Heart, to acquit yourself of this duty. You will do well also to observe the following most easy practice. You have perhaps a number of friends, and these are equally engaged with you in this holy devotion. Take to yourself one of these Acts, divide the others amongst your friends; let each of them recite daily and offer up to God her respective Act of adoration: nothing can be more practicable, nothing more agreeable to the amiable and offended Heart of our Divine Saviour, or more satisfactory for so many offences daily committed against him.

### A NOVENA TO THE SACRED HEART OF JESUS.

All who are impressed with an affectionate love for the adorable Heart of Jesus, and share in its afflictions on account of the ingratitude of mankind, are invited to perform these nine days' devotion, to make some atonement; 1st, for sins committed by their parents, relations and families; 2d, for sins committed by the congregation of which they are members; 3d, for their own particular sins, and the faults of those whom Providence has placed over them, in order to teach and conduct them in the way of salvation. It is also recommended to pious Christians to make this Novena frequently during the year, in order to make some atonement for the great ingratitude done to Jesus Christ in the blessed Eucharist.

Kneeling before the blessed Sacrament, or a picture of the sacred Heart of Jesus, endeavor to divest your soul of

all worldly concerns; let your attention be fixed on his inflamed heart, and making the sign of the cross, say the following prayer:

**O** SACRED Heart of my dear Redeemer! I adore thee with all the powers of my soul; I consecrate them for ever to thee, with each of my thoughts, words, actions, and my whole being. I offer to thee, O divine Heart! all those acts of adoration, love and glory, which thou didst render to thy eternal Father, whilst in this mortal life. Be thou the repairer of my deficiencies, the protector of my life, my refuge and security at the hour of my death. Grant me, through the merits of that anguish and bitterness, which for me thou hast suffered through the whole course of thy mortal life, a perfect contrition for my sins; grant me a constant disgust of all worldly allurements, an ardent desire of eternal glory, and a lively hope of partaking of thy infinite merits.

O most loving Heart of Jesus! I present to thee, these my humble supplications, not for myself only, but for all those whom I earnestly recommend to thee in this Novena.

It is my ardent wish, O my dearest Lord, that all may join me in spirit to serve and obey thee. Accept these my humble petitions, and graciously grant my request through thy infinite mercy. Impress us, O Lord, with due sentiments of gratitude for the beneficent tenderness of thy divine heart to us forlorn sinners; receive us in the yet gaping wound of that loving Heart, that in it we may admire thy divine attributes, practise thy heavenly virtues, find the effect of thy sacred passion, and our poor afflicted souls be thereby encouraged to shelter themselves within thy sacred wounds.

#### AN ACT OF REPARATION OF HONOR.

**O** HEART of Jesus, infinitely merciful, ever desirous to communicate thy divine love to our cold

Hearts! thy delight is to remain for ever with the children of men: for this reason, O amiable Redeemer! thou hast instituted a peculiar sacrament of love, in which we might find the treasure and source of all heavenly blessings, through which we might enter into the sanctuary of thy inflamed Heart, and there meet with secure repose in life, and sweet comfort in death. With these most bountiful dispositions, thou hast vouchsafed to reside in this very house, in which I dwell, to repose on our altars, to be our constant sacrifice, in order to avert the anger of thy eternal Father, excited by our repeated sins: hither thou continually invitest us to come, and partake of this heavenly food, which none but an infinite love could have prepared. What is there thou couldst have done to gain the heart of thy people, and hast not done? But how insensible, O bountiful Redeemer, have we been of those great blessings and favors! We have showed irreverence, disrespect, and even contempt before thy divine Majesty, in whose presence the Saints and Angels bend with awe, and the heavens themselves tremble. Whilst offered on our altars, the same offences, the same indignity and ingratitude are committed by those very people, who have often been fed at thy sacred table, nourished with thy own substance, and on whom thou hast placed the love of thy Heart.

O amiable Heart of my dearest Saviour, who can express thy affliction at the sight of such ingratitude! But how long, sweet Jesus, will thy adorable Heart be thus despised and contemned by wicked man! How long wilt thou permit thyself to be betrayed into the hands of thy mortal enemies! How long wilt thou suffer their scorn and contempt of thy Majesty, in the adorable sacrament of the altar! Sorely afflicted at the thought of these injustices and sacrileges, I cast myself, with all humility, at the throne of thy mercy: graciously hear, sweet Jesus, the worst of thy servants, who, in behalf of the Community and of the

whole Church, here presents to thee, thy own adorable Heart, inflamed with love for these thy persecutors, and praying for thy enemies: *Father, forgive them, for they know not what they do.*

Most merciful Heart of Jesus! propitiously hear the uninterrupted supplications of thy Saints and Angels, of thy holy martyrs and confessors, in atonement for these repeated insults and injuries; while in satisfaction for the same, I offer the following tribute of reparation on my own and their part.

Here say any five acts you please, of the four and twenty, beginning page 357.

### AN OBLATION

Of the sacred Heart and sufferings of Jesus Christ to his Eternal Father, in satisfaction for offences committed.

**A**LMIGHTY and eternal Father! permit me to offer thee the sacred Heart of thy dearest Son, inflamed with the love of thee, and wounded with the love of us. Receive, O merciful Father, this divine heart pleading for us, through that ready obedience to thy holy will, by which he subjected himself on earth to all our miseries, pains and afflictions. Receive, in satisfaction for our sins, that love of his sacred Heart, which caused him to undergo for us that cruel flagellation at the pillory, that tormenting crown of thorns. Receive that divine Heart, which, through love of us, embraced the heavy cross, and bore its weight to Mount Calvary. Receive, O eternal Father, that most inflamed and humble Heart of Jesus, which, through love of us, laid itself on the hard wood of the cross, and offered its sacred hands and feet to cruel executioners, to be transpierced with iron nails. Behold, O heavenly Father, this sacrifice of love, offered to thee for us poor sinners, in the Heart of thy dear Son: it is wounded, it bleeds, it expires through the infinite love it has for us. My God, if we have offended thee, will not the sight of this Heart suffice to appease thy

anger! Receive it, O merciful Father, in atonement for our many offences; it is most worthy of thy love and everlasting complacency. *Amen.*

Then conclude the Novena by the following prayer:

**M**OST amiable Heart of Jesus, beloved object of our most tender affections, may all honor, glory, love and benediction, be ever given to thee! Be thou our comfort in adversity, our guide in prosperity, our safety in dangers, and protection against all our enemies, visible and invisible. *Amen.*

### A NOVENA TO THE SACRED HEART.

**O** SACRED and adorable Heart of Jesus! Furnace of eternal charity! Ocean of infinite mercy! Consolation of the afflicted! Refuge of sinners! and Hope of the whole world! I most fervently adore thee, and unite my heart, my affections, and supplications, to the perpetual homage thou thyself, on our altar, renderest to thy eternal Father.

Most amiable Heart, which hast loved us with an eternal love! supply what is wanting in my love, and receive my desire, at least of loving thee with all the ardor and sincerity thou so justly meritest. But remember, O adorable Heart! that thou hast not disclosed thyself to us only as an object of our adorations; thou desirest much more to engage our love, and to become the ground and tender motive of our tender confidence. For this end thou wert pierced through with a lance on the cross; and for the same purpose thou remainest a daily victim of thy own love on our altars. O infinitely compassionate Heart of Jesus, which was overwhelmed with sorrow in the Garden of Olives, at the view of our spiritual and corporal miseries! I recur to thee now with all the confidence thou desirest I should repose in the extent of thy power, and the riches of thy mercy. Convinced that those things which are impossible to human



means, are infinitely easy to thee; and relying with an humble, steadfast faith on the sacred words of Truth itself, that whatever we ask the Father in the name of Jesus should be granted; I now most humbly implore, in that adorable name, in virtue of that promise, and through the abundant mercies of the sacred Heart of Jesus, the particular favor I petition for in this Novena. [*Specify it.*]

O blessed St. Gertrude, and all ye glorious servants of Christ, who, while on earth, were particularly devoted to the sacred Heart of Jesus! join your prayers with mine, and implore the object of the petition which I now make, and specially offer up through your intercession. Beg likewise, from this adorable Heart, which has dominion over all hearts, and could in a moment change the most obdurate, to have compassion on those who are in the dreadful state of mortal sin, and to open to us all the treasures of its mercy at the hour of our death. *Amen.*

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## THE JESUS PSALTER.

*There is no other name under heaven given to men, whereby we must be saved. Acts iv 12.*

THE Psalters now in use among devout Christians are three: the first, David's, which contains thrice fifty psalms; the second, is that of our blessed Lady, commonly called the Rosary, or Beads, composed of thrice fifty *Hail Marys*; the third, is the Psalter, or invocation of Jesus, which consists of fifteen petitions; and, the glorious name of Jesus being repeated ten times before each of them, the repetition is made thrice fifty times.

It may be said as the Rosary, either all at once or at three different times, according to the person's de-

otion or leisure. To say it at three different periods, will perhaps be the more advisable mode, inasmuch as this sacred name is not to be repeated hastily, but with great reverence and attention.

## PART I.

Begin by devoutly bowing at the adorable name of Jesus, saying:

**I**N the name of Jesus, every knee should bow, of those that are in heaven, on earth, and in hell; and every tongue should confess, that the Lord Jesus Christ is in the glory of God the Father. *Philip. ii 10, 11.*

### FIRST PETITION.

**J**ESUS, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } have mercy on us.  
 Jesus, Jesus, Jesus, }

Jesus! have mercy on me. O God of compassion! forgive the many and great offences I have committed in thy sight.

Many have been the follies of my life; and great are the miseries I have deserved for my ingratitude.

Have mercy on me, dear Jesus! for I am weak. O Lord! heal me, who am unable to help myself.

Deliver me from setting my heart upon any of thy creatures, which may divert my eyes from continually looking up to thee.

Grant me grace henceforth, for the love of thee, to hate sin, and, out of a just esteem of thee, to despise all worldly vanities.

Have mercy on all sinners, O Jesus! I beseech thee. Turn their vices into virtues; and, making them true observers of thy law, and sincere lovers of thee, bring them to bliss and everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus

O blessed Trinity, one eternal God! have mercy on me.

Our Father, &c. Hail Mary, &c.

#### SECOND PETITION.

JESUS, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } help me.  
 Jesus, Jesus, Jesus, }

Jesus! help me to overcome all temptation to sin, and the malice of my spiritual enemy.

Help me to spend my time in virtuous actions, and in such labors as are acceptable to thee:

To resist and repress the motions of my flesh, in sloth, gluttony and lust:

To render my heart enamored of virtue, and inflamed with desires of thy glorious presence.

Help me to deserve and keep a good name, by a peaceful and pious life, to thy honor, Jesus! my own comfort, and the benefit of others.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

#### THIRD PETITION.

JESUS, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } strengthen me.  
 Jesus, Jesus, Jesus, }

Jesus! strengthen me in soul and body, to please thee in executing such works of virtue as may bring me to thy everlasting joy and felicity.

Grant to me a firm purpose, most merciful Saviour! to reform my life, and make amends for the years past: those years which I have misspent, to thy displeasure, in vain or wicked thoughts, words, deeds and evil customs.

Make my heart obedient to thy will, and ready for thy love, to perform all the works of mercy.

Grant me the gift of the Holy Ghost, which, through a virtuous life, and a devout frequenting of thy most

holy Sacraments, may at length bring me to thy heavenly kingdom.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

#### FOURTH PETITION.

JESUS, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } comfort me.  
 Jesus, Jesus, Jesus, }

Jesus! comfort me, and give me grace to place my chief, my only joy and felicity in thee.

Send me heavenly meditations, spiritual sweetnesses, and fervent desires of thy glory. Ravish my soul with the contemplations of heaven, where I shall everlastingly dwell with thee.

Bring often to my remembrance thy unspeakable goodness, thy gifts, and the great kindness which thou hast shown to me.

And when thou bringest to my mind the sad remembrance of my sins, whereby I have so ungratefully offended thee, comfort me with the assurance of obtaining thy grace by the spirit of perfect repentance, which may purge away my guilt, and prepare me for thy kingdom.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

#### FIFTH PETITION.

JESUS, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } make me constant.  
 Jesus, Jesus, Jesus, }

Jesus! make me constant in faith, hope and charity; giving me a perseverance in all virtue, and a resolution never to offend thee.

Let the memory of thy passion, and of those bitter pains thou sufferedst for me, strengthen my patience, and recreate me, in all tribulation and adversity.

Let me always hold fast the doctrines of thy Catho-

the Church; and render me a diligent frequenter of all holy duties.

Let no false delight of this deceitful world blind me, no temptation of the flesh, or fraud of the devil, shake my heart—my heart, which has for ever set up its rest in thee, and resolved to undervalue them all for thy eternal reward.

Have mercy on all sinners, I beseech thee, O Jesus! Turn their vices into virtues; and, making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy, also, on the souls in Purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God! have mercy on me.

Our Lord Jesus Christ “humbled himself, becoming obedient unto death, even the death of the cross.” *Philip. ii 8.*

Hear these my petitions, O most merciful Saviour! and grant me thy grace so frequently to repeat and consider them, that they may prove easy steps, by which my soul may mount to the knowledge, love and performance of my duty to thee and my neighbor, through the whole course of my life. *Amen.*

Our Father, &c. Hail Mary, &c. I believe in God, &c.

## PART II.

Begin as before, saying:

**I**N the name of Jesus, every knee should bow, &c. (p. 367.)

### SIXTH PETITION.

JESUS, Jesus, Jesus, } enlighten me with spi-  
 Jesus, Jesus, Jesus, } ritual wisdom.  
 Jesus, Jesus, Jesus, }

Jesus! enlighten me with spiritual wisdom, to know

thy goodness, and all those things which are most acceptable to thee.

Grant me a clear apprehension of my only good, and a discretion to order my life according to it.

Grant that I may wisely proceed from virtue to virtue, till at length I arrive unto the clear vision of thy glorious Majesty.

Permit me not, dear Lord! to return to those sins for which I have been sorry, and of which I have purified myself by confession.

Grant me grace to benefit the souls of others by my good example, and to reduce those by my good counsel who misbehave themselves towards me.

Have mercy on all sinners, O Jesus! I beseech thee. Turn their vices into virtues; and, making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in Purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God! have mercy on me.

O Father, &c. Hail Mary, &c.

#### SEVENTH PETITION.

JESUS, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } grant me grace to fear thee.  
 Jesus, Jesus, Jesus, }

Jesus! grant me grace inwardly to fear thee, and to avoid all occasions of offending thee.

Let thy threats of the torments which are to fall on sinners, the dread of losing thy love and thy heavenly inheritance, always keep me in awe.

Let me not dare to remain in sin, but return soon to repentance, lest, through thy anger, the dreadful sentence of endless death and damnation fall upon me.

Let the powerful intercession of thy blessed Mother, and all thy Saints; but, above all, let thy own merits

and mercy, O my Saviour! ever be between thy avenging justice and my poor soul.

Enable me, O my God! to work out my salvation with fear and trembling; and let the apprehensions of thy secret judgments render me a more humble and diligent suitor at the throne of thy grace.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

#### EIGHTH PETITION.

JESUS, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } grant me grace to love thee.  
 Jesus, Jesus, Jesus, }

Jesus! grant me grace truly to love thee for thy infinite goodness, and those excessive bounties I have received, and hope for ever to receive from thee.

Let the remembrance of thy kindness and patience conquer the malice and wretched inclinations of my perverse nature.

Let the consideration of thy many deliverances, thy frequent calls and continual assistance in the ways of life, make me ashamed of my ingratitude.

And what dost thou require of me for all thy mercies, but to love thee? And why dost thou require it, but because thou art my only good?

O my dear Lord! my whole life shall be nothing but a desire of thee: and, because I now indeed love thee, I will most diligently keep thy commandments.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

#### NINTH PETITION.

JESUS, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } grant me grace to remember  
 Jesus, Jesus, Jesus, } my death.

Jesus! grant me grace always to remember my death. and the great account I am then to give; that so, my soul being always well disposed, it may depart from this world in thy grace.

Then, by the holy intercession of thy blessed Mother, and the assistance of the glorious St. Michael, deliver me from the enemy of my soul. And thou, my good Angel! I beseech thee to help me, at that most important hour.

Then, dear Jesus! remember thy mercy, and turn not thy most amiable face away from me, because of my offences. Secure me against the terrors of that day, by causing me now to die daily to earthly things, and to have my conversation continually in heaven.

Let the remembrance of thy death teach me how to esteem my life; and the memory of thy resurrection, encourage me to descend cheerfully into the grave.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

#### TENTH PETITION.

JESUS, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, } send me here my purgatory.  
 Jesus, Jesus, Jesus, }

Jesus! send me here my purgatory, and so prevent the torments of that cleansing fire which attends those souls in the next world that have not been sufficiently purged in this.

Vouchsafe to grant me those merciful crosses and afflictions which thou seest necessary for withdrawing my affections from all things here below.

Since none can see thee that loves any thing which is not for thy sake, suffer not my heart to find any rest here, but in sighing after thee.

Too bitter, alas! will be the anguish of a soul which is separated from thee; which desires, but cannot come to thee, being clogged with the heavy chains of sin.

Here then, O Saviour, keep me continually mortified to this world, that, being cleansed thoroughly with the fire of thy love, I may immediately pass from hence into thy everlasting possessions.



Have mercy on all sinners, O Jesus, I beseech thee. Turn their vices into virtues; and, making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God! have mercy on me.

Our Lord Jesus Christ humbled himself, becoming obedient unto death, even the death of the cross. *Philip. ii 8.*

Hear these my petitions, &c.

Our Father, &c. Hail Mary, &c. I believe in God, &c.

## PART III.

Begin as before, saying :

**I**N the name of Jesus, every knee should bow, &c., p. 367.

### ELEVENTH PETITION.

**J**ESUS, Jesus, Jesus, } grant me grace to avoid ill  
Jesus, Jesus, Jesus, } company.  
Jesus, Jesus, Jesus, }

Jesus! grant me grace to avoid ill company; or, if I chance to come among such, I beseech thee by the merits of thy uncorrupt conversation among sinners, preserve me from being overcome by any temptations to mortal sin.

Cause me, O blessed Lord! to remember always with dread, that thou art present, who wilt take an account of all our words and actions, and wilt judge us according to them.

How dare I then converse with slanderers, liars, drunkards, or swearers, or with those whose discourse is either quarrelsome, dissolute or vain?

Repress in me, dear Jesus, all inordinate affections

to carnal pleasure, and to the delight of taste; granting me the grace to avoid such company as would blow the fire of those unruly appetites.

Thy power defend, thy wisdom direct, thy fatherly pity chastise me, and make me live so here among men, that I may be fit for the conversation of Angels hereafter.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

#### TWELFTH PETITION.

JESUS, Jesus, Jesus, } grant me grace to call on  
 Jesus, Jesus, Jesus, } thee for help.  
 Jesus, Jesus, Jesus, }

Jesus! grant me grace, in all my necessities, to call on thee for help, faithfully remembering thy death and resurrection for me.

Wilt thou be deaf to my cries, who wouldst lay down thy life for my ransom? Or, canst thou not save me, who couldst take it up again, for my crown?

Whom have I in heaven, but thee, O my Jesus, whose blessed mouth has pronounced "Call upon me in the day of trouble, I will deliver thee?"

Thou art my sure rock of defence against all sorts of enemies. Thou art my ready grace, able to strengthen me to do every good work.

Therefore, in all my sufferings, in all my weaknesses and temptations, I will confidently call on thee. Hear me, O my Jesus! and when thou hearest, have mercy.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

#### THIRTEENTH PETITION.

JESUS, Jesus, Jesus, } make me persevere in virtue.  
 Jesus, Jesus, Jesus, }  
 Jesus, Jesus, Jesus, }

Jesus! make me persevere in virtue, and a good

life, and never give over thy service, till thou bringest me to my reward in thy kingdom.

In all pious customs and holy duties, in my honest and necessary employments, continue and strengthen, O Lord, both my soul and body.

Is my life any thing but a pilgrimage on earth, towards the new Jerusalem, to which he that sits down, or turns out of his way, can never arrive?

O Jesus, make me always consider thy blessed example. Through how much pain, and how little pleasure, thou pressedst on to a bitter death; that being the way to a glorious resurrection.

Make me, O my Redeemer, seriously weigh those severe words of thine, that he only that perseveres to the end, shall be saved.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

#### FOURTEENTH PETITION.

JESUS, Jesus, Jesus, } grant me grace to fix my  
 Jesus, Jesus, Jesus, } mind on thee.  
 Jesus, Jesus, Jesus, }

Jesus, grant me grace to fix my mind on thee, especially in time of prayer, when I directly converse with thee.

Stop the fancies of my wandering mind, the desires of my unsteady heart; and suppress the power of my spiritual enemies, who endeavor, at that time, to draw my mind from heavenly thoughts, to many vain imaginations.

So shall I, with joy and gratitude, look on thee as my deliverer from all the evils I have escaped, and as my benefactor for all the goods I have ever received or can hope for.

I shall see, that thou thyself art my only good, and that all other things are but means ordained by thee to make me fix my mind on thee, to make me love thee

more and more; and, by loving thee, to be eternally happy.

O beloved of my soul! take up all my thoughts here; that my eyes, abstaining from all vain and hurtful sights, may become worthy to behold thee face to face, in thy glory, for ever.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

## FIFTEENTH PETITION.

JESUS, Jesus, Jesus, } give me grace to order  
 Jesus, Jesus, Jesus, } my life with reference  
 Jesus, Jesus, Jesus, } to my eternal welfare.

Jesus! give me grace to order my life with reference to my eternal welfare, heartily intending, and wisely resigning all the operations of my body and soul, for obtaining the reward of thy infinite bliss, and eternal felicity.

For, what else is this world, but a school to instruct souls, and fit them for the other? And how are they fitted, but by an eager desire of enjoying God, their only end?

Break my froward spirit, O Jesus! make it humble and obedient. Grant me grace to depart hence with a contempt of this world, and a heart filled with joy at my going to thee.

Let the memory of thy passion make me cheerfully undergo all temptations or sufferings here, for thy love; while my soul breathes after that blissful life and immortal glory, which thou hast ordained in heaven for thy servants.

O Jesus! let me frequently and attentively consider that whatsoever I gain, if I lose thee, all is lost; and whatsoever I lose, if I gain thee, all is gained.

Have mercy on all sinners, &c.

Our Lord Jesus Christ "humbled himself, becoming obedient unto death, even the death of the cross."  
*Philp. ii. 8.*

## 378 NOVENA IN HONOR OF THE NAME OF JESUS.

Hear these my petitions, &c.

Our Father, &c. Hail Mary, &c. I believe in God, &c.

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## A NOVENA IN HONOR OF THE NAME OF JESUS.

**O** MERCIFUL Jesus! who didst in early infancy commence thy office of Saviour, by shedding thy precious blood, and assuming for us that name which is above all names; we thank thee for such early proofs of thy infinite love; we venerate thy sacred name, in union with the profound respect of the Angel who first announced it to the earth, and unite our affections to the sentiments of tender devotion, which the adorable name of Jesus has, in all ages, enkindled in the hearts of thy servants.

Animated with a firm faith in thy unerring word, and penetrated with confidence in thy mercy, we now most humbly remind thee of the promise thou hast made, that, when two or three should assemble in thy name, thou thyself wouldst be in the midst of them. Come, then, into the midst of us, most amiable Jesus! for it is in thy sacred name we are here assembled. Come into our hearts, that thy holy Spirit may pray in and by us; and mercifully grant us, through that adorable name, which is the joy of heaven, the terror of hell, the consolation of the afflicted, and the solid ground of our unlimited confidence, all the petitions we make in this Novena.

O blessed Mother of our Redeemer! who didst participate so sensibly in the sufferings of thy dear Son, when he shed his sacred blood, and assumed for us the name of Jesus; obtain for us, through that adorable name, the favors we petition in this Novena. Beg also, that the most ardent love may imprint on our hearts that sacred name, that it may be always in our

minds, and frequently on our lips; that it may be our defence in temptations, and our refuge in danger during our lives; and our consolation and support in the hour of death. *Amen.*

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## A NOVENA TO THE INFANT JESUS.

This Novena is usually made during the nine days preceding Christmas, to prepare for the coming of Christ, and to obtain some particular favor.

Being fully recollected in spirit, and respectfully kneeling before the altar or picture of the nativity of our Lord, you will address the following petition to our blessed Lady and St. Joseph, beginning with the sign of the cross.

### PETITION.

**O** MOST sacred Virgin, and blessed St. Joseph! obtain for us the grace to perform this Novena with such attention, devotion, and ardent charity, as will entitle us to join the angels in rendering glory to God. *Amen.*

Let us say twelve *Hail Marys*, in remembrance of the care and solicitude shown by our blessed Lady, towards the Infant Jesus, till his twelfth year. *Hail Mary, &c.*

Let us say three *Our Fathers*, in honor of the three years of our Lord's infancy. *Our Father, &c.*

Let us make three aspirations, to incline the Infant Jesus to turn his favorable attention on us.

1st. O Divine Infant of Bethlehem, whom we adore and acknowledge to be our sovereign Lord! come and take birth in our hearts. *Amen.*

2d. O Infant Jesus! grant that each moment of our lives, we may pay homage to that moment, in which thou didst begin the work of our salvation. *Amen.*

3d. O sacred Mother of our Infant Saviour! obtain that we may so prepare ourselves for his coming, as not to be separated from him for all eternity. *Amen.*

## LET US PRAY.

**M**OST holy infant Jesus, true God and true man, our Saviour and Redeemer; with all earnestness and respect, we beseech thee, by that charity, humility and bounty, which thou didst display in thy infancy, graciously undertaken for the love of us, that thou vouchsafe to grant us the favor we now beg, if it be for the honor of God and our salvation. *Amen.*

Here each one will petition in spirit the particular favor she wishes to obtain. (Pause for a short time.)

O most amiable Infant Jesus! we are most unworthy to be heard in this our petition; but thy holy Mother, the Virgin Mary, and the great St. Joseph, thy foster father while on earth, are worthy to be heard soliciting in our behalf. Then, O Divine Infant! being mindful of their most sublime merits, especially those they acquired during the time they served thee in thy infancy in Bethlehem, thy flight into Egypt, and thy childhood at Nazareth, vouchsafe to grant our request, and give us grace to promote the honor of thy omnipotent infancy, to serve thee with fidelity, as domestic servants, all the days of our lives, and to obtain a happy death, assisted in that last hour by the Blessed Virgin and St. Joseph, whose zeal for thy honor will lead us to praise and bless thy divine mercies for ever and ever. *Amen.*

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 THE THIRTY DAYS' PRAYER.

**G**LORY, honor, and praise be to our Lord Jesus Christ: may all the world adore thee: blessed be thy holy name, who for us sinners vouchsafedst to be born of an humble Virgin; and blessed be thine infinite goodness, who didst die upon the cross for our redemption.

O Jesus, Son of God, and Saviour of mankind! we beseech thee to have mercy on us, and so dispose our lives here by thy grace, that we may hereafter rejoice with thee for ever in thy heavenly kingdom. *Amen.*

THIRTY DAYS' PRAYER TO OUR BLESSED REDEEMER, IN HONOR OF HIS BITTER PASSION.

O DEAR Jesus, my blessed Saviour and Redeemer, the sweet comforter of all sad, desolate and distressed souls! behold thy poor servant, humbly prostrate at the foot of thy holy cross, bewailing her misery, imploring thy mercy, and beseeching thee to take pity and compassion upon her in this her present and pressing affliction, (infirmity, poverty, temptation, trouble, or whatsoever other spiritual or corporal necessity.)

Hear my prayers, O assured refuge of all afflicted wretches! behold my tears, consider my sorrows, and remedy my distresses; for, finding myself encompassed with very grievous calamities, by reason of my great crimes, I know not whither to fly for succor, or to whom I may make my moan, but to thee, my meek and merciful Saviour, with a full hope and confidence that thou, O my loving Redeemer, wilt vouchsafe to lend the ears of thy accustomed clemency to the humble petition of thy poor child. 'This blessing I earnestly beg of thee by that sweetness which thy blessed soul experienced at the time of thy alliance with our human nature, when thou remainedst true God and true man, for the space of nine months, in the chaste womb of thy blessed Mother:

By the anguish thou endurest, when, the time of thy passion drawing nigh, thou prayedst to thy eternal Father, that, if it accorded with his most divine providence, thou desiredst that the bitter chalice might pass away from thee; yet concluding with a perfect act of resignation: *Father, not my will, but thine be done:*



By the outrageous injuries, shameful disgraces, cruel blows, contumelious blasphemies, false accusations and unjust judgments, which thou, innocent Lamb! patiently enduredst; by the shackles which fettered thy limbs, the tears which flowed from thine eyes, the blood which trickled from thy whole body; by the fears, sorrows, and sadness of thy heart; by the shame thou didst experience in being stripped of thy garments, to hang naked on the cross, in the sight of thy sorrowful Mother, and in the presence of all the people:

By thy royal head crowned with thorns, and smitten with a reed; by thy thirst quenched with vinegar and gall; by thy side opened with a spear, whence issued blood and water, to refresh our souls with that living fountain of thy love and mercy; by the sharp nails wherewith thy tender hands and feet were cruelly pierced and fastened to the cross; by the recommendation of thy departing soul to thy heavenly Father, saying: *Into thy hands I commend my spirit*; by thy praying for thy enemies: *Father, forgive them, for they know not what they do*; by thy giving up the ghost, when thou criedst out with a loud voice: *My God, my God, why hast thou forsaken me?* and then, bowing down thy most blessed head to impart the kiss of peace, saidst: *It is consummated*:

By the great mercy thou showedst towards the penitent thief, saying: *This day thou shalt be with me in paradise*; by thy descent into Limbo, and the joy thou communicatedst to the just souls therein detained; by the glory of thy triumphant resurrection, and the consoling apparition thou frequently didst make, for forty days' space, to thy sacred Virgin Mother, to thy Apostles, and thy other chosen friends and servants; by thy admirable Ascension, when, in the sight of thy Mother and thy Apostles, thou wast elevated into heaven; by the miraculous coming down of the Holy Ghost in the form of fiery tongues, whereby

thou replenishedst the hearts of thy disciples with thy love, gavest them strength and courage to plant thy faith in the whole world; by the dreadful day of general judgment, on which thou art to pass sentence on all mankind :

By all those sorrows, joys, passions, compassions, and whatsoever else is near and dear to thee in heaven and on earth, take pity on me, O compassionate Redeemer ! hear my prayers ; and grant me that for which I now most humbly and heartily petition thee. [Mention here the thing you desire ; or reflect mentally upon it.]

Give me, O gracious Saviour ! speedy and efficacious feelings of thy divine succor and comfort, who, according to the accustomed sweetness of thy tender heart, art wont to grant the requests of those who really fear and love thee, even to their soul's desire and satisfaction ; bestow on me, also, O my blessed Lord Jesus, a lively and firm faith, a confident hope, a perfect charity, a true contrition, a sincere confession, a competent satisfaction, a diligent custody of myself from all future failings, a heroic contempt of the world, a complete conquest of my passions, a zealous imitation of thy exemplary life and conversation, an entire accomplishment of my vows, an absolute mortification of my self-will, a willing readiness to die for thy love and honor, final perseverance in grace and good works, a happy departure of my soul out of this world, with my perfect senses about me, thy holy sacraments to strengthen me ; thyself, O dear Jesus, to comfort me ; thy sacred Virgin Mother, with the Saints, my particular patrons, to pray for me, and my good Angel to conduct me to eternal rest, eternal life eternal happiness *Amen.*

## A UNIVERSAL PRAYER FOR ALL THINGS NECESSARY TO SALVATION.

**O** MY God, I believe in thee; do thou strengthen my faith. All my hopes are in thee; do thou secure them. I love thee with my whole heart; teach me to love thee daily more and more. I am sorry that I have offended thee; do thou increase my sorrow.

I adore thee as my first beginning. I aspire after thee as my last end. I give thee thanks as my constant benefactor. I call upon thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, willingly refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner thou wilt.

I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God. to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with a tender affection for thy goodness, a hatred for my faults, a love for my neighbor, and contempt for the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings

courageous in dangers, patient in afflictions, and humble in prosperity.

Grant, that I may ever be attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labor to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant, that I may prepare for death; that I may fear thy judgments; that I may escape hell; and, in the end, obtain heaven, through the merits of our Lord Jesus Christ. *Amen.*

## THE SEVEN PENITENTIAL PSALMS.

There are few prayers so capable of disarming the justice of God, as the Penitential Psalms. We should endeavor to enter into the sentiments of compunction, love, devotedness, admiration and confidence, with which the Royal Prophet was penetrated when he composed them.

He often speaks of the enemies who persecuted him, and these expressions may readily be applied to the devil and to sin.

### ANTHEM.

**R**EMEMBER not, O Lord! our offences, nor those of our parents, and take not revenge on our sins.

*PSALM vi. Domine ne in furore.*

1. David, in deep affliction, prays for a mitigation of the divine anger, 4. in consideration of God's mercy; 5. his glory; 6. his own repentance; 8. by faith triumphs over his enemies.

**O** LORD, rebuke me not in thy indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak : heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly ; but thou, O Lord, how long ?

Turn to me, O Lord, and deliver my soul : O save me for thy mercy's sake.

For there is no one in death that is mindful of thee : and who shall confess to thee in hell ?

I have labored in my groanings : every night I will wash my bed, I will water my couch with my tears.

My eye is troubled through indignation : I have grown old amongst all my enemies.

Depart from me, all ye workers of iniquity : for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication : the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled : let them be turned back, and be ashamed very speedily.

Glory be, &c.

PSALM xxxi. *Beati quorum.*

1. Blessings of remission of sins ; 3. misery of impenitence ; 6. confession of sins bringeth ease ; 8. safety ; 14. joy.

**BLESSED** are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent my bones grew old ; whilst I cried out all the day long.

For day and night thy hand was heavy upon me : I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to thee, and my injustice I have not concealed.

I said I will confess against myself my injustice to

the Lord; and thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to thee, in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way in which thou shalt go: I will fix my eyes upon thee.

Do not become like the horse and the mule, who have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice ye just: and glory, all ye right of heart. Glory be, &c.

PSALM XXXvii. *Domine, ne in furore.*

1. David's extreme anguish; 15. he hoped in God; 18. his resignation, grief; 22. fervent prayer.

**R**EBUKE me not, O Lord, in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me: and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.

For my iniquities are gone over my head; and as a heavy burden are become heavy upon me.

My sores are putrified and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

For my loins are filled with illusions; and there is no health in my flesh.

I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

Lord, all my desire is before thee: and my groaning is not hidden from thee.

My heart is troubled, my strength hath left me, and the light of mine eyes itself is not with me.

My friends and my neighbors have drawn near, and stood against me.

And they that were near me stood afar off; and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

But I, as a deaf man, heard not; and as a dumb man not opening his mouth.

And I became as a man that heareth not, and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped; thou wilt hear me, O Lord my God.

For I said: Lest at any time my enemies rejoice over me; and whilst my feet are moved, they speak great things against me.

For I am ready for scourges; and my sorrow is continually before me.

For I will declare my iniquity; and I will think for my sin.

But my enemies live, and are stronger than I; and they that hate me wrongfully are multiplied.

They that rendered evil for good have detracted me, because I followed goodness.

Forsake me not, O Lord my God; do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

Glory be, &c.

PSALM I. *Miserere.*

1. David prayeth for remission of his sins; 8. for perfect sanctity; 17. God delighteth less in sacrifice than in a contrite heart; 19. David prayeth for the building of a temple in Jerusalem, figuratively, the exaltation of the Church.

**H**AVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee; that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities; and in sins did my mother conceive me.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness; and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God; and renew a right spirit within my bowels.

Cast me not away from thy face; and take not thy holy spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways: and the wicked shall be converted to thee.



Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it; with burnt offerings thou wilt not be delighted. A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

Deal favorably, O Lord, in thy good will, with Sion; that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt offerings: then shall they lay calves upon thy altar.

Glory be, &c.

PSALM ci. *Domine exaudi.*

1. The extreme affliction of the psalmist; 12. the eternity and mercy of God; 19. to be recorded and praised by future generations; 26. the unchangeableness of God.

**H**EAR, O Lord, my prayer; and let my cry come to thee.

Turn not away thy face from me; in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke, and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

Through the voice of my groaning, my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness: I am like a night-raven in the house.

I have watched, and am become as a sparrow all alone on the house-top.

All the day long my enemies reproached me: and they that praised me did swear against me.

For I did eat ashes like bread, and mingled my drink with weeping.

Because of thy anger and indignation: for having lifted me up thou hast thrown me down.

My days have declined like a shadow, and I am withered like grass.

But thou, O Lord, endurest for ever; and thy memorial to all generations.

Thou shalt arise, and have mercy on Sion: for it is time to have mercy on it; for the time is come.

For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

For the Lord hath built up Sion: and he shall be seen in his glory.

He hath had regard to the prayer of the humble: and he hath not despised their petition.

Let these things be written unto another generation: and the people that shall be created shall praise the Lord:

Because he hath looked forth from his high sanctuary: from heaven the Lord hath looked upon the earth:

That he might hear the groans of them that are in fetters: that he might release the children of the slain:

That they may declare the name of the Lord in Sion, and his praise in Jerusalem.

When the people assembled together, and kings, to serve the Lord,

He answered him in the way of his strength: Declare unto me the fewness of my days.

Call me not away in the midst of my days: thy years are unto generation and generation.

In the beginning, O Lord, thou foundedst the earth: and the heavens are the works of thy hands.

They shall perish, but thou remainest: and all of them shall grow old like a garment:

And as a vesture thou shalt change them, and they shall be changed. But thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue: and heir seed shall be directed for ever.

Glory be to the Father, &c.

PSALM cxxix. *De profundis.*

An excellent model for sinners imploring the divine mercy.

**O**UT of the depths I have cried to thee, O Lord: Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Glory be to the Father, &c.

PSALM cxlii. *Domine exaudi.*

1. David prayeth for favor in judgment; 3. represents his distress; 7. he prayeth for grace; 9. for deliverance; 10. for sanctification; 12. victory over his enemies.

**H**EAR, O Lord, my prayer; give ear to my supplication in thy truth: hear me in thy justice.

And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul: he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old: and my spirit is in anguish within me: my heart within me is troubled.

I remembered the days of old: I meditated on all thy works: I meditated upon the works of thy hands.

I stretched forth my hands to thee: my soul is as earth without water unto thee.

Hear me speedily, O Lord: my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning; for in thee have I hoped.

Make the way known to me, wherein I should walk; for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord, to thee have I fled: teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land: for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble: and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul: for I am thy servant. Glory be to the Father, &c.

*Anth.* Remember not, O Lord! our offences, nor those of our parents, and take not revenge of our sins

## THE LITANY OF THE BLESSED TRINITY.

There are three that give testimony in heaven ; the Father, the Word, and the Holy Ghost : and these three are one. 1 *Joh* v 7.

### A PRAYER TO THE MOST HOLY TRINITY.

**G**LORY be to the Father, who, by his power, hath brought me forth from nothing, and created me to his own likeness. Glory be to the Son, who, by his wisdom, hath delivered me from hell, and opened heaven for me. Glory be to the Holy Ghost, who, by his mercy, hath sanctified me in baptism, and still continueth to sanctify me, by the graces which I every day receive from him. Glory to the three adorable Persons of the blessed Trinity, as great now, and for ever, as it was from the beginning. We adore thee, O holy Trinity ! we worship thee : we most humbly give thee thanks for having revealed to us this glorious, incomprehensible mystery. Grant, that by continuing to profess to the last moment of our lives this holy Faith, we may behold and glorify eternally in heaven, what we are now believing on earth—One God in three Persons, the Father, the Son, and the Holy Ghost. *Amen.*

### THE LITANY OF THE BLESSED TRINITY.

**L**ORD, have mercy on us.  
 Christ, have mercy on us.  
 Lord, have mercy on us.  
 Christ, hear us. Christ, graciously hear us.  
 God the Father of heaven,  
 God the Son, Redeemer of the world,  
 God the Holy Ghost,  
 Holy Trinity, one God,  
 O sacred Trinity, undivided Godhead of Father,  
 Son, and Holy Ghost,  
 O sacred Trinity, true and only Deity,  
 O sacred Trinity, holy and perfect unity,  
 O sacred Trinity, three persons in one God of equal  
 glory and eternal majesty,  
 O sacred Trinity, from whom, by whom, and in  
 whom are all things.

Have mercy on us.

## LITANY OF THE BLESSED TRINITY.

O sacred Trinity, the essential Being, the unerring Truth, and the true Life,

O sacred Trinity, our first principle, and our last end,

O sacred Trinity, who hast created man to thy image and likeness,

O God the Father, eternal fountain of all being,

O God, the Father of our Lord Jesus Christ,

O God the Father, of whom all paternity in heaven and earth is named,

O God the Father, who hast chosen us in thy Son before the creation of the world,

O God the Father, who didst so love the world as to give thy only begotten Son to redeem it,

O God the Father, who seekest such as adore thee in spirit and in truth,

O God the Father, who hast adopted us as thy children in Jesus Christ,

O God the Father, who hast prepared for us a glorious inheritance, if we love thee and keep thy commandments,

O God the Son, born of the Father before all ages,

O God the Son, light of light, true God of true God,

O God the Son, begotten, not made, equal and consubstantial to the Father,

O God the Son, image of the invisible God, the splendor of his glory, and the figure of his substance,

O God the Son, the eternal word of the Father,

O God the Son, by whom all things were made,

O God the Son, who art in the bosom of the Father,

O God the Son, who, to save us sinners, tookest upon thyself the frail nature of man,

O God the Son, who hast been seen upon earth, and hast conversed with men,

O God the Son, in whom it hath pleased the Father that all fulness should dwell,

O God the Son, of whose fulness we all have received,

O God the Son, who for our redemption becamest obedient unto death, even the death of the cross,

O God the Son, to whom all power in heaven and earth is given by the Father,

O God the Son, who at the last and dreadful day wilt come with glory to judge the living and the dead.

O God the Holy Ghost, proceeding from the Father and the Son,

O God the Holy Ghost, the eternal love of the Father and the Son,

O God the Holy Ghost, by whom was wrought the glorious mystery of our Saviour's incarnation,

O God the Holy Ghost, best gift of the Father and the Son,

O God the Holy Ghost, source of all goodness, and dispenser of all graces,

O God the Holy Ghost, the strength and comforter of our souls,

O God the Holy Ghost, by whom the charity of God is poured into our hearts,

O God the Holy Ghost, the sanctifier and perfecter of our souls,

Spirit of wisdom and understanding,

Spirit of counsel and fortitude,

Spirit of knowledge and godliness,

Spirit of the fear of the Lord,

O sacred Trinity, the object of our faith, hope and love upon earth,

O sacred Trinity, whom we now see through a glass in an obscure manner,

O sacred Trinity, whom we shall behold face to face in heaven,

Lamb of God, &c.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

V. Let us bless the Father and the Son, with the Holy Ghost.

R. Let us praise and magnify him for ever.

#### LET US PRAY.

**A**Lmighty and Eternal God! by whose gift thy servants, in the confession of the true faith, acknowledge the glory of an eternal Trinity, and in the power of Majesty adore a Unity; we beseech thee, that, by the firmness of the same faith, we may be secured from all adversities; through our Lord Jesus Christ. *Amen.*

Have mercy on us.

# THE LITANY OF THE LIFE AND PASSION OF JESUS CHRIST.

**L**ORD, have mercy on us. Christ, have mercy on us.  
 Lord, have mercy on us.  
 Christ, hear us. Christ, graciously hear us.  
 God the Father of heaven,  
 God the Son, Redeemer of the world,  
 God the Holy Ghost,  
 Holy Trinity, one God,  
 Jesus, the desired of all nations,  
 Jesus, sent by the Father into the world,  
 Jesus, conceived by the Holy Ghost,  
 Jesus, the word made flesh,  
 Jesus, taking the form of a servant,  
 Jesus, in the womb of Mary, visiting and sanctifying  
 John the Baptist,  
 Jesus, born of the Virgin Mary,  
 Jesus, wrapped up in swaddling clothes, and laid in  
 a manger,  
 Jesus, adored by the shepherds, in the stable,  
 Jesus, subjecting thyself to the law of circumcision,  
 Jesus, adored by the wise men,  
 Jesus, presented in the temple,  
 Jesus, carried into Egypt,  
 Jesus, sought for by Herod to be destroyed,  
 Jesus, brought up in Nazareth,  
 Jesus, lost by thy holy Mother, and found in the  
 temple, in the midst of the doctors,  
 Jesus, subject to thy parents,  
 Jesus, baptized by John,  
 Jesus, fasting, and tempted in the desert,  
 Jesus, conversing with men,  
 Jesus, choosing poor and illiterate men for thy dis-  
 ciples,  
 Jesus, preaching the Gospel of the kingdom of God,  
 Jesus, healing all diseases and infirmities among the  
 people,  
 Jesus, transfigured on the mountain,  
 Jesus, sold for thirty pieces of silver,  
 Jesus washing thy disciples' feet,  
 Jesus, eating the Pasch with thy disciples,  
 Jesus, making a food of thy Body, and a drink of  
 thy Blood, for the nourishment of our souls,

Have mercy on us.



Jesus, prostrate in humble prayer in the garden of Olives,

Jesus, thrown into an agony, and covered with a bloody sweat,

Jesus, comforted by an Angel,

Jesus, betrayed by Judas with a kiss,

Jesus, tied and bound by thy enemies,

Jesus, abandoned by thy disciples,

Jesus, arraigned before Annas and Caiphas,

Jesus, struck on the face by a servant,

Jesus, accused by false witnesses,

Jesus, judged guilty of death,

Jesus, spit upon, blindfolded and buffeted,

Jesus, denied thrice by Peter,

Jesus, delivered in chains to Pilate,

Jesus, despised and mocked by Herod,

Jesus, postponed to Barabbas,

Jesus, cruelly scourged with whips,

Jesus, wounded and bruised for our sins,

Jesus, clothed in derision with a purple garment,

Jesus, crowned with thorns,

Jesus, with a reed in thy hand instead of a sceptre, derided and insulted as a mock-king,

Jesus, most unjustly condemned to the ignominious death of the cross,

Jesus, loaded with a heavy cross, and carrying it to Calvary,

Jesus, led as an innocent lamb to slaughter,

Jesus, nailed to the cross, and elevated upon it, between two thieves,

Jesus, who hast loved us and delivered thyself for us, as an oblation and a sacrifice to God,

Jesus, who didst wash us from our sins in thy blood,

Jesus, praying for thy enemies,

Jesus, blasphemed by those who passed by,

Jesus, promising paradise to the repenting thief,

Jesus, giving Mary to John for his mother,

Jesus, amorously complaining of being forsaken by thy Father.

Jesus, drenched in thy thirst with vinegar and gall,

Jesus, recommending thy spirit into thy Father's hands,

Jesus, bowing thy head, and expiring on the cross,

Have mercy on us.

Jesus, whose side was opened with a spear, whence issued forth blood and water,

Jesus, taken down from the cross, wrapped up in a clean linen cloth, and laid in a new monument,

Jesus, whose soul, after thy death, descended into hell,

Jesus, who wast delivered up for our sins, and who didst rise for our justification.

Jesus, who, rising from the dead, diest now no more,

Jesus, ascending into heaven,

Jesus, who sittest at the right hand of God,

Jesus, crowned with honor and glory,

Jesus, King of kings, and Lord of lords,

Jesus, who hast gone to prepare a place for us in the house of thy Father,

Jesus, our advocate before the Father, always living to make intercession for us,

Jesus, who didst send the Holy Ghost to thy disciples,

Jesus, who wilt come at the last day to judge the living and the dead,

Jesus, who wilt cast out the wicked into everlasting fire,

Jesus, who wilt put thy elect in possession of thy eternal kingdom,

Be merciful; Spare us, O Lord.

Be merciful; Hear us, O Lord.

From all evil, Lord Jesus, deliver us.

From a sudden and unprovided death,

From the snares of the devil,

From anger, hatred, and ill-will,

From everlasting death,

Through thy most holy life,

Through thy most bitter passion,

Through thy unspeakable glory,

Through thy infinite merits,

We sinners do beseech thee to hear us.

That being dead to sin, we may live to justice, we beseech thee to hear us.

That we may not glory, but in thy holy cross, we beseech thee to hear us.

That for the love of thee, the world may be crucified to us, and we to the world, we beseech thee to hear us.

Have mercy on us.

Lord Jesus, deliver us.

That we may always bear about in our body thy mortification,

That we may crucify our flesh, with its vices and concupiscences,

That we may take up our cross, every day, and follow thee,

That we may seek, above all things, to know thee, our crucified Jesus,

That thy sacred blood may cleanse our consciences from dead works, to serve the living God,

That being dead to sin, and buried together with thee, we also may rise with thee, and walk in newness of life,

That looking at the example thou hast left us, we may follow thy steps,

That being partakers of thy sufferings, we may also be so of thy glory,

Lamb of God, &c.

Christ, hear us. Christ, graciously hear us.

V. Truly, he has borne our infirmities.

R. And he has carried our sorrows.

We beseech thee to hear us.

#### LET US PRAY.

**O** GOD! whose only begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life; grant, we beseech thee, that commemorating those sacred mysteries, we may imitate what they contain, and obtain what they promise; through the same Christ, our Lord. *Amen.*

#### TO JESUS SUFFERING.

Christ also suffered for us, leaving you an example, that you should follow his steps. *1 Pet. ii 21.*

#### A PRAYER TO JESUS SUFFERING.

**O** SPOTLESS Lamb! O Innocent Victim! who, by thy death and blood, hast effaced the sins of mankind, blot out my iniquities, and do not permit that thy sufferings should become useless to me. O Jesus, abandoned by every one, sorrowful, desolate and resigned

so death! help me now to receive, with a resignation like thine, whatever afflictions thou shalt please to send me. O Jesus, calumniated, accused, despised! teach me to look down on the judgments of men, and to suffer, with patience, the most base injuries. O Jesus, torn with stripes, pierced with thorns, weltering in blood for my sake! teach me to endure, for love of thee, the anguish and inconvenience of ill health and sickness. O Jesus, abandoned to executioners, shamefully condemned to a cross! enable me to fly all vain-glory, and embrace the most humbling confusion. O Jesus, sinking under the weight of thy cross! I unite myself to thee, and my cross also to thine—may I ever carry it with the same strength and sweetness which thou didst. O Jesus, raised up on thy cross! draw me now powerfully to thee; thou art expiring for my sake, O let me never live but for thine; that being henceforth crucified with thee, my whole occupation may be to love, to praise, and to adore thee. *Amen.*

THE LITANY OF THE PASSION OF OUR LORD  
JESUS CHRIST.

**L**ORD, have mercy on us.  
Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us. Christ, graciously hear us.

God the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Jesus, made man to redeem us,

Jesus, who, during thy whole life, didst burn with desire to die for us,

Jesus, prostrate in prayer in the Garden of Olives,

Jesus, agonizing and covered with a bloody sweat,

Jesus, comforted by an Angel,

Jesus, betrayed by Judas with a kiss,

Jesus, tied and bound by thy enemies,

Jesus, abandoned by thy disciples,

Jesus, arraigned before Annas and Caiphas,

Jesus, struck on thy face by a servant,

Jesus, accused by false witnesses,

Jesus, judged guilty of death,

Jesus, spit upon, blindfolded and buffeted,

Have mercy on us.

Jesus, denied thrice by Peter,  
 Jesus, delivered in chains to Pilate,  
 Jesus, despised and mocked by Herod,  
 Jesus, postponed to Barabbas,  
 Jesus, cruelly scourged with whips,  
 Jesus, wounded and bruised for our sins,  
 Jesus, clothed in derision with a purple garment,  
 Jesus, crowned with thorns,  
 Jesus, with a reed in thy hand instead of a sceptre,  
 derided and insulted as a mock-king,

Jesus, most unjustly condemned to the ignominious death of the cross,

Jesus, loaded with a heavy cross, and carrying it to Calvary,

Jesus, led as an innocent lamb to slaughter,

Jesus, nailed to a cross, and elevated upon it between two thieves,

Jesus, who hast loved us, and delivered thyself for us, as an oblation and a sacrifice to God,

Jesus, who didst wash us from our sins in thy blood,

Jesus, praying for thy enemies,

Jesus, blasphemed by those who passed by,

Jesus, promising paradise to the penitent thief,

Jesus, giving thy Mother to St. John, for his mother,

Jesus, amorously complaining of being forsaken by thy Father,

Jesus, drenched in thy thirst with vinegar and gall,

Jesus, recommending thy spirit into thy Father's hands,

Jesus, bowing thy head, and expiring on the cross,

Jesus, whose side was opened with a spear, whence issued forth blood and water,

Jesus, taken down from the cross, wrapped up in a clean linen cloth, and laid in a new monument,

Jesus, whose soul after thy death descended into hell,

Jesus, who, in judgment, wilt demand an account of the profit derived from thy passion and death,

Be merciful; Spare us, O Lord!

Be merciful; Hear us, O Lord!

From all evil, Lord Jesus, deliver us.

From the snares of the devil, Lord Jesus, deliver us.

Through thy most bitter passion, Lord Jesus, deliver us.

Through thy infinite merits, Lord Jesus, deliver us.

We sinners do beseech thee to hear us.

That being dead to sin, we may live to justice, we beseech thee to hear us.

That we may not glory but in thy holy cross, we beseech thee to hear us.

That for the love of thee, the world may be crucified to us, and we to the world, we beseech thee to hear us.

That we may always bear about in our body thy mortification,

That we may crucify our flesh, with its vices and concupiscences,

That thy sacred blood may cleanse our consciences from dead works to serve the living God,

That being partakers of thy sufferings, we may be also of thy glory,

We beseech thee  
to hear us.

Lamb of God, &c.

Christ hear us. Christ, graciously hear us.

Y. O Lord, hear our prayer.

R. And let our cry come unto thee.

#### LET US PRAY.

**O** LORD Jesus! who didst shed thy precious blood for the remission of our sins; grant, we most humbly beseech thee, that in the day of judgment, we may merit to hear from thy adorable mouth these consoling words: *Come ye blessed of my Father, &c.*

My flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. *St. John vi 56, 57.*

#### A PRAYER TO JESUS IN THE BLESSED SACRAMENT.

**O** SWEET, and adorable Jesus! who, in the excess of thy love, art pleased to dwell with us in the Sacrament of the altar; I here acknowledge thee as my Sovereign and my God. I adore thee, with the most profound humility. I thank thee, with all my heart, for the tenderness thou here showest us, in spite of the treatment thou receivest. Pierced with the sincerest grief, at the sight of our ingratitude, I come, O God of Majesty! to make thee some poor amends for all the sacrileges, and the impiety, which were ever committed, & ever will be committed

## 404 LITANY OF THE BLESSED SACRAMENT.

against this adorable Sacrament. Why cannot I, O God! sufficiently testify my own regret, for having so often appeared before thee with indifference, and for having approached thee with so little fervor, and so little love? Forget, O Lord! our iniquities, that thou mayest only remember thy own infinite mercies. Deign to accept the desire I have of honoring thee in this amiable Sacrament. Yes, I wish with all my heart to love thee, to bless, to praise, and to adore thee here, as much as the Saints and Angels do: and I conjure thee, by this sacred Body, and this most precious Blood, that I may henceforth honor thee so fervently, and receive thee so worthily, that after this life, I may praise thee for ever with thy Saints in heaven. *Amen.*

### THE LITANY OF THE BLESSED SACRAMENT.

**L**ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

O living bread, which came down from heaven,

O Saviour of Israel, who art truly a hidden God,

O wheat of the elect,

O wine, which makest virgins,

O bread yielding dainties to kings,

Continual sacrifice,

Clean oblation,

Lamb without blemish,

Food of Angels,

Hidden manna,

Memorial of the wonders of God,

Supersubstantial bread,

Word made flesh, and dwelling among us,

Holy Victim,

Chalice of benediction,

Mystery of faith,

Most high and venerable Sacrament,

Most holy sacrifice, truly propitiatory for the living  
and the dead

Have mercy on us.

Heavenly antidote, by which we are preserved from  
sin,

Most stupendous of all miracles,  
Memorial of the most sacred passion of our Lord,  
Gift of God, exceeding all fulness,  
Singular pledge of divine love,  
Overflow of divine liberality,  
Most holy and august mystery,  
Remedy, which confers immortality,  
Awful and life-giving Sacrament,  
Bread, by the omnipotence of the Word changed  
into flesh,

Unbloody sacrifice,  
Our food and our guest,  
Delicious banquet, at which ministering Angels are  
present,

Sacrament of piety,  
Bond of unity,  
Offerer and oblation,  
Spiritual sweetness, tasted in its very source,  
Reflection of holy souls,  
Viaticum of those who die in the Lord,  
Fledge of the glory to come,  
Be merciful; Spare us, O Lord.  
Be merciful; Hear us, O Lord.

From an unworthy receiving of thy body and blood,  
From the concupiscence of the flesh,  
From the concupiscence of the eyes,  
From the pride of life,  
From all occasions of sin,

By the desire, with which thou desiredst to eat this  
Pasch with thy disciples,

By that profound humility, which prompted thee to  
wash the feet of thy disciples,

By that most ardent charity, which moved thee to  
institute this divine Sacrament,

By thy most precious blood, which thou hast left to  
us on our altars,

By the five wounds, which, for our sake, thou re-  
ceivedst in thy most sacred body,

We sinners do beseech thee to hear us.

That thou vouchsafe to preserve and increase in our  
hearts the reverence and devotion due to this admirable  
Sacrament, we beseech thee to hear us.

Have mercy on us.

O Lord, deliver us.



That thou vouchsafe, by a sincere confession of our sins, to make us worthy of a frequent participation of the holy Eucharist, we beseech thee to hear us.

That thou vouchsafe to deliver us from all heresy, perfidiousness, and blindness of heart, we beseech thee to hear us.

That thou vouchsafe to impart to us the precious and heavenly fruits of this holy Sacrament, we beseech thee to hear us.

That thou vouchsafe, at the hour of our death, to strengthen and comfort us with this celestial viaticum, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

Lamb of God, &c.

Christ, hear us. Christ, graciously hear us.

*V.* Thou hast given them bread from heaven.

*R.* Having in it all that is delicious.

#### LET US PRAY.

**O** GOD, who in this wonderful Sacrament hast left us a memorial of thy passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood that we may always find in our souls the fruit of thy redemption: Who livest and reignest world without end. *Amen.*



It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins. *2 Mach. xii 46.*

#### A PRAYER FOR THE SOULS SUFFERING IN PURGATORY.

**O** GOD of all consolation; sole author of the salvation of souls! have mercy on those who suffer in purgatory. Look with compassion on the greatness of their torments: they are more keenly devoured by their ardent desire of being united to thee, than by the purging flames wherein they are plunged. With them, I adore thy avenging justice, and confess the equity of thy judgments. But, since thou art pleased favorably to hear the prayers which the members of thy holy Church offer to thee in behalf of their brethren, graciously hear the supplications which I now address to thee for those suffering souls. Remember

**O** Lord! thou art their Father, and they are thy children. Forget the faults, which, through the frailty of human nature, they have committed against thee, during the course of their mortal pilgrimage. Adorable Jesus! victim of propitiation both for the living and the dead! vouchsafe, in thy quality of Redeemer, to apply the merits of thy passion and death to the relief of those souls, whom thou punishest as their sovereign judge. Remember thy faithful followers and thy spouses. Let some drops of that precious blood, which thou hast shed for their salvation, flow on those devouring flames; and let the infinite price of that sacred blood, afford a full satisfaction for their offences. Deliver them, O most merciful God! from that place of darkness and torture, and call them to a place of refreshment, light and peace. Grant them the possession of the sovereign good, after which they so ardently sigh, and for which thou hast created them. Receive them into thy paternal bosom, where they will praise and love thee, to all eternity. *Amen.*

## THE LITANY FOR THE DEAD.

**L**ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ hear us. Christ, graciously hear us.

God the Father of heaven, have mercy on the souls of the faithful departed.

God the Son, the Redeemer of the world, have mercy, &c.

God the Holy Ghost, have mercy, &c.

Holy Trinity, one God, have mercy, &c.

Holy Mary, pray for the souls, &c.

Holy Mother of God,

Holy Virgin of virgins,

St. Michael,

All ye holy Angels, and Archangels,

St. John the Baptist,

St. Joseph,

All ye holy patriarchs, and prophets,

St. Peter,

St. Paul,

St. John,

All ye holy apostles, and evangelists,

St. Stephen,

St. Lawrence,

Pray for the souls of the faithful departed.

All ye holy martyrs, pray for the souls of the faithful departed.

St. Gregory, pray, &c.

St. Ambrose, pray, &c.

All ye holy bishops and confessors, pray, &c.

St. Mary Magdalen, pray, &c.

St. Catharine, pray, &c.

All ye holy virgins and widows, pray, &c.

All ye Saints of God, make intercession for the souls of the faithful departed.

Be merciful; spare them, O Lord.

Be merciful; hear them, O Lord.

From all evil,

From thy wrath,

From the flame of fire,

From the region of the shadow of death,

Through thy immaculate conception,

Through thy nativity,

Through thy most holy name,

Through the multitude of thy tender mercies,

Through thy most bitter passion,

Through thy most sacred wounds,

Through thy most precious blood,

Through thy ignominious death, by which thou hast destroyed our death,

We sinners do beseech thee to hear us.

O thou! who didst absolve the sinner woman, and didst hear the prayer of the good thief,

That thou vouchsafe to release our deceased parents, relations, and benefactors, from the bonds of their sins, and from the punishment thereof,

That thou vouchsafe to hasten the day of visiting thy faithful, detained in the receptacles of sorrow, and transport them to the city of eternal peace,

That thou vouchsafe to shorten the time of expiation of their sins, and graciously admit them into the holy sanctuary, in which no unclean thing can enter.

That thou vouchsafe, through the prayers and alms of thy Church, and especially the inestimable sacrifice of thy holy altar, to receive them into the tabernacles of rest, and to crown their longing hopes with everlasting fruition,

Son of God,

O Lord, deliver them.

We beseech thee to hear us.

O Lamb of God, who takest away the sins of the world !  
Give them rest.

O Lamb of God, who takest away the sins of the world !  
Give them rest.

O Lamb of God, who takest away the sins of the world !  
Give them eternal rest.

Christ, hear us. Christ, graciously hear us.

Lord, have mercy on us. Christ, have mercy on us.  
Lord, have mercy on us.

Our Father, &c.

Y. And lead us not into temptation ;

R. But deliver us from evil. *Amen.*

Y. From the gates of hell,

R. Deliver their souls, O Lord.

Y. May they rest in peace.

R. Amen.

Y. O Lord, hear my prayer.

R. And let my supplication come unto thee.

## LET US PRAY.

**O** GOD, the Creator and Redeemer of all the faithful .  
give to the souls of thy servants departed, the remission of all their sins ; that, through pious supplications, they may obtain the pardon which they have always desired : Through Jesus Christ, our Lord. *Amen.*

**O** GOD, the giver of pardon, and the lover of the salvation of men ! we beseech thy clemency in behalf of our brethren, kinsfolks, and benefactors, who have departed this life ; that, by the intercession of the blessed Virgin Mary, and of all the Saints, thou wouldst receive them into the joys of thy everlasting kingdom : Through Jesus Christ, our Lord. *Amen.*

**O** GOD, whose property is always to have mercy, and to spare ! be favorably propitious to the souls of thy servants and grant them the remission of all their sins ; that, being delivered from the bonds of this mortal life, they may be admitted to life everlasting : Through Jesus Christ, our Lord. *Amen.*

## A PRAYER TO ST. MICHAEL.

**G**LORIOUS St. Michael, prince of the heavenly host, who standest always ready to give assistance to the people of God; who didst fight with the dragon, the old serpent, and didst cast him out of heaven, and now valiantly defendest the Church of God, that the gates of hell may never prevail against her: I earnestly entreat thee to assist me also, in the painful and dangerous conflict which I have to sustain against the same formidable foe. Be with me, O mighty prince! that I may courageously fight, and happily vanquish that proud dragon, whom thou hast, by the divine power, so gloriously overcome, and whom our powerful king, Jesus Christ, has, in our nature, so completely overthrown; to the end, that, having triumphed over the enemy of my salvation, I may, with thee, and the holy Angels, praise the clemency of God, who, having refused mercy to the revolted Angels after their fall, has granted repentance and forgiveness to fallen man.

## THE LITANY OF THE HOLY ANGELS.

**L**ORD, have mercy on us. Christ, have mercy on us.  
 Lord, have mercy on us.  
 Christ, hear us. Christ, graciously hear us.  
 God the Father of heaven, have mercy on us.  
 God the Son, Redeemer of the world, have mercy on us.  
 God the Holy Ghost, have mercy on us.  
 Holy Trinity, one God, have mercy on us.  
 Holy Mary, queen of Angels, pray for us.  
 St. Michael, who always wast the defender of the people of God,  
 St. Gabriel, who wast appointed to announce the incarnation of the eternal Word,  
 St. Raphael, the conductor of Tobias,  
 Holy Seraphim,  
 Holy Cherubim,  
 Holy Thrones,  
 Holy Dominations,  
 Holy Virtues,  
 Holy Powers,  
 Holy Principalities,  
 Holy Archangels,  
 Holy Angels,

Pray for us.

O ye, who stand around the throne of the most High God,

O ye, who always see the face of the heavenly Father,

O ye, to whom God has committed the care and guardianship of mankind,

O ye, who brought forth Lot and his family from the midst of the wicked,

O ye, who ministered to Christ in the desert, when he had put the tempter to flight,

O ye, who carried Lazarus into Abraham's bosom,

O ye, who often delivered the servants of God from prison and dangers,

O ye, who often comforted the holy martyrs in the midst of torments,

O ye, who carry up, and offer to God the prayers of his servants,

O ye, who have joy in heaven upon one sinner's doing penance,

O ye, who have been set over nations, kingdoms and provinces,

O ye, who will attend upon Jesus Christ, when he comes to judge the world,

O ye, ministering Spirits, sent to minister for those who shall receive the inheritance of salvation,

O ye, Angels of the Lord, who are mighty in strength, and execute his word, hearkening to the voice of his orders,

O ye, the hosts of the Lord, his ministers, who do his will,

O thou, holy Angel, my faithful guardian,

Holy Angel, my guide and my friend,

Holy Angel, my counsellor and powerful intercessor,

Holy Angel, my protector and comforter,

All ye orders of blessed Spirits,

Be merciful unto us; Spare us, O Lord.

Be merciful unto us; Hear us, O Lord.

From all dangers, by thy holy Angels, O Lord, deliver us.

From the snares of the devil, by thy holy Angels, O Lord, deliver us.

From all sin, by thy holy Angels, O Lord, deliver us.

From a sudden and unprovided death, by thy holy Angels, O Lord, deliver us.

We sinners do beseech thee to hear us.

Pray for us.

Through the intercession of thy holy Angels,  
That thou spare us,  
That thou pardon us,  
That thou vouchsafe to preserve and govern thy  
holy Church,

That thou vouchsafe to grant peace and unity to all  
Christian people,

That thou vouchsafe to give eternal rest to all the  
faithful departed,

That thou vouchsafe to send thy holy Angels to us  
at the hour of our death,

That thou vouchsafe, after our death, to receive our  
souls, through the hands of the Angels, into eternal  
bliss,

Son of God,  
Lamb of God, &c.

V. All ye holy orders of blessed Spirits, pray for us.

R. That we may be made worthy of the promises of  
Christ.

#### LET US PRAY.

**O** GOD, who, in thy wonderful providence, hast been  
pleased to appoint thy holy Angels for our guardians;  
mercifully hear our prayers, and grant we may rest secure  
under their protection, and enjoy their fellowship in heaven  
for ever: through Jesus Christ our Lord. *Amen.*

#### THE LITANY OF LORETTO.

**K**YRIE eleison.  
Christe eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de cœlis Deus, mise-  
rere nobis.

Fili Redemptor mundi Deus,  
miserere nobis.

Spiritus Sancte Deus, mise-  
rere nobis.

Sancta Trinitas, unus Deus,  
miserere nobis.

sancta Maria, ora pro nobis.

**L**ORD, have mercy on us.  
Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven,  
have mercy on us.

God the Son, Redeemer of  
the world, have mercy on  
us.

God the Holy Ghost, have  
mercy on us.

Holy Trinity, one God, have  
mercy on us.

Holy Mary, pray for us.

Sancta Dei genitrix,  
Sancta Virgo virginum,  
Mater Christi,  
Mater divinæ gratiæ,  
Mater purissima,  
Mater castissima,  
Mater inviolata,  
Mater intemerata,  
Mater amabilis,  
Mater admirabilis,  
Mater Creatoris,  
Mater Salvatoris,

Virgo prudentissima,  
Virgo veneranda,  
Virgo prædicanda,  
Virgo potens,  
Virgo clemens,  
Virgo fidelis,  
Speculum justitiæ,  
Sedes sapientiæ,  
Causa nostræ lætitiæ,  
Vas spirituale,  
Vas honorabile,  
Vas insigne devotionis,

Rosa mystica,  
Turris Davidica,  
Turris eburnea,  
Domus aurea,  
Fœderis arca,  
Janua cœli,  
Stella matutina,  
Salus infirmorum,  
Refugium peccatorum,  
Consolatrix afflictorum,

Auxilium christiano-  
rum,  
Regina Angelorum,  
Regina patriarcharum,  
Regina prophetarum,  
Regina apostolorum,  
Regina martyrum,

Ora pro nobis.

Holy mother of God,  
Holy Virgin of virgins,  
Mother of Christ,  
Mother of divine grace,  
Mother most pure,  
Mother most chaste,  
Mother undefiled,  
Mother inviolate,  
Mother most amiable,  
Mother most admirable,  
Mother of our Creator,  
Mother of our Redeem-  
er,

Virgin most prudent,  
Virgin most venerable,  
Virgin most renowned,  
Virgin most powerful,  
Virgin most merciful,  
Virgin most faithful,  
Mirror of justice,  
Seat of wisdom,  
Cause of our joy,  
Spiritual vessel,  
Vessel of honor,  
Vessel of singular devo-  
tion,

Mystical rose,  
Tower of David,  
Tower of ivory,  
House of gold,  
Ark of the covenant,  
Gate of heaven,  
Morning star,  
Health of the weak,  
Refuge of sinners,  
Comfortress of the af-  
flicted,  
Help of Christians,

Queen of Angels,  
Queen of patriarchs,  
Queen of prophets,  
Queen of apostles,  
Queen of martyrs,

Pray for us.



Regina confessorum,  
Regina virginum,  
Regina sanctorum omnium,  
Regina, sine labe concepta,

Ora &c.

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Y. Ora pro nobis, sancta Dei genitrix,

R. Ut digni efficiamur promissionibus Christi.

*Oremus.*

GRATIAM tuam, quaesumus, Domine, mentibus nostris infunde: ut qui, Angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur: Per eundem Christum Dominum nostrum. *Amen.*

Queen of confessors,  
Queen of virgins,  
Queen of all Saints,

Pray for us.

Queen conceived without sin,

Lamb of God, who takest away the sins of the world, spare us, O Lord.

Lamb of God, who takest away the sins of the world, hear us, O Lord.

Lamb of God, who takest away the sins of the world, have mercy on us.

Y. Pray for us, O holy Mother of God,

R. That we may be made worthy of the promises of Christ.

*Let us pray.*

POUR forth, we beseech thee, O Lord, thy divine grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection: Through the same Christ our Lord. *Amen.*

## THE LITANY OF THE SAINTS.

*Ant.* Remember not, O Lord, our offences, nor those of our parents, and take not revenge of our sins.

KYRIE eleison.  
Christe eleison.  
Kyrie eleison.  
Christe audi nos.

LORD, have mercy on us.  
Christ, have mercy on us.  
Lord, have mercy on us.  
Christ, hear us.

**Christe exaudi nos.**

**Pater de coelis Deus, misere-  
rere nobis.**

**Fili Redemptor mundi Deus,  
miserere nobis.**

**Spiritus Sancte Deus, misere-  
rere nobis.**

**Sancta Trinitas unus Deus,  
miserere nobis.**

**Sancta Maria, ora pro nobis.**

**Sancta Dei genitrix,**

**Sancta Virgo virginum,**

**Sancte Michael,**

**Sancte Gabriel,**

**Sancte Raphaël,**

**Omnes sancti Angeli et**

**Archangeli, orate pro**

**nobis.**

**Omnes sancti beatorum Spi-**

**rituum ordines, orate, &c.**

**Sancte Joannes Baptista,**

**Sancte Joseph,**

**Omnes sancti patriarchæ et**

**prophetæ, orate pro nobis.**

**Sancte Petre,**

**Sancte Paule,**

**Sancte Andrea,**

**Sancte Jacobe,**

**Sancte Joannes,**

**Sancte Thoma,**

**Sancte Jacobe,**

**Sancte Philippe,**

**Sancte Bartholomæe,**

**Sancte Matthæe,**

**Sancte Simon,**

**Sancte Thaddæe,**

**Sancte Mathia,**

**Sancte Barnaba,**

**Sancte Luca,**

**Sancte Marce,**

**Omnes sancti apostoli et**

**evangelistæ, orate pro no-**

**bis.**

**Christ, graciously hear us.**

**God the Father of heaven,  
have mercy on us.**

**God the Son, Redeemer of  
the world, have mercy on  
us.**

**God the Holy Ghost, have  
mercy on us.**

**Holy Trinity, one God, have  
mercy on us.**

**Holy Mary, pray for us.**

**Holy Mother of God,**

**Holy Virgin of virgins,**

**St. Michael,**

**St. Gabriel,**

**St. Raphael,**

**All ye holy Angels and**

**Archangels,**

**All ye holy orders of**

**blessed Spirits,**

**St. John the Baptist,**

**St. Joseph,**

**All ye holy patriarchs**

**and prophets,**

**St. Peter,**

**St. Paul,**

**St. Andrew,**

**St. James,**

**St. John,**

**St. Thomas,**

**St. James,**

**St. Philip,**

**St. Bartholomew**

**St. Matthew,**

**St. Simon,**

**St. Thaddeus,**

**St. Matthias,**

**St. Barnaby,**

**St. Luke,**

**St. Mark,**

**All ye holy apostles and**

**evangelists,**

Ora,  
&c.

Ora pro nobis.

Pray for us.

|                                                    |                                     |
|----------------------------------------------------|-------------------------------------|
| Omnes sancti discipuli Domini, orate pro nobis,    | All ye holy disciples of our Lord,  |
| Omnes sancti innocentes, orate pro nobis,          | All ye holy innocents,              |
| Sancte Stephane, ora, &c.                          | St Stephen,                         |
| Sancte Laurenti, ora, &c.                          | St. Lawrence,                       |
| Sancte Vincenti, ora, &c.                          | St. Vincent,                        |
| Sancti Fabiane et Sebastiani, orate pro nobis.     | SS. Fabian and Sebastian,           |
| Sancti Joannes et Paule, orate pro nobis.          | SS. Paul and John,                  |
| Sancti Cosma et Damiane, orate, &c.                | SS. Cosmas and Damian,              |
| Sancti Gervasi et Protasi, orate, &c.              | SS. Gervase and Pro-tase,           |
| Omnes sancti martyres, orate, &c.                  | All ye holy martyrs,                |
| Sancte Sylvester,                                  | St. Sylvester,                      |
| Sancte Gregori,                                    | St. Gregory,                        |
| Sancte Ambrosi,                                    | St. Ambrose,                        |
| Sancte Augustine,                                  | St. Augustine,                      |
| Sancte Hieronyme,                                  | St. Jerome,                         |
| Sancte Martine,                                    | St. Martin,                         |
| Sancte Nicolae,                                    | St. Nicholas,                       |
| Omnes sancti pontifices et confessores, orate, &c. | All ye holy bishops and confessors, |
| Omnes sancti doctores, orate, &c.                  | All ye holy doctors,                |
| Sancte Antoni, ora, &c.                            | St. Anthony,                        |
| Sancte Benedicte, ora, &c.                         | St. Bennet,                         |
| Sancte Bernardo, ora, &c.                          | St. Bernard,                        |
| Sancte Dominice, ora, &c.                          | St. Dominic,                        |
| Sancto Francisco, ora, &c.                         | St. Francis,                        |
| Omnes sancti sacerdotes et levitæ, orate, &c.      | All ye holy priests and levites,    |
| Omnes sancti monachi et eremitæ, orate, &c.        | All ye holy monks and hermits,      |
| Sancta Maria Magdalenæ,                            | St. Mary Magdalen,                  |
| Sancta Agatha,                                     | St. Agatha.                         |
| Sancta Lucia,                                      | St. Lucy,                           |
| Sancta Agnes,                                      | St. Agnes,                          |
| Sancta Cæcilia,                                    | St. Cecily,                         |
| Sancta Catharina,                                  | St. Catharine,                      |

Ora pro nobis.

Ora, &amp;c.

Pray for us.

**Sancta Anastasia, ora, &c.**

Omnes sanctæ virgines et viduæ, orate, &c.

Omnes sancti et sanctæ Dei, intercedite pro nobis

Propitius esto, parce nobis, Domine.

Propitius esto, exaudi nos, Domine.

Ab omni malo, libera nos, Domine.

Ab omni peccato,

Ab ira tua,

A subitanea et improvisa morte,

Ab insidiis diaboli,

Ab ira, et odio, et omni mala voluntate,

A spiritu fornicationis,

A fulgure et tempestate,

A morte perpetua,

Per mysterium sanctæ incarnationis tuæ,

Per adventum tuum,

Per nativitatem tuam,

Per baptismum et sanctum jejunium tuum,

Per crucem et passionem tuam,

Per mortem et sepulturam tuam,

Per sanctam resurrectionem tuam,

Per admirabilem ascensionem tuam,

Per adventum Spiritus sancti Paracliti,

In die iudicii,

**St. Anastasia, pray, &c.**

All ye holy virgins and widows, pray, &c.

All ye men and women, Saints of God, make intercession for us.

Be merciful unto us, spare us, O Lord.

Be merciful unto us, graciously hear us, O Lord.

From all evil, O Lord deliver us.

From all sin,

From thy wrath,

From a sudden and unprovided death,

From the deceits of the devil,

From anger, hatred, and all ill-will,

From the spirit of fornication,

From lightning and tempest,

From everlasting death,

Through the mystery of thy holy incarnation,

Through thy coming,

Through thy nativity,

Through thy baptism, and holy fasting,

Through thy cross and passion,

Through thy death and burial,

Through thy holy resurrection,

Through thy admirable ascension,

Through the coming of the Holy Ghost, the Comforter,

In the day of judgment,

Libera nos, Domine.

O Lord, deliver us.

**Peccatores, te rogamus, audi nos.**

Ut nobis parcas,  
Ut nobis indulgeas,  
Ut ad veram pœnitentiam nos perducere digneris,

Ut Ecclesiam tuam sanctam regere et conservare digneris,

Ut dominum Apostolicum et omnes ecclesiasticos ordines in sancta religione conservare digneris,

Ut inimicos sanctæ Ecclesiæ humiliare digneris,

Ut regibus et principibus Christianis pacem et veram concordiam donare digneris,

Ut cuncto populo Christiano pacem et unitatem largiri digneris,

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,

Ut mentes nostras ad cœlestia desideria erigas.

Ut omnibus benefactoribus nostris sempiterna bonâ retribuas,

Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum, ab æterna damnatione eripias,

Ut fructus terræ dare et conservare digneris,

Ut omnibus fidelibus de-

**We sinners do beseech thee to hear us.**

That thou spare us,  
That thou pardon us,  
That thou vouchsafe to bring us to true penance,

That thou vouchsafe to govern and preserve thy holy Church,

That thou vouchsafe to preserve our apostolic prelate, and all ecclesiastical orders in holy religion,

That thou vouchsafe to humble the enemies of the holy Church,

That thou vouchsafe to give peace and true concord to Christian kings and princes,

That thou vouchsafe to grant peace and unity to all Christian people,

That thou vouchsafe to confirm and preserve us in thy holy service,

That thou lift up our minds to heavenly desires,

That thou render eternal good things to all our benefactors,

That thou deliver our souls, and those of our brethren, kinsfolks, and benefactors, from eternal damnation,

That thou vouchsafe to give and preserve the fruits of the earth,

That thou vouchsafe to

*Te rogamus, audi nos.*

*We beseech thee to hear us.*

functis requiem æternam  
donare digneris, te, &c.

Ut nos exaudire digneris,  
te, &c.

Fili Dei, te, &c.

Agnus Dei, qui tollis pec-  
cata mundi, parce nobis  
Domine.

Agnus Dei, qui tollis pec-  
cata mundi, exaudi nos  
Domine.

Agnus Dei, qui tollis pec-  
cata mundi, miserere no-  
bis.

Christe, audi nos. Christe,  
exaudi nos. Kyrie elei-  
son. Christe eleison.  
Kyrie eleison. Pater  
noster, *secreto*.

¶ Et ne nos inducas in  
tentationem.

℞. Sed libera nos a malo.

give eternal rest to all the  
faithful departed, we, &c.

That thou vouchsafe gra-  
ciously to hear us, we, &c.

Son of God, we, &c.

Lamb of God, who takest  
away the sins of the world,  
spare us, O Lord.

Lamb of God, who takest  
away the sins of the world,  
graciously hear us, O Lord.

Lamb of God, who takest  
away the sins of the world,  
have mercy on us.

Christ, hear us. Christ, gra-  
ciously hear us. Lord,  
have mercy on us. Christ,  
have mercy on us. Lord,  
have mercy on us. Our  
Father, *in an under tone*.

¶ And lead us not into  
temptation.

℞. But deliver us from evil.

# PSALM lxi.

**D**EUS, in adiutorium me-  
um intende: \* Domine,  
ad adiuvandum me festina.

Confundantur et revereantur,  
\* qui quærent animam  
meam:

Avertantur retrorsum, et  
erubescant, \* qui volunt mihi  
mala:

Avertantur statim erube-  
scentes, \* qui dicunt mihi:  
Euge, euge.

Exultent et lætentur in te  
omnes qui quærent te, \* et  
dicant semper: Magnificetur  
Dominus; qui diligunt salu-  
tare eum.

**G**OD, come to my as-  
sistance; \* O Lord,  
make haste to help me.

Let them be confounded  
and ashamed \* that seek my  
soul:

Let them be turned back-  
ward, and blush for shame  
\* that desire evils to me:

Let them be presently  
turned away blushing for  
shame \* that say to me: 'Tis  
well, 'tis well.

Let all that seek thee re-  
joice and be glad in thee,  
\* and let such as love thy  
salvation say always: The  
Lord be magnified.

Ego vero egenus et pauper sum: \* Deus, adjuva me.

Adjutor meus et liberator meus es tu: \* Domine, ne moreris.

Gloria Patri, &c.

Y. Salvos fac servos tuos.

R. Deus meus, sperantes in te.

Y. Esto nobis, Domine, tarris fortitudinis.

R. A facie inimici.

Y. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

Y. Domine, non secundum peccata nostra facias nobis.

R. Neque secundum iniquitates nostras retribuas nobis.

Y. Oremus pro pontifice nostro N.

R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

Y. Oremus pro benefactoribus nostris.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus, propter nomen tuum, vitam æternam, Amen.

Y. Oremus pro fidelibus defunctis.

R. Requiem æternam dona eis, Domine: et lux perpetua luceat eis.

Y. Requiescant in pace.

R. Amen.

But I am needy and poor; \* O God, help me.

Thou art my helper and my deliverer: \* O Lord, make no delay.

Glory be to the Father, &c.

Y. Save thy servants.

R. Trusting in thee, O my God.

Y. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

Y. Let not the enemy prevail against us at all.

R. Nor the son of iniquity have any power to hurt us.

Y. O Lord, deal not with us according to our sins.

R. Neither reward us according to our iniquities.

Y. Let us pray for our chief bishop, N.

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

Y. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all those who have done us good, Amen.

Y. Let us pray for the faithful departed.

R. Eternal rest give them, O Lord; and let perpetual light shine upon them.

Y. May they rest in peace.

R. Amen.

**Y.** Pro fratribus nostris  
absentibus.

**R.** Salvos fac servos tuos,  
Deus meus, sperantes in te.

**Y.** Mitte eis, Domine, aux-  
ilium de sancto.

**R.** Et de Sion tuere eos.

**Y.** Domine, exaudi oratio-  
nem meam.

**R.** Et clamor meus ad te  
veniat.

**Y.** For our absent breth-  
ren.

**R.** O my God, save thy  
servants trusting in thee.

**Y.** Send them help, O  
Lord, from thy holy place.

**R.** And from Sion protect  
them.

**Y.** O Lord, hear my  
prayer.

**R.** And let my cry come  
unto thee.

LET US PRAY.

**O** GOD, whose property is always to have mercy, and to spare, receive our petition; that we, and all thy servants who are bound by the chains of sin, may, by the compassion of thy goodness, be mercifully absolved.

**H**EAR, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them that confess to thee; that, in thy bounty, thou mayest give us pardon and peace.

**O**UT of thy clemency, O Lord, show thy unspeakable mercy to us; that so thou mayest both acquit us of our sins, and deliver us from the punishments we deserve for them.

**O** GOD, who by sin art offended, and by penance paci-  
fied, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

**O** ALMIGHTY and Eternal God, have mercy on thy servant, N. our chief bishop, and direct him accord-  
ing to thy clemency, into the way of everlasting salvation; that, by thy grace, he may desire those things that are agreeable to thee, and perform them with all his strength.

**O** GOD, from whom are all holy desires, right counsels, and just works, give to thy servants that peace which the world cannot give; that our hearts may be disposed to keep thy commandments, and the fear of enemies being removed, the times, by thy protection, may be peaceable.



**I**NFLAME, O Lord, our reins and hearts with the fire of thy holy spirit, that we may serve thee with chaste bodies, and please thee with clean hearts.

**O** GOD, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, the remission of all their sins; that, through pious supplications, they may obtain the pardon which they have always desired.

**P**REVENT, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may begin always from thee, and by thee be happily ended.

**O** ALMIGHTY and Eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they, for whom we have determined to offer up our prayers, whether this world still detains them in the flesh, or the world to come has already received them out of their bodies, may, by the clemency of thy goodness, all thy Saints interceding for them, obtain pardon and full remission of all their sins: Through our Lord Jesus Christ, thy Son, who liveth and reigneth, one God with thee, and the Holy Ghost, world without end. *Amen.*

*Y.* O Lord, hear my prayer.

*R.* And let my cry come unto thee.

*Y.* May the Almighty and most merciful Lord graciously hear us.

*R.* *Amen.*

*Y.* And may the souls of the faithful departed, through the mercy of God, rest in peace.

*R.* *Amen.*

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## ON THE ANGELICAL SALUTATION.

**T**HE Angelical Salutation, or the *Hail Mary*, is a form of prayer, used universally throughout the whole Church, in honor of the glorious mystery of the incarnation of our Lord Jesus Christ, and of his ever-blessed Mother, to beg the help of her prayers.

This prayer is principally composed of the very words of Scripture, in which we find that it was brought from heaven, and dictated by the Holy Ghost.

It contains three parts: the first part is the same congratulatory address which the Angel Gabriel made to the Blessed Virgin, and brought with him from heaven; for, when commissioned by the Most High God, as his ambassador, to announce to her the great mystery of the Incarnation, and, that she was the happy one, who was chosen to be the Mother of God made man, *being come into her presence, he said to her: Hail, full of grace, the Lord is with thee: Blessed art thou among women.* St. Luke i 28. These words contain the most exalted praises of this holy Virgin, and show her great sanctity, being *full of grace*; the high esteem and immense love which God had for her, that made him be with her in so singular a manner; *the Lord is with thee*; and the inconceivable dignity of being the Mother of God, to which she was chosen, and which made her *blessed among women*; that is, blessed above all women, or, *the blessed one among women*, since all the blessings that ever any woman had received, or was afterwards to receive from God, were nothing to the favors bestowed on Mary.

The second part is the salutation, with which St. Elizabeth received the Blessed Virgin into her house, when she came to visit her: of this the Scripture says, *that when Elizabeth heard the salutation of Mary, the infant leaped in her womb: and Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the Mother of my Lord should come to me?* St. Luke i 41, 42, 43. Here we see that St. Elizabeth, by inspiration of the Holy Ghost, was immediately instructed in the great mystery of the Incarnation, on hearing the voice of Mary; and being in a rapture of amazement at that glorious object, and at the immense dignity to which her cousin was exalted on that account, broke out into that divine salutation which the Holy Ghost dictated to her, and said: *Blessed art thou among women, and blessed is the fruit of thy womb.* These words are a continuation of what was spoken before by the Angel Gabriel, for St. Elizabeth first resumes the last words of the Angel, saying, *blessed art thou among women*, thereby declaring the exalted dignity to which the Blessed Virgin

was raised above all other women: and then she immediately adds, *and blessed is the fruit of thy womb*; announcing by that expression the praises of Jesus Christ, as the source and origin of all the sanctity and greatness of his Virgin Mother; and consequently showing that all the praises and veneration given to her by the Angel Gabriel, or by herself (St. Elizabeth), at that time, and afterwards to be given her by the Church of Christ, throughout all generations, upon account of her great sanctity and eminent dignity, are all ultimately referred to her adorable Son Jesus, the Author and Fountain of all her sanctity and of all her greatness, by being made man for our salvation in her sacred womb.

The third part has been added by the Church of Christ, with whom he promised that the Holy Ghost *should abide for ever, and teach her all truth*; guiding and conducting her in every thing belonging to his holy worship, according to his good pleasure. This chaste and ever faithful spouse of Jesus Christ, admiring and adoring the sacred mystery of the Incarnation, the origin and source of all good to man, and desirous of adding to what the Angel Gabriel and St. Elizabeth had said in its praises, proceeds in the same strain with them, and first declares the sanctity and dignity of Mary, by pronouncing her *holy*; which expression she thus applied to her, to indicate her high perfection, her union with God, and her exalted dignity; and then, to show whence all her sanctity and dignity proceed, she pronounces her *Mother of God*, showing that the sacred fruit of her womb, whom St. Elizabeth so highly praised, is no other than God himself, and that the inconceivable dignity, to which the Blessed Virgin was raised, was to be the mother of the great eternal God who made himself man in her sacred womb, and of her most pure blood, for the salvation of mankind. Lastly, as if astonished at the amazing dignity contained in these words, *Mother of God*, she humbly addresses herself to that sacred personage, and begs the help of her powerful prayers for herself and for all her children, saying, *pray for us sinners, now, and at the hour of our death. Amen.*

The Church warmly recommends to her children the frequent use of this prayer, because she considers the Incarnation of God the Son, as one of the greatest mysteries of the Christian religion; a mystery which requires from us a continual return of gratitude and praise.

It is the first step which the divine goodness was pleased to take in the great work of our redemption, and without which that great work was not to be performed: for if our Saviour had not been man, he could not have suffered for us; and if he had not been God, his sufferings could not have availed us. It is therefore the source, the origin, the fountain of our redemption; it contains in itself the whole mystery of our redemption: because the very moment it was performed, our incarnate Saviour clearly saw all that he had to do and suffer, in his human nature, for our salvation; and in perfect obedience to the will of his heavenly Father, he embraced the whole work which he had to perform, with the most endearing love for us, and offered himself a sacrifice to the divine justice for our sins; for, the moment he came into the world, addressing himself to his Father, he saith: *Sacrifice and oblation thou wouldst not; but a body thou hast fitted to me; holocausts for sin did not please thee.* Then said I: *Behold, I come: in the head of the book it is written of me, that I should do thy will, O God.* Heb. x 5, 6, 7. Hence it is the most endearing proof of the love of God to man, of which our Saviour himself says: *God so loved the world as to give his only begotten Son: that whosoever believeth in him, may not perish, but may have life everlasting; for God sent his Son into the world,—that the world might be saved by him.* St. John iii 16, 17.

For these reasons, the Church has nothing more at heart, than that her children should always retain the most grateful sense of this adorable mystery; and to keep them in continual remembrance of it, when it is mentioned, during the holy mysteries, in the creed, and in St. John's gospel at the end of Mass, she requires both priest and people to testify their veneration of that sacred mystery, by kneeling and adoring God on that account. Seeing therefore that the *Hail Mary*, or Angelical Salutation, is a prayer dictated by the Holy Ghost in honor of the Son of God made man, and also of his Virgin Mother, the Church most earnestly desires, that her children should frequently use it, and warmly exhorts them to do so. The Church manifests this her desire to her children in several different ways; for, as our Saviour expressly commands us, when we pray, to make use of that most excellent of all prayers, the *Lord's Prayer*, which he himself taught us, and left recorded in his sacred Gospel: *You, therefore, shall pray in this manner: Our Father, &c:* (St. Matt. vi 9;) and in

another gospel, he said to them: *When you pray, say: Father, &c.* : (St. Luke xi 2 :) so the Church exhorts all her children, in their daily prayers to God, after the Lord's Prayer, immediately to add the *Hail Mary*; both to pay this daily homage to the mystery of our Incarnate God, and also that, through the merits of this great mystery, and the intercession of his Virgin Mother, our prayers may find a more ready acceptance with God, and bring down a more ample benediction on our souls. Hence the universal practice, which we are taught by our pastors in our earliest years, with the Christian doctrine. The Church herself, in the seven canonical hours of public prayer, which is daily performed by all her clergy, observes the same practice; for, six of these hours begin with the Lord's Prayer, which is immediately followed by the *Hail Mary*: and the hour of Complin, which is the last, and, as it were, an appendix to the whole at the close of the day, ends in the same manner. She shows the same desire, by her general practice throughout the whole world, in the daily repetition of the *Angelus Domini*, and the great encouragement she gives to all her children, to use that pious exercise. Lastly, the same appears from her warm recommendation to use the celebrated devotion of the rosary, and the encouragement she gives to practice that devotion.

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## OF THE ANGELUS DOMINI.

**T**HE *Angelus Domini*, so called from the words with which it begins in the Latin language, is a form of prayer particularly designed to commemorate with gratitude and praise the mystery of the Incarnation, and to pray to God for eternal salvation through the merits of our Incarnate Saviour. It consists of three sentences, taken chiefly from the words of the Scripture, which contain an abridgment of the history of the Incarnation. After each of these, is said the *Hail Mary*, in praise of that great mystery; and it ends with a prayer for the above purpose. This pious exercise is universally practised. The church bells toll three times a day, in the morning, at noon, and about sunset, by which all the people are warned, whatever they are doing, to stop their employment for a moment, and give praise to God by repeating the *Angelus Domini*.

The Church gives great encouragement to be faithful to this pious exercise, as appears by her general public practice, which we have just observed; and also, because several Popes have granted many spiritual favors and indulgences to those who daily and devoutly practise it, when the public signal is given. (See p. 58.)

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## ON THE ROSARY.

**T**HE *Rosary* is a religious form of prayer, addressed to Almighty God, the supreme object of all religious worship, in commemoration of the principal mysteries of our redemption, in thanksgiving and praise to Jesus Christ for all he did, and suffered in them for us, and in honor of his ever blessed Virgin Mother, considering the share she had in them. It is offered up to God in a particular manner, under her patronage, and through her intercession.\*

On this pious exercise, the Rev. Alban Butler, in his *Lives of the Saints*, October 1st, writes as follows: It is an abridgment of the Gospel, a history of the life, sufferings and triumphant victory of Jesus Christ, and an exposition of what he did in the flesh, which he assumed for our salvation. It ought certainly to be the principal object of the devotion of every Christian, always to bear in mind these holy mysteries, to return to God a perpetual homage of love, praise and thanksgiving for them, to implore his mercy through them, to make them the subject of his assiduous meditation, and to mould his affections, regulate his life, and form his spirit, by the holy impressions which they make on his soul. The *Rosary* is a method of doing this, most easy in itself, and adapted to the slowest and meanest capacity; and, at the same time, most sublime and faithful in the exercise of the highest acts of prayer, contemplation, and all interior virtues. It is composed of three prayers, the most sublime and excellent that can be conceived; namely, the Lord's Prayer, the *Hail Mary*, and the Doxology, which is an act of supreme adoration of the ever blessed Trinity. The Lord's Prayer, taught us by Jesus Christ himself, is a perfect model of prayer: it contains in itself the very essence of all good prayers, and

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\* This devotion was introduced by St. Dominic, about the beginning of the thirteenth century.

all other prayers are but expositions of it; for, as St. Augustine justly observes, "If you run through all the words of the other holy prayers, you will find nothing but what is comprised in it." It contains, at the same time, acts of the most sublime virtues, the love of God, adoration and praise, conformity to his holy will, confidence in his fatherly goodness, love of our neighbor, humility, diffidence in ourselves, compunction for our sins, and the like; and surely no prayer can be more pleasing to God, or more efficacious to obtain from him whatever we stand in need of, either for soul or body, than that which was composed by Jesus Christ himself, and put into our hearts and mouths by him, in whom the Father is well pleased. What other words can be so pleasing to our heavenly Father, as the words of his beloved Son, in whom alone he has decreed that we can be acceptable to him? It is, then, more especially agreeable to God, and beneficial to us, when offered up in this holy exercise of the Rosary, expressly to honor and adore our Redeemer in all he did and suffered for our redemption, and to implore his mercy and grace, through the merits of these holy mysteries. The divine origin and excellence of the *Hail Mary*, is unquestionable; it was composed in heaven, dictated by the Holy Ghost, and delivered to the faithful by the Angel Gabriel, St. Elizabeth and the Church of Christ. It contains an act of adoration, and thanksgiving for the great mystery of the incarnation, and in it, for the whole work of our redemption, the praises of Jesus Christ, and also of his Virgin Mother, and ends with an humble address to her, begging the help of her powerful prayers. The Doxology, or third prayer used in the Rosary, is an act of supreme adoration of the ever blessed Trinity, by which we offer up to God all that praise and glory, which was given him at the beginning of the creation, which has been continually given him from that time, and which will be given him for all eternity. It is thus expressed, "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen." From the sanctity of the prayers, of which this holy exercise is composed, the excellence of the exercise itself appears.

The principal mysteries of our redemption, which are celebrated in this exercise, are fifteen in number, and the prayers are divided into fifteen decades, or tens, corres-

ponding, one to each mystery. Each decade consists in reciting the Lord's Prayer once, then the *Hail Mary* ten times, from which it is called a decade, or a ten; and ends, after these ten *Hail Marys*, with the *Glory be to the Father, &c.* This is the vocal part of the Rosary, and is the same, throughout the whole, in every decade. Whilst the tongue is employed in reciting these holy vocal prayers, the mind has her proper employment within: for, first, she addresses the Lord's Prayer to God the Father, with all possible attention and devotion; then, during the ten *Hail Marys*, she contemplates with suitable affections, that mystery of our redemption which corresponds to each decade; and lastly, she closes the decade with the most profound sentiments of homage and adoration, while reciting the doxology.

While we are reciting the *Hail Marys*, we must endeavor to represent to our imagination, the substance and most striking circumstances of the corresponding mystery, in the most lively manner we can, as if we had been present at it, or saw it transacted before our eyes. By this means, we both restrain the wanderings of our imagination, and the more effectually excite various holy affections in our hearts, suitable to the object of each mystery. For example, in reciting the first decade of the joyful mysteries, imagine yourself present with the Blessed Virgin, when the Angel Gabriel appeared, and declared to her the great mystery of the incarnation; endeavor to keep your mind attentive to what passed on that occasion, while you are reciting that decade, and exercise in your heart such affections of love, adoration, thanksgiving, praise, or the like, as will naturally arise from a lively application of the mind to the love, which Jesus Christ shows to you in that mystery. So also, in reciting the decade of the crucifixion and death of our Saviour, imagine yourself, as St. Francis of Sales advises, to be upon Mount Calvary, and that you there see and hear all that was done; or, if you will, imagine with yourself, that in the very place where you are, they are crucifying your Saviour, in such a manner as the holy Evangelists describe. Contemplate the Blessed Virgin at the foot of the Cross, all bathed in tears: address the *Hail Marys* to her, standing there in an agony of sorrow, and exercise in your heart, such affections as the sight of sufferings so great naturally inspires. The same is to be said of all the other mysteries. It is a very good



practice, used by many, and much recommended by experience, to express the mystery itself, on which we meditate, in the middle of each *Hail Mary*, immediately after the name of Jesus. This may be variously expressed according to each one's devotion; and it will serve much to warm our affection, if, in expressing what was done in each mystery, we add that it was done for us, or for our consolation, or for our instruction, &c., according as the mystery itself requires, or admits. The following may serve as a model. In the joyful mysteries, let the *Hail Marys* of the first decade be said thus: "Hail Mary full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus who was made man for us. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen." In the second decade, instead of *who was made man for us*, say, *who sanctified St. John the Baptist in his mother's womb for us*. In the third decade, *who was born in a stable for us*. In the fourth, *who was presented in the temple to his heavenly Father for us*. In the fifth, *who was found in the temple, doing the business of his Father, for our instruction*. In the sorrowful mysteries, for the first decade, *who suffered his agony and bloody sweat for us*. 2. *Who was scourged at the pillar for us*. 3. *Who was crowned with thorns for us*. 4. *Who carried his cross for us*. 5. *Who was crucified, and died for us*.

In the glorious mysteries, for the first decade, *who rose from the dead for our justification*. 2. *Who ascended into heaven to prepare a place for us*. 3. *Who sent down his holy Spirit for our sanctification*. 4. *Who took thee up both soul and body to heaven for our comfort and instruction*. 5. *Who crowned thee queen of the Saints and Angels for our consolation*. The *Hail Mary* is repeated thus often, and the Lord's Prayer but once in each decade, because the main view of this holy exercise, is to adore our Lord Jesus Christ in all the mysteries of our redemption, and to honor his Blessed Mother, who had so great a share in them: now the Lord's Prayer does not formally relate to these sacred mysteries; but the *Hail Mary*, especially with the additional clause, as just explained, contains nothing else.

We begin, however, each decade with the Lord's Prayer, to show that our intention is chiefly directed to the divinity, from whom every good and perfect gift descends; and we end it with the doxology, to show that we offer up the whole to the glory of the adorable Trinity.

but we repeat the *Hail Mary* oftener, because that is the prayer which contains the view and intention which is proper to this devotion. But this does not imp'y that we honor the Blessed Virgin in this exercise more than God: God forbid! such a blasphemous thought we abhor and detest. Indeed, the adversaries of our holy Religion lay this to our charge, but most unjustly; for, though the *Hail Mary* be immediately addressed to that ever Blessed Virgin, yet it is evident, from what we have seen above in explaining it, that all the praises therein given to her are referred to her Divine Son, as the fountain and source of all her excellence; and benediction and praise are also in a particular manner given to him in that expression, *Blessed is the fruit of thy womb, Jesus*. When the woman in the Gospel cried out to our Saviour, in a rapture of admiration, *Blessed is the womb that bore thee, and the breasts that gave thee suck*, did she praise our Saviour or his blessed Mother most? Surely our Saviour, for she only pronounced her blessed, for being the Mother of such a Son: the case is the same here; all the praises given to the Blessed Virgin in the *Hail Mary* are only offered, because she was the Mother of Jesus Christ, and consequently they all belong much more to him than to her.

The Rosary, when said with proper dispositions, is a powerful means to obtain favors from God. What vocal prayers can be more acceptable to God than those which are dictated and inspired by himself, and used throughout the whole Church? What motives can incline him more to mercy than those drawn from the great mysteries of our redemption by Jesus Christ, in whom, and for whose sake alone we can receive any favor from God? How many public favors, attested by the Church in her public offices, have been obtained by this means! How many private graces are recorded to have been received from the same source! St. Francis of Sales, in attestation of its efficacy, says: "The beads are a most profitable way of praying, if you know how to say them in a proper manner." And we find it much praised, highly recommended, and daily practised by the most eminent Saints in the Church of Christ. It has been strongly recommended to the faithful by many Popes, who, to encourage us to practise it, have granted great indulgences to those who do so. Experience itself will soon convince all, who apply to it in earnest, how powerful a means it is to obtain our petitions from the Almighty.

## THE ROSARY OF THE BLESSED VIRGIN.

**I**N the name of the Father, &c.

I believe in God, &c.

**V.** Hail Mary, full of grace, the Lord is with thee.

**R.** Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

**V.** Thou, O Lord, wilt open my lips.

**R.** And my tongue shall announce thy praise.

**V.** Incline unto my aid, O God.

**R.** O Lord, make haste to help me.

Glory be to the Father, &c.

*Alleluia*, is said at all times except from Septuagesima till Easter, during which period, say :

Praise be to thee, O Lord, King of eternal glory.

## THE FIVE JOYFUL MYSTERIES.\*

### I.

#### THE INCARNATION.

Let us contemplate in this Mystery, how the Angel Gabriel saluted our blessed Lady, with the title of *Full of Grace*, and declared unto her the Incarnation of our Lord and Saviour Jesus Christ.

Then say, *Our Father*, &c., once. *Hail Mary*, &c., ten times.

When the *Hail Mary* has been repeated a tenth time, the decade finishes with *Glory be to the Father*, &c., then follows the prayer.†

#### LET US PRAY.

**O** HOLY Mary, Queen of Virgins; by the most high mystery of the Incarnation, of thy beloved

\* The five Mysteries of the first part, called Joyful, are to be said on all Mondays and Thursdays, the Sundays of Advent, and after Epiphany till Lent.

† This method is to be observed in each part of the Rosary.

Son, our Lord Jesus Christ, by which our salvation was so happily begun, obtain for us, by thy intercession, light to know this so great a benefit which he hath bestowed upon us; vouchsafing in it to make himself our brother, and thee, (his own most beloved mother,) our mother also. *Amen.*

## II.

### THE VISITATION.

Let us contemplate in this Mystery, how the Blessed Virgin Mary, understanding from the Angel that her cousin, St. Elizabeth, had conceived, went with haste into the mountains of Judea, to visit her, and remained with her three months. *Our Father, &c.*

### LET US PRAY.

**O** HOLY Virgin, most spotless mirror of humility; by that exceeding charity, which moved thee to visit thy holy cousin St. Elizabeth, obtain for us, by thy intercession, that our hearts may be so visited by thy most holy Son, that being free from all sin, we may praise him and give him thanks for ever. *Amen.*

## III.

### THE BIRTH OF OUR LORD JESUS CHRIST, IN BETHLEHEM.

Let us contemplate in this Mystery, how the Blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer Christ Jesus at midnight, and laid him in a manger; because there was no room for him in the inns at Bethlehem. *Our Father, &c.*

### LET US PRAY.

**O** MOST pure Mother of God, by thy virginal and most joyful delivery, in which thou gavest unto the world thy only Son, our Saviour, we beseech thee to obtain for us, by thy intercession, grace to lead so pure and holy lives in this world, that we may wor

thily sing without ceasing, both day and night, the mercies of thy Son, and his benefits to us by thee. *Amen.*

## IV.

## THE OBLATION OF OUR BLESSED LORD IN THE TEMPLE.

Let us contemplate in this Mystery, how the most Blessed Virgin Mary, on the day of her purification, presented the child Jesus in the temple, where holy Simeon, giving thanks to God with great devotion, received him into his arms. *Our Father, &c.*

## LET US PRAY.

**O** HOLY Virgin, most adorable mistress and pattern of obedience, who didst present in the temple the Lord of the temple; obtain for us of thy beloved Son, that, with holy Simeon and devout Anna, we may praise and glorify him for ever. *Amen.*

## V.

## THE FINDING OF THE CHILD JESUS IN THE TEMPLE.

Let us contemplate in this Mystery, how the blessed Virgin Mary, having lost, without any fault of hers, her beloved Son in Jerusalem, she sought him for the space of three days, and at length found him the third day in the temple, in the midst of the doctors, disputing with them, being of the age of twelve years. *Our Father, &c.*

## LET US PRAY.

**M**OST Blessed Virgin, more than Martyr in thy sufferings, and yet the comfort of such as are afflicted; by that unspeakable joy, wherewith thy soul was ravished, in finding thy beloved Son in the temple, in the midst of the doctors, disputing with them, obtain of him for us, so to seek him, and to find him in the Holy Catholic Church, that we may never be separated from him. *Amen.*

SALVE REGINA.

**H**AIL, holy Queen, Mother of Mercy, our life, our sweetness, and our hope ! to thee we cry, poor banished children of Eve ; to thee we send up our sighs, mourning and weeping, in this valley of tears. Turn, then, most gracious advocate, thy eyes of mercy towards us, and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus : O clement, O pious, O sweet Virgin Mary.

*V.* Pray for us, O holy Mother of God.

*R.* That we may be made worthy of the promises of Christ.

LET US PRAY.

**O** GOD, whose only begotten Son, by his life, death and resurrection, has purchased for us the rewards of eternal life ; grant, we beseech thee, that meditating upon those mysteries, in the most holy Rosary of the blessed Virgin Mary, we may imitate what they contain, and obtain what they promise : Through the same Christ our Lord. *Amen.*

THE FIVE DOLOROUS MYSTERIES.\*

I.

THE PRAYER AND BLOODY SWEAT OF OUR BLESSED SAVIOUR IN THE GARDEN.

Let us contemplate in this Mystery, how our Lord Jesus was so afflicted for us in the garden of Gethsemani, that his body was bathed in a bloody sweat, which ran trickling down in great drops to the ground.

*Our Father, &c., Hail Mary, &c., Glory be to the Father, &c., as before.*

\* These five mysteries of the second part, called dolorous or sorrowful, are to be said on Tuesdays and Fridays throughout the year, and Sundays in Lent.

## LET US PRAY.

**M**OST holy Virgin, more than martyr; by that ardent prayer which thy most beloved Son poured forth unto his Father in the garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the will of God. *Amen.*

## II.

## THE SCOURGING OF OUR BLESSED LORD AT THE PILLAR.

Let us contemplate in this Mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house, the number of stripes they gave him being about five thousand (as it was revealed to St. Bridget.) *Our Father, &c.*

## LET US PRAY.

**O** MOTHER of God, overflowing fountain of patience; by those stripes, thy only and most beloved Son, vouchsafed to suffer for us, obtain of him for us, grace, that we may know how to mortify our rebellious senses, and cut off all occasions of sinning, with that sword of grief and compassion, which pierced thy most tender soul. *Amen.*

## III.

## THE CROWNING OF OUR BLESSED SAVIOUR WITH THORNS.

Let us contemplate in this Mystery, how those cruel ministers of Satan platted a crown of sharp thorns, and most cruelly pressed it on the sacred head of our Lord Jesus Christ. *Our Father, &c.*

## LET US PRAY.

**O** MOTHER of our eternal Prince and King of glory; by those sharp thorns, wherewith his most holy head was pierced, we beseech thee, that, by

thy intercession, we may be delivered here from all motions of pride, and, in the day of judgment, from that confusion which our sins deserve. *Amen.*

IV.

JESUS CARRYING HIS CROSS.

Let us contemplate in this Mystery, how our Lord Jesus Christ, being sentenced to die, bore with the most amazing patience the cross, which was laid upon him for his greater torment and ignominy. *Our Father, &c.*

LET US PRAY.

**O** HOLY Virgin, example of patience; by the most painful carrying of the cross, in which thy Son, our Lord Jesus Christ, bore the heavy weight of our sins, obtain of him for us, by thy intercession, courage and strength to follow his steps, and bear our cross after him to the end of our lives. *Amen.*

V.

THE CRUCIFIXION OF OUR LORD JESUS CHRIST.

Let us contemplate in this Mystery, how our Lord and Saviour Jesus Christ, being come to Mount Calvary, was stript of his clothes, and his hands and feet most cruelly nailed to the cross, in the presence of his most afflicted Mother. *Our Father, &c.*

LET US PRAY.

**O** HOLY Mary, Mother of God, as the body of thy beloved Son was for us extended on the cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded with compassion of his most bitter passion. And thou, O most Blessed Virgin, graciously vouchsafe to help us to accomplish the work of our salvation, by thy powerful intercession. *Amen.*

*Hail, holy Queen, &c., with the verse and prayer as before, at page 435.*



## THE FIVE GLORIOUS MYSTERIES.\*

## I.

## THE RESURRECTION OF CHRIST FROM THE DEAD.

Let us contemplate in this Mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

*Our Father, &c. Hail Mary, &c. Glory be to the Father &c., as before.*

## LET US PRAY.

**O** GLORIOUS Virgin Mary, by that unspeakable joy thou receivedst in the resurrection of thy only Son, we beseech thee, obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in the pursuit of the only true and solid joys of heaven. *Amen.*

## II.

## THE ASCENSION OF CHRIST INTO HEAVEN.

Let us contemplate in this Mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by Angels, in the sight of his most holy Mother, his holy apostles and disciples, to the great admiration of them all. *Our Father, &c.*

## LET US PRAY.

**O** MOTHER of God, comfort of the afflicted; as thy beloved Son, when he ascended into heaven, lifted up his hands, and blessed his apostles; so vouchsafe, most holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefit of his blessing, and thine here on earth, and hereafter in heaven. *Amen.*

\* These Mysteries are assigned for Wednesdays and Saturdays throughout the year, and Sundays from Easter until Advent.

III.

THE COMING OF THE HOLY GHOST TO HIS DISCIPLES.

Let us contemplate in this Mystery, how our Lord Jesus Christ, being seated on the right hand of God, sent, as he had promised, the Holy Ghost upon the Apostles, who, after he was ascended, returned to Jerusalem, and continued in prayer and supplication with the blessed Virgin Mary, expecting the performance of his promise. *Our Father, &c.*

LET US PRAY.

**O** SACRED Virgin, tabernacle of the Holy Ghost; we beseech thee, obtain by thy intercession, that this most sweet comforter, whom thy beloved Son sent down upon his Apostles, filling them thereby with a spiritual joy, may teach us, in this world, the true way of salvation, and make us walk in the path of virtue and good works. *Amen.*

IV.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY INTO HEAVEN.

Let us contemplate in this Mystery, how the glorious Virgin Mary, after the resurrection of her Son, passed out of this world unto him, and was by him assumed into heaven, accompanied by the holy Angels. *Our Father, &c.*

LET US PRAY.

**O** MOST prudent Virgin, who, entering into the heavenly palace, didst fill the holy Angels with joy, and man with hope; vouchsafe to intercede for us in the hour of death, that, free from the illusions and temptations of the devil, we may joyfully and successfully pass out of this temporal state to enjoy the happiness of eternal life. *Amen.*

## V.

THE CORONATION OF THE MOST BLESSED VIRGIN  
MARY IN HEAVEN.

Let us contemplate in this Mystery, how the glorious Virgin Mary was, with great jubilee and exultation of the whole court of heaven, and particular glory of all the Saints, crowned by her Son with the brightest diadem of glory. *Our Father, &c.*

## LET US PRAY.

**O** GLORIOUS Queen of all the heavenly Citizens, we beseech thee, accept this Rosary, which, as a crown of roses, we offer at thy feet; and grant, most gracious Lady, that by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. *Amen.*

*Hail, holy Queen, &c., with the verse and prayer as before, at page 435.*

## THE LIVING ROSARY.

**I**N consequence of many of the faithful not finding it convenient to recite the regular Rosary daily, a devotion has been lately introduced, termed the "Living Rosary," which has received the express approbation of the Sovereign Pontiff. Fifteen persons, associated together for the purpose of reciting daily the entire Rosary, in the manner which we shall presently explain, constitute what has been designated as the "Living Rosary." These fifteen persons select one as their president, whose duty it is to superintend the concerns of the Association. Once in the month he draws for himself and each of his fellow-members, one of the fifteen mysteries of the Rosary. During the remainder of the month, and until the next drawing of mysteries, every member recites daily one decade of the Beads, meditating at the same time upon the mystery allotted to him. The person to whom the first

mystery may be allotted, is to recite, previously to his decade, the Creed and Lord's Prayer, and the three first Hail Marys with which the Beads commence. At the conclusion of his decade, each one recites this short prayer: "May the Divine Heart of Jesus, and the Immaculate Heart of Mary, be ever known, loved, honored, and imitated in all places throughout the world." On the first Sunday of the month, it is advisable that all the members of this association of fifteen should meet together for the purpose of reciting in common at least the third part of the Rosary. If there should be several such associations, as of course there may be many such in every congregation, they would do well to unite all together in this monthly recitation of the Rosary, under the direction of their Pastor, or other suitable person. On the first Sunday of October, which is appointed by the Church as the festival of the Rosary, and which is of course to be regarded as the festival of this association, the entire of the fifteen Mysteries of the Rosary should be recited in the manner just mentioned. The day of this monthly meeting would be a suitable occasion for the drawing of the Mysteries. It is expected that every sodalist will be punctual in reciting daily his decade in the manner already specified, and that on all occasions he will cultivate and cherish a most solid and tender devotion to the immaculate Mother of his Redeemer. Moreover, he should approach frequently, and with the most fervent dispositions, the Sacraments of Penance and the Holy Eucharist. It is likewise recommended that once in the year he should spend one hour in the presence of the Blessed Sacrament, in the name, and in behalf of all the members of his association. One half of this time to be spent in adoration of the most adorable Sacrament of the Altar, and the other in the performance of the Stations of the Cross. The object of this hour's devotion is to pray in a particular manner for his fellow-members, as also for all other faithful servants of Mary, living or dead. In the daily recital of his decade also, as well as in his communions, he should bear in mind, not merely his own individual necessities, but also those of his fellow-members. Finally, it is advised that he contribute a small sum monthly by way of an alms, to aid in purchasing books of devotion and instruction for distribution amongst the poor. Each association can arrange this matter with the president.

From the remarks which we have already made, it can be easily perceived why this form of devotion is called the "Living Rosary." The fifteen persons of each Association represent the fifteen decades and mysteries of the beads, and by their faithful recital of their respective portion, they daily present to the immaculate Mother of God, a chaplet, as it were, of hearts, not like the mere grains in the beads—but a chaplet of living hearts, whose glory it is to advance her honor, while they seek her protection and intercession, by their communion of prayer. The indulgences attached to this devotion are very abundant. They are more numerous than those hitherto attached even to the regular recitation of the Rosary. But to gain these indulgences, the conditions specified must be strictly adhered to. (See *Indulgences*, No. XXII.)

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## THE DEVOTION TO THE SACRED HEART OF MARY.\*

**A**S the adorable Heart of Jesus was formed in the chaste womb of the Blessed Virgin, and of her blood and substance, so we cannot in a more proper and agreeable manner show our devotion to the sacred Heart of the Son, than by directing some part of the said devotion to the ever pure heart of the Mother. For, you have two hearts here united in the most strict alliance and tender conformity of sentiments; so that it is not in nature to please the one, without making yourself agreeable to the other, and acceptable to both. Go then, devout client, go to the Heart of Jesus; but let your way be through the Heart of Mary. The sword of grief which pierced her soul, opens you a passage: enter by the wound love has made; advance to the Heart of Jesus, and rest there even till death itself. Presume not to separate and divide two objects so intimately united together; but ask for aid in all your exigencies from the Heart of Jesus, and ask this favor through the Heart of Mary.

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\* This feast is not celebrated in this country.

AN ACT OF CONSECRATION TO THE SACRED HEART  
OF MARY.

**O** HOLY Mother of God, glorious Queen of heaven and earth ! I choose thee this day for my mother, and my advocate at the throne of thy Divine Son. Accept the offering I here make of my heart : may it be irrevocable. It never can be out of danger, whilst at my disposal ; never secure but in thy hands.

Ye choirs of Angels, witnesses of my oblation ! bear me up in the day of judgment, and next to Jesus and Mary, be ye propitious to me, should the enemy of my salvation have any claim upon me. Obtain for me at present the gift of a true repentance, and those graces I may afterwards stand in need of, for the gaining of life everlasting. *Amen.*

## THE LITANY.

**L**ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Heart of Mary, pray for us.

Heart of Mary, according to the Heart of Jesus,

Heart of Mary, united to the Heart of Jesus,

Heart of Mary, organ of the Holy Ghost,

Heart of Mary, sanctuary of the divinity,

Heart of Mary, tabernacle of a God incarnate,

Heart of Mary, always exempt from sin,

Heart of Mary, always full of grace,

Heart of Mary, blessed amongst all hearts,

Heart of Mary, illustrious throne of glory,

Pray for us.

# 44 DEVOTION TO THE BLESSED VIRGIN.

|                                                                       |                |
|-----------------------------------------------------------------------|----------------|
| Heart of Mary, abyss and prodigy of humility,                         | } Pray for us. |
| Heart of Mary, glorious holocaust of divine love,                     |                |
| Heart of Mary, nailed to the cross of Jesus,                          |                |
| Heart of Mary, comfort of the afflicted,                              |                |
| Heart of Mary, refuge of sinners,                                     |                |
| Heart of Mary, hope of the agonizing,                                 |                |
| Heart of Mary, seat of mercy,                                         |                |
| Lamb of God, who takest away the sins of the world! Spare us, O Lord. |                |
| Lamb of God, who takest away the sins of the world! Hear us, O Lord.  |                |
| Lamb of God, who takest away the sins of the world! Have mercy on us. |                |
| V. Pray for us, O holy Mother of God.                                 |                |
| R. That we may be made worthy of the promises of Christ.              |                |

## LET US PRAY.

**S**WEET Jesus! who tenderly lovest the most holy of virgins, and art reciprocally most tenderly loved by her; grant, we beseech thee, through the intercession of thy most holy Mother, and by the resemblance her most holy heart bore to thine, that we may ever return due love and affection for her care and tenderness in our regard: Who, with the Father and the Holy Ghost, livest and reignest, world without end.  
*Amen.*

## A NOVENA,

### OR NINE DAYS' DEVOTION TO THE EVER-BLESSED VIRGIN.

Having, out of devotion, lighted a wax candle, either in your private oratory, or in the Church, recite each day the following prayer. The intent is for obtaining some particular favor.

**I**NCOMPARABLE Virgin, chosen by the ever adorable Trinity, from all eternity, to be the most pure Mother of Jesus, allow thy servant to remind thee of the joy thou receivedst in the instant of the most sacred Incarnation of our divine Lord, and during the nine months thou carriedst him in thy most chaste womb. Oh ! that I could but renew, or, if possible, increase this thy joy by the fervor of my prayers. Most tender Mother of the afflicted ! grant me, in my present necessities, those maternal consolations, and that peculiar protection, thou hast promised to those who shall devoutly commemorate this ineffable joy. Relying on thy sacred word, and trusting in thy promise, I humbly entreat thee to obtain from Jesus Christ, thy dearly beloved Son, my request. *Having specified it, say:* May this light I burn before thy image, stand as a memorial of the lively confidence I repose in thy bounty. May it be consumed in honor of that inflamed and supernatural love and joy, with which thy sacred heart was replenished during the abode of thy blessed Son in thy womb, in veneration of which I offer to thee the sentiments of my heart, and the following salutations.

#### PRAYER.

**M**OTHER of my God ! to thee I offer these *Hail Marys*: they are so many brilliant jewels in the diadem of thy accidental glory, which will remain increasing to the end of the world. I beseech thee,



comfort of the afflicted, by the joy thou receivedst in the submission and obedience of thy Son, to comfort my afflicted heart, and to obtain of him for me a favorable answer to the petition I make to thy compassionate mercy and benevolence. To this effect I offer to thee all the good works that have ever been performed in the confraternities of thy sacred heart, and other associations in thy honor. I most humbly entreat thee, on this consideration, and for the love of the sacred Heart of Jesus, with which thy own was ever so inflamed, to hear my humble suit, and grant my request. *Amen.*

#### THE REPARATION OF HONOR.

**M**OTHER of God, whose sanctity and sublime merits surpass the comprehension even of the Angels themselves, how great is the maternal tenderness of thy Heart towards mankind! How great thy favors! How unworthy our acknowledgment, our gratitude, our return! My very soul is penetrated with grief at the consideration of the many injuries thou receivest from infidels and wicked Christians, by the execrable blasphemies vomited out against thy maternal virginity, sanctity and integrity, but especially at the anguish with which those sinners load thee, who, heaping sin upon sin against thy divine Son, draw down vengeance and damnation on their own souls; all which stand in direct opposition to thy tender love and compassion. Thus affected, and upon this consideration, I throw myself at thy feet, and though the greatest of sinners, most unworthy of and least corresponding with the graces I have received, I here enter my protest against such unwarrantable proceedings, and beseech thee, O Virgin more than martyr! to accept the same, as a reparation of honor. Obtain pardon for my past offences and indignities, and those of all mankind. May we, sinners that we are, become sensible of the favors thou

hast obtained for us; and being truly contrite for the past, may we, by thy aid and assistance, breaking the chains of our former thralldom and slavery, live henceforward in thy favor, and in the happy liberty of the children of God. May this our act and deed, O Saviour of the world! as we can do nothing more agreeable to thee than to testify our love and gratitude to thy blessed Mother, be approved and confirmed by thy blessing and authority. *Amen.*

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## THE THIRTY DAYS' PRAYER TO THE BLESSED VIRGIN MARY,

IN HONOR OF THE PASSION OF OUR LORD JESUS CHRIST.

It is particularly recommended as a proper devotion for every day in Lent, and all the Fridays throughout the year.

**E**VER-GLORIOUS and blessed Mary, Queen of virgins, Mother of mercy, hope and comfort of dejected and desolate souls; through that sword of sorrow which pierced thy tender heart, whilst thine only Son, Christ Jesus our Lord, suffered death and ignominy on the cross; through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from his cross he recommended thee to the care and protection of his beloved disciple St. John; take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries, of what kind soever. Thou art the Mother of mercies, the sweet comforter and only refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable and forlorn child of Eve, and hear my prayer; for, since in just punishment of my sins, I find myself encompassed by a multitude of evils, and oppressed with

much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection? Attend, therefore, I beseech thee, with pity and compassion, to my humble and earnest request. I ask it through the bowels of mercy of thy dear Son; through that love and condescension wherewith he embraced our nature, when, in compliance with the divine will, thou gavest thy consent, and whom, after the expiration of nine months, thou didst bring forth from the chaste enclosure of thy womb, to visit this world, and bless it with his presence. I ask it through that anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when he besought his eternal Father to remove from him, if possible, the bitter chalice of his future passion. I ask it through the threefold repetition of his prayer in the garden, whence afterwards, with dolorous steps and mournful tears, thou didst accompany him to the theatre of his death and sufferings. I ask it through the stripes and bruises of his virginal flesh, occasioned by the cords and whips wherewith he was bound and scourged, when stripped of his seamless garment, for which his executioners afterwards cast lots. I ask it through the scoffs and ignominies by which he was insulted; the false accusations and unjust sentence by which he was condemned to death, and which he bore with heavenly patience. I ask it through his bitter tears and bloody sweat, his silence and resignation, his sadness and grief of heart. I ask it through the blood which trickled from his royal and sacred head, when struck with his sceptre of a reed, and pierced with his crown of thorns. I ask it through the excruciating torments he suffered, when his hands and feet were fastened with gross nails to the tree of the cross. I ask it through his vehement thirst, and bitter potion of vinegar and gall. I ask it through his dereliction o

the cross, when he exclaimed, "My God! My God! why hast thou forsaken me?" I ask it through his mercy extended to the good thief, and through his recommending his precious soul into the hands of his eternal Father, before he expired, saying: *All is consummated*. I ask it through the blood mixed with water, which issued from his sacred side, when pierced with a lance, whence also a flood of grace and mercy has flowed to us. I ask it through his immaculate life, bitter passion, and ignominious death on the cross, at which nature itself was thrown into convulsions, by the bursting of rocks, the rending of the veil of the temple, the earthquake, and the darkness of the sun and moon. I ask it through his descent into hell, where he comforted the Saints of the Old Law with his presence, and led captivity captive. I ask it through his glorious victory over death, when he rose again to life on the third day, and through the joy which his appearance for forty days after gave thee his blessed Mother, his apostles and the rest of his disciples, when, in thine and their presence, he miraculously ascended into heaven. I ask it through the grace of the Holy Ghost, infused into the hearts of the disciples, when he descended upon them in the form of fiery tongues, by which they were inspired with zeal for the conversion of the world. I ask it through the awful appearance of thy Son, at the last dreadful day, when he shall come to judge the living and the dead, and the world by fire. I ask it through the compassion he bore thee in this life, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever Blessed Virgin! comfort the heart of thy suppliant, by obtaining for me —.\* As I am per-

\* Here mention or reflect on your lawful request, with the reservation of its being agreeable to the will of God, who sees whether it will contribute towards your spiritual good.

suaded my Divine Saviour doth honor thee as his beloved Mother, to whom he can refuse nothing, so let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and his filial loving heart, who mercifully granteth the requests, and complieth with the desires, of those that love and fear him. O most Blessed Virgin! besides the object of my present petition, and whatsoever else I may stand in need of, obtain for me also of thy dear Son, our Lord and our God, a lively faith, firm hope, perfect charity, true contrition of heart, unfeigned tears of compunction, sincere confession, condign satisfaction, abstinence from sin, love of God and my neighbor, contempt of the world, patience to suffer affronts and ignominies; nay, even, if necessary, an opprobrious death itself, for the love of thy Son our Saviour Jesus Christ. Obtain likewise for me, O sacred Mother of God! perseverance in good works, performance of good resolutions, mortification of self-will, a pious conversation through life, and, at my last moments, strong and sincere repentance, accompanied by such a lively and attentive presence of mind, as may enable me to receive the last sacraments of the Church worthily, and die in thy friendship and favor. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relations and benefactors, both living and dead, life everlasting. *Amen.*

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### PRAYER OF ST. BERNARD TO THE BLESSED VIRGIN MARY.

**R**EMEMBER, O most pious Virgin Mary! that no one ever had recourse to thy protection, implored thy help, or sought thy mediation, without obtaining relief. Confiding, then, in thy goodness and mercy, I cast myself at thy sacred feet, and do most humbly supplicate thee, O Mother of the eternal

Word! to adopt me as thy child; and take upon thyself the care of my salvation. Oh! let it not be said, my dearest Mother, that I have perished where no one ever found but grace and salvation. *Amen.*

## THE SEVEN PRINCIPAL DOLORS OF THE BLESSED VIRGIN.

Our blessed Saviour, as is related in the book of the Revelations with which St. Bridget was favored, promised his holy Mother, that whoever should piously commemorate and affectionately compassionate her dolors, and invoke her assistance through the merits thereof, should not quit the world without a true compunction for his sins; that in afflictions, particularly at the hour of death, they should find aid and relief; moreover, that on the motive of her dolors, no favor should be refused to her intercession, if the same were for the real advantage of her clients.

### I.

#### HOLY SIMEON'S PROPHECY.

**M**OST afflicted Mother of God! suffer thy servant to remind thee of that grief which penetrated thy sacred heart, when holy Simeon foretold that a sword should pierce thy very soul, prophetically denouncing the excess of torments thou shouldst undergo in the passion and sufferings of thy most beloved Son. I bear a sensible part in thy affliction, most tender and distressed Mother! obtain for me, from thy divine Son, through the merits of this thy anguish, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary.*

### II.

#### HEROD PERSECUTES THE CHILD JESUS.

**M**OST afflicted Mother of God! suffer thy servant to remind thee of that grief which pierced thy

sacred heart, when thou wast forced to take thy Son and fly into Egypt, among strangers and idolaters, to avoid the cruel pursuit of the tyrant Herod who sought his life. I bear a sensible part in thy affliction, most tender and distressed Mother! obtain for me, from thy divine Son, through the merits of this thy anguish, a meek and pure heart, and a happy departure from this life, under thy maternal care and protection. *Amen. Hail Mary.*

### III.

JESUS IS LOST AT THE AGE OF TWELVE YEARS.

**M**OST afflicted Mother of God! suffer thy servant to remind thee of that grief which pierced thy sacred heart, when thy Son Jesus, the only object of thy affection, at the age of twelve years, was lost on thy journey to Jerusalem. I bear a sensible part in thy affliction, most tender and distressed Mother! obtain for me, from thy divine Son, through the merits of this thy anguish, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary.*

### IV.

JESUS CARRIES HIS CROSS.

**M**OST afflicted Mother of God! suffer thy servant to remind thee of that grief which pierced thy sacred heart, when the sorrowful tidings were brought thee, that thy Son was seized, bound, and inhumanly treated; but above all, when with thy own eyes thou beheldest him walking to the place of execution, covered with his blood, and fainting under the weight of a heavy cross. I bear a sensible part in thy affliction, most tender and distressed Mother! obtain for me, from thy divine Son, through the merits of this thy anguish, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary.*

## V.

## JESUS IS CRUCIFIED ON MOUNT CALVARY.

**M**OST afflicted Mother of God! suffer thy servant to remind thee of that grief which pierced thy sacred soul, when with abundant tears, and inexpressible anguish of heart, thou beheldest him crucified on Mount Calvary, and heardest him pronounce his seven last words; but especially, when bowing down his head, he rendered his blessed soul into the hands of his eternal Father. I bear a sensible part in thy affliction, most tender and distressed Mother! obtain for me, from thy divine Son, through the merits of this thy anguish, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary.*

## VI.

## JESUS IS TAKEN FROM THE CROSS.

**M**OST afflicted Mother of God! suffer thy servant to remind thee of that grief which pierced thy sacred heart, when Nicodemus and Joseph of Arimathea took down the sacred remains of thy divine Son from the Cross, and placed them in thy arms. O afflicted mother! what then was the anguish of thy heart on beholding the sacred body of thy Son? when thou beheldest this sacred body exhausted of all its blood through those sacred openings made in his hands and feet by the nails which fixed him to the Cross, and in his side by the cruel lance which even pierced his sacred heart. I bear a sensible part in thy affliction, most tender and distressed Mother! obtain for me, from thy divine Son, through the merits of this thy anguish, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary.*



## VII.

## JESUS IS BURIED.

**M**OST afflicted Mother of God ! suffer thy servant to remind thee of that grief which pierced thy sacred heart, when in thy presence the sacred body of thy dearest Son, being embalmed with precious ointments, and wrapped in a clean white sheet, was laid in the sepulchre. I bear a sensible part in thy affliction, most tender and distressed Mother ! obtain for me, from thy divine Son, through the merits of this thy anguish, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary.*

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## THE SEVEN JOYFUL MYSTERIES OF THE LIFE OF THE EVER-BLESSED VIRGIN.

**T**HAT congratulating each day our Blessed Lady, of the seven joyful incidents or mysteries of her life, is a devotion both pious in itself, and agreeable to her, the following example will demonstrate : St. Anselm is the author from whom we take it.

A religious man, among other devotions, was accustomed every day to entertain himself on the seven signal joys our Blessed Lady received whilst living upon earth : he fell sick ; his continual devotion and virtuous life did not render him unsusceptible of the fears which generally accompany the passage from time to eternity. His mind was troubled with apprehensions for the event of that moment. Our Blessed Lady appeared to him and comforted him in the following words : " Fear not, my son, the passage is short : you go from a miserable life to a happy eternity. Your daily congratulations with me upon the joyful mysteries of my life, have brought me hither ; and I now assure you that soon you shall partake of them in heaven." So unspeakable was the joy he experienced in his soul upon nearing these words, and at witnessing the care which this admirable protectress manifests for her clients, that,

forgetting his sickness, and making an effort to fling himself at her feet, to thank her for so signal a favor, he expired; and, no doubt, accompanied his benefactress to heaven, and entered upon the possession of that reward she had so graciously promised him.

St. Bernardin of Sienna, a peculiar client of our Blessed Lady, recited daily his beads in honor of these joyful mysteries, to which, he assures us, he stood indebted for all the particular favors and blessings he received from the liberal hand of Almighty God.

## I.

## MARY IS MOTHER OF GOD, AND A VIRGIN.

**T**HRICE happy Virgin! suffer thy servant to congratulate thee for the ineffable joy with which thy sacred heart was replenished, when, without injury to thy virginal purity, thou conceivedst the eternal Word in thy sacred womb. I rejoice in thy happiness, O blessed Mother! Look thou on me in this moment, and obtain for me of thy divine Son, through thy merits and thy exaltation to this sublime dignity, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary.*

## II.

## MARY CARRIES THE SON OF GOD IN HER WOMB, AND IS DECLARED BLESSED AMONGST ALL WOMEN.

**T**HRICE happy Virgin! suffer thy servant to congratulate thee for the ineffable joy with which thy sacred heart was replenished, when, for the space of nine months, thou carriedst in thy chaste womb the Son of God, the second person of the adorable Trinity, and wast, by the inspiration of the Holy Ghost, saluted blessed amongst all women, and the fruit of thy womb pronounced blessed. I rejoice in thy happiness, O blessed Mother! Look thou on me in this moment, and obtain for me, of thy divine Son, through

thy merits and thy exaltation to this sublime dignity, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary.*

## III.

JESUS CHRIST IS BORN OF MARY AT BETHLEHEM.

**T**HRICE happy Virgin! suffer thy servant to congratulate thee for the ineffable joy with which thy sacred heart was replenished, when the Son of God was born of thee in a stable at Bethlehem. I rejoice in thy happiness, O blessed Mother! Look thou on me in this moment, and obtain for me, of thy divine Son, through thy merits and this sublime favor of heaven, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary.*

## IV.

THE MAGI COME TO ADORE THE NEW-BORN KING.

**T**HRICE happy Virgin! suffer thy servant to congratulate thee for the ineffable joy with which thy sacred heart was replenished, when the Magi from the east arrived at the stable of Bethlehem. They prostrate themselves before thy divine Son, O blessed Mother! and by the offerings they make and the homage they pay, acknowledge him as King, God and Man. I rejoice in thy happiness. Look thou on me in this moment, and obtain for me, of thy divine Son, through thy merits, and by the joy thou receivedst on this occasion, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary.*

## V.

## MARY FINDS HER SON IN THE TEMPLE.

**T**HRICE happy Virgin! suffer thy servant to congratulate thee for the ineffable joy with which thy sacred heart was replenished, when thou foundest thy beloved Son in the Temple, sitting in the midst of the doctors, hearing them, and asking them questions with an admirable wisdom, to the great astonishment of all present. I rejoice in thy happiness, O blessed Mother! Look thou on me in this moment, and obtain for me, of thy divine Son, through thy merits and the joy of this event, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary.*

## VI.

## MARY SEES HER SON TRIUMPHANT OVER DEATH.

**T**HRICE happy Virgin! suffer thy servant to congratulate thee for the ineffable joy with which thy sacred heart was replenished, when thy divine Son, environed with glory, and triumphant over death and the ignominy of his passion, appeared to thee comforting thy soul. I rejoice in thy happiness, O blessed Mother! Look thou on me in this moment, and obtain for me, of thy divine Son, through thy merits and the glory of that day, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary.*

## VII.

## MARY IS QUEEN OF HEAVEN AND EARTH.

**T**HRICE happy Virgin! suffer thy servant to congratulate thee for the ineffable joy with which thy sacred heart was replenished, when thou wast carried to the highest heavens on the wings of the

## 458 JOYS OF THE BLESSED VIRGIN IN HEAVEN.

Seraphim, even to the throne of God, environed with celestial choirs of Angels and Saints; but above all, when the most adorable Trinity, Father, Son, and Holy Ghost, placed thee on a seat of glory, prepared for thee from all eternity. I rejoice in thy happiness, O blessed Mother! Look thou on me in this moment, and obtain for me, of thy divine Son, through thy merits and thy exaltation to this sublime dignity, a meek and pure heart, and a happy departure from this life, under thy maternal care and powerful protection. *Amen. Hail Mary.*

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### THE SEVEN JOYS OF OUR BLESSED LADY IN HEAVEN.

**T**HIS devotion, no less than the former, is pleasing and agreeable to the ever-glorious Mother of God. She herself teaches us this truth; she suggested and recommended the practice of it to her servant, St. Thomas, archbishop of Canterbury, as is related by Pelbartus in his *Stellarium*, and in his sermon on St. Thomas; and also by Ballingham, in his *Calendar of the Blessed Virgin*.

St. Thomas, whilst reciting the *Hail Mary* seven times, which he daily did in memory of the principal joys his blessed Patroness, the ever-glorious Virgin, received whilst upon earth, was favored with an apparition of the Queen of Heaven. She exhorted him to add seven *Aves* more each day in honor of the seven signal joys she possesses in heaven, and to instil the same devotion into the minds of others; assuring him that this instance of their respect and affection should not pass without her peculiar regard and recompense; that in their afflictions she would assist them, and that she would comfort and support them, especially at the hour of their death.

#### I.

**SHE IS EXALTED ABOVE ALL THE CHOIRS OF HEAVEN.**

**R**EJOICE, O most glorious Virgin! thy profound humility and purity without example have raised

thee above all the Angels, and the celestial hierarchy: thy glory, O Virgin Mother! as far surpasses that of all the Saints in heaven, as thy sanctity was superior to theirs upon earth. I rejoice in thy exaltation, O blessed Mother of God! Look down on thy servant, and by thy power and goodness obtain for me, from thy Son, a meek and pure heart, that I may serve thee faithfully in this life, and by thy intercession, be happy with thee hereafter. *Amen. Hail Mary.*

## II.

HER PRESENCE ADDS A LUSTRE TO HEAVEN.

**R**EJOICE, O most glorious Virgin! such is the light of thy glorified body, that it illuminates the heavenly Jerusalem, even as the sun enlightens this lower hemisphere: thy presence not only adds an accidental beauty to that heavenly city, but also increases the happiness of each inhabitant of that blessed court. I rejoice in thy excellence, O blessed Mother of God! Look down on thy servant, and by thy power and goodness, obtain for me, from thy Son, a meek and pure heart, that I may serve thee in this life, and by thy intercession, be happy with thee hereafter. *Amen. Hail Mary.*

## III.

SHE IS SINGULARLY HONORED BY ALL THE BLESSED.

**R**EJOICE, O most glorious Virgin! the Saints and Angels in heaven honor thee as the daughter of God the Father, mother of God the Son, and spouse of God the Holy Ghost. They pay all due respect, love and homage to thee, the object, next to God, of their complaisance, gratitude and affection. I rejoice in the honors paid to thee, O blessed Mother of God! Look down on thy servant, and by thy power and goodness, obtain for me, from thy Son, a

## 460 JOYS OF THE BLESSED VIRGIN IN HEAVEN.

meek and pure heart, that I may serve thee in this life, and by thy intercession, be happy with thee hereafter. *Amen. Hail Mary.*

### IV.

HER INTERCESSION IN FAVOR OF HER SERVANTS  
IS ALL-POWERFUL.

**R**EJOICE, O most glorious Virgin! such is thy favor with God, that when thou art pleased to interpose in behalf of the sinner, there is no danger of a refusal on the part of heaven. I rejoice in thy power, O glorious Mother of God! Look down on thy servant, and by thy power and goodness, obtain for me, from thy Son, a meek and pure heart, that I may serve thee in this life, and by thy intercession, be happy with thee hereafter. *Amen. Hail Mary.*

### V.

HER THRONE IS NEXT TO THAT OF HER DIVINE SON.

**R**EJOICE, O most glorious Virgin! my soul is incapable of containing the transports it feels. May the adorable Trinity, Father, Son, and Holy Ghost, be ever blessed, who has distinguished thy throne in so glorious a manner, and has fixed thy seat next to that of thy divine Son. I rejoice, and my joy is above all I can express, in thy glory, O glorious Mother of God! Look down on thy servant, and by thy power and goodness, obtain for me, from thy Son, a meek and pure heart, that I may serve thee in this life, and by thy intercession, be happy with thee hereafter. *Amen. Hail Mary.*

### VI.

GOD REGARDS AND LOVES THOSE WHO LOVE AND  
REVERENCE THE BLESSED VIRGIN.

**R**EJOICE, O most glorious Virgin! the love which the Almighty bears thee, extends even to

those who love and reverence thee. Great is their portion, happy their lot in particular, who with zeal and affection promote thy honor and thy glory. I rejoice in the favor thou enjoyest, O glorious Mother of God! Look down on thy servant, and by thy power and goodness, obtain for me, from thy Son, a meek and pure heart, that I may serve thee in this life, and by thy intercession, be happy with thee hereafter. *Amen. Hail Mary.*

## VII.

## HER JOY AND GLORY ARE ETERNAL.

**R**EJOICE, O most glorious Virgin! thy essential bliss and happiness, how immense soever, will never have an end or diminution, and thy joy will, through all ages, be augmented. I rejoice in thy felicity, O glorious Mother of God! Look down on thy servant, and by thy power and goodness, obtain for me, from thy Son, a meek and pure heart, that I may serve thee in this life, and by thy intercession, be happy with thee hereafter. *Amen. Hail Mary.*

## DEVOTION OF THE SCAPULAR.

**T**HE devotion of the Scapular is almost as ancient as that of the Rosary, having been established in 1265, by St. Simon Stock, the sixth general of the order of Carmelites. The blessed Virgin appeared to him holding in her hand the form of a Scapular, and directed him to institute a pious confraternity, the members of which would consecrate themselves to her service, and wear her livery. This association soon extended itself over the Church, and it has always counted among its members a large number of the clergy and laity. Almighty God has often favored those who wear the Scapular with marks of his special protection, and the Holy See has given its fullest approbation to it, as we may learn from the ample indulgences granted to the association, and the establishment of the feast of Our



*Lady of Mount Carmel.* The devotion of the Scapular can be established in any place, with the permission of the bishop, who has received the faculty from the Holy See. The priest who has been empowered by the bishop to confer the Scapular, first blesses it, then lays it upon the person who is admitted into the confraternity. No other condition is necessary in order to participate in its spiritual advantages. They who wear the Scapular, however, should endeavor to imitate the virtues of the Mother of God, particularly her purity, humility and charity. If practised in this spirit, and with fidelity to the conditions above mentioned, the devotion cannot fail to be a source of many spiritual blessings to the pious Christian. It is related in the fourth book of Kings, ch. v., that Naaman the Syrian, who was infected with leprosy, was told by the prophet Eliseus, "Go, wash in the Jordan seven times, and thou shalt be clean." But he disdaining the advice, as not being likely to avail him, was strenuously exhorted thereto by his servants, in this manner; if the prophet had bid thee do some great thing thou oughtest to have done it: how much rather, then, when he saith to thee, wash, and be clean. I say the same at present concerning the sacred habit of the Scapular; if our blessed Lady had bid us do some great thing, we ought to do it; how much rather, then, when she saith, "wear my livery and you shall not suffer eternal fire." If she had enjoined us to make great abstinence; to undergo some rigorous mortification, or to undertake a long and tedious pilgrimage, with this condition, that we should be freed from eternal damnation, from the torment of purgatory, and from the many dangerous events which easily do befall us in this life; right reason would dictate to us that we ought to attempt any thing for the obtaining of so great a good: how much more, then, when she hath annexed these and many other extraordinary graces, to the reception only and devout wearing of her holy habit of the Scapular, with a final confidence in her powerful protection; but you will perhaps, with Naaman, object, what can such a weak thing avail us, as the Scapular is? To this I answer, with the Apostle, (1 Cor. i 27,) "The weak things of the world hath God chosen, that he might confound the strong." He hath made choice of the weak element of water to wash us from original sin, which is so deeply indicated in us by the prevarication of our first father Adam, and he hath made use of the weak habit of the

**Scapular**, to produce those excellent effects which are mentioned in the chapter following.

It is no new thing for Almighty God to make use of the clothes and garments of Saints, in order to the effecting of prodigious things. The mantle of the holy patriarch St. Elias, divided twice the water of Jordan, (4 Kings ii :) the shadow of St. Peter cured all diseases, (Acts v 15 :) the handkerchiefs and napkins of St. Paul drove away evil spirits, and healed all sorts of infirmities, (Acts ix 12.) Nevertheless, our Saviour never so frequently concurred with the relics of any saints, to the effecting of such like things, as he has done with the sacred habit of his Virgin Mother, which he seems to have made choice of, that he may thereby demonstrate to the world both the efficacy of her intercession, and the height of her merits and glory. For, during the last six hundred years, ever since the time of St. Simon Stock, most miraculous and extraordinary things have been, and daily are done throughout the whole Christian world, by the intercession of the most blessed Virgin Mary of Mount Carmel, and by means of her sacred Scapular. Hence, if this devotion is not a source of abundant spiritual blessings to the Christian, he must attribute it to his own negligence, in not duly setting to profit so powerful a means of salvation.

#### PRAYER ON THE OCCASION OF ONE'S RECEPTION INTO THE CONFRATERNITY OF THE SCAPULAR.

**T**HREE, sacred Virgin Mary, Mother of God, I, N. N., though most unworthy to be registered amongst your servants; yet moved by that goodness which the Angels admire in you to an ardent desire of honoring, loving and serving you, do here this day, with all possible humility, sincerity and devotion, in the presence of my Angel guardian, and the whole court of Heaven, make choice of you for my singular Lady, Advocate and Mother; firmly purposing to honor, love, and serve you, with all filial duty, diligence and fidelity; and to procure as much as it shall lie in my power, that all others may do the same. I therefore most heartily beseech you, O most merciful and compassionate Mother! by the precious blood

which your dearly beloved Son, my blessed Saviour shed for me in his bitter passion; that you will be graciously pleased to receive, and admit me into the number of your devout clients, as one devoted to your perpetual service.

Be thou favorable to me, O Blessed Lady, and obtain for me, of your all-powerful son, that I may so behave myself in all my thoughts, words and actions, as never more to think, speak, or act any thing displeasing to his sacred majesty.

Grant, furthermore, O my good and gracious Mother! that I may never forget you, nor forfeit this, my now made promise of honoring, loving, and serving you all the days of my life. That so I may never be forgotten, forsaken, nor abandoned by you; but be always protected, aided, and assisted by you, especially in the hour of my death. *Amen.*

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## DEVOTION OF THE MONTH OF MAY.

**T**HE devotion of the faithful towards the Mother of God has inspired them to consecrate the month of May in a special manner to her honor. This pious practice originated in Italy; and the month of May was selected in preference to any other, from a wish to change a season of dissipation and amusement into one of instruction and devotion. From Italy it passed into France, and other countries of Europe, where it has been found productive of the most beneficial results. Within the last few years, it has been introduced into the United States, and has been practised by numbers of the faithful servants of Mary, who eagerly profit by this opportunity of testifying their love and gratitude to the Holy Mother of God, and of cultivating the virtues which would assimilate them to this perfect model of Christians.

Various methods have been suggested for the purpose of sanctifying the month of May; but that most generally followed consists 1. in medi a ing daily on some preroga-

five or virtue of the Mother of God ; 2. in reading an edifying lesson or narrative, illustrative of the benefits to be derived from a pious confidence in Mary ; 3. in invoking her intercession by fervent prayer.\* These devotions are commonly performed in a Church, before an altar or image of the blessed Virgin, which is adorned with flowers in her honor ; but they may also be performed in private, either at an oratory arranged for this purpose, or without it. If possible, Mass should be heard each day ; and the ordinary devotions to Mary practised with more than ordinary fervour and exactness.

As the object of this devotion is to eradicate vice from the heart, and plant in its stead the seed of heavenly virtue, each one should prepare for the exercises of this month, by approaching the sacraments of penance and the holy Eucharist. If that be not possible, let him excite his heart to sincere contrition for having offended God, and resolve to take the earliest opportunity of being reconciled with him. Each one should propose to overcome some vice or failing, to which he is most particularly subject or inclined ; or to acquire some virtue, or degree of virtue, of which he may stand in need, or to which the grace of God may prompt him to aspire. All the exercises of the month should be specially directed to attain this object.

On the tenth and twentieth days of the month, it is recommended to examine in what manner the exercises of the preceding days have been performed ; that thus whatever neglect or tepidity may have accompanied the practice of this devotion may be repented of and avoided. The sacraments of penance and the holy eucharist may be received on these days, to obtain pardon for the past, and the grace necessary for the due discharge of the remaining part of this salutary devotion.

On the last day of the month, or on the Sunday immediately following, those engaged in this devotion should approach the sacraments of penance and the holy Eucharist. At a convenient hour in the afternoon, the following act of consecration should be read by the pastor of the Church, in which the devotion has been performed. After this, with the bishop's permission, benediction of the Most Holy Sacrament should conclude the solemn act of consecration.

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\* See the excellent work on this subject by Dr. Kenrick, bishop of St. Louis.

This ceremony might take place on the last day of the month, but the following Sunday is generally preferred, that all may have the opportunity of approaching the sacraments, and that the act of consecration may be performed with greater solemnity. See *Indulgences*, No. XXVII.

#### ACT OF CONSECRATION TO THE SACRED HEART OF MARY.

**O** SACRED and immaculate Heart of Mary ever Virgin! O Heart, most holy, most pure, most noble, most august, and most perfect which the omnipotence of God has formed in a pure creature! O exhaustless source of goodness and mildness, of mercy and of love! model of all virtues; perfect image of the adorable Heart of Jesus! O Heart, which didst always burn with the most ardent charity, which didst love God more than the Seraphim—more than the Angels and the Saints! O Heart of the Mother of the Redeemer, which hast so lively a sense of our miseries, which didst suffer so much for our salvation, which hast loved us with such ardent love, and which claimest, by so many titles, the respect, love, and veneration of all creatures—vouchsafe to accept my unworthy homage. Prostrate before thee, O sacred Heart of Mary, I honor thee with the most profound respect of which I am capable. I thank thee for the sentiments of mercy and of love, with which thou hast been so often moved at the sight of my miseries. I return thee thanks for all the benefits which thy maternal bounty has procured for me. I unite myself with all pure souls, who find their delight in honoring, praising, and loving thee.

O most amiable Heart! thou shalt be henceforward, after the Heart of Jesus, the object of my veneration, of my love, and of my devotion. By thee, will I approach my Saviour; and by thee shall I receive His graces and mercies. Thou wilt be my refuge in affliction, my consolation in suffering, and my assistance in

all my necessities. I will learn from thee purity, humility and obedience: and derive from thee love of the Sacred Heart of Jesus Christ, my Lord and Master.  
*Amen.*

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## ARCHCONFRATERNITY OF THE IMMACULATE HEART OF MARY,

FOR THE CONVERSION OF SINNERS.

**A**MONG the various modes which Catholic piety has adopted, in modern times, for honoring the Mother of God, and invoking the blessings of her maternal care, that of the Archconfraternity for the Conversion of Sinners is one of the most excellent. It was established in 1836, by the Abbé Desgennettes, curé of Notre Dame des Victoires in Paris. Situated in the centre of the French metropolis, and surrounded with theatres, places of amusement, and resorts of dissipation, this parish had lost nearly all religious sentiment. The Church was almost deserted even on the greatest solemnities; the Sacraments were scarcely ever approached, and there remained scarcely any trace of those religious practices which mark a Catholic community. The parish contains above 28,000 souls. In the year 1835 there were only 720 communions; and even this was thought a slight improvement on the preceding years.

Distressed beyond measure, the zealous pastor resolved to consecrate this charge to the Immaculate Virgin, to seek through her intercession the conversion of those of his flock, who were straying from the service of God. In December, 1836, he erected a confraternity under the above title; having previously obtained the approbation and sanction of the venerable Archbishop of Paris, Mgr. de Quelen. The effect was all that he could have hoped for. During the first year of its existence, the communions in the parish Church reached the number of 9550; and each year since that date the number has continued to increase. In 1838, the late Sovereign Pontiff, Gregory XVI, confirmed the association and raised it the rank of an Archconfraternity, with power to establish branches. According to the report for 1845, there are 4945 regularly established branches throughout the Catholic world. Several

## 408 LITANY OF THE IMMACULATE CONCEPTION

have been organized in the United States. The following are the conditions for becoming members of the confraternity:—

I. Each member must have his baptismal and family name inscribed in the Register, and procure a letter or ticket of admission from the director, or clergyman, who establishes the Society in his Church.

II. All the members will recite, at least once a day, the Hail Mary, or Angelical Salutation for the Conversion of Sinners; and, for the same object, they are exhorted often to recite other prayers to the Blessed Virgin, especially the prayer of St. Bernard, and the invocation, "Mary, refuge of sinners, pray for us." They will also, as far as possible, be present at, and join in the public prayers recited in the Church after Vespers on Sundays and Holydays, to wit, the Litany of our Lady of Loretto, and the prayer of St. Bernard, "Memorare."

The great Festival of the Immaculate Heart of Mary, is celebrated every year on the Sunday before Septuagesima Sunday, except those years in which there is but one Sunday after Epiphany, and then it is celebrated on Sexagesima Sunday. The other festivals or chief days of devotion for the members of the Confraternity, are the Feasts of the Circumcision of our Lord,—the Purification, Annunciation, Compassion, Nativity, Assumption, and Conception of the Blessed Virgin; also the Conversion of St. Paul (January the 25th) and St. Mary Magdalen's day (22d of July).—All the Saturdays of the year, are days of special devotion to the sacred heart of Mary.—See *Indulgences*, No. XXXVII.



## LITANY OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY.

**L**ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father, source of all sanctity, have mercy on us.

God the Son, increated sanctity, have mercy on us,

God the Holy Ghost, spirit of sanctity, have mercy on us.

Most sacred Trinity, have mercy on us.

Immaculate holy Mary, pray for us.

Immaculate Mother of God,

Immaculate Virgin of virgins,

Immaculate in your conception,

Immaculate after conception,

Immaculate daughter of the Father,

Immaculate Mother of the Son,

Immaculate spouse of the Holy Ghost,

Immaculate seat of the Holy Trinity,

Immaculate image of the divine wisdom,

Immaculate ark of the body of Christ,

Immaculate daughter of David,

Immaculate way which conducts to Jesus,

Immaculate Virgin, who hast triumphed over original sin,

Immaculate Virgin, who hast crushed the serpent's head,

Immaculate queen of heaven and earth,

Immaculate gate of the holy city,

Immaculate dispensatrix of grace,

Immaculate spouse of St. Joseph,

Immaculate dawn of the sun of justice,

Immaculate star of the sea,

Immaculate bulwark of the Church,

Immaculate rose among thorns,

Immaculate olive of the field,

Immaculate model of all perfection,

Immaculate column of our faith,

Immaculate ground of our hope, after Christ,

Immaculate ocean of divine love,

Immaculate beacon of salvation,

Immaculate rule of the most perfect obedience,

Immaculate house of the purest chastity,

Immaculate trumpet of holy poverty,

Immaculate school of all devotion,

Immaculate anchor of our salvation,

Immaculate joy of angels,

Immaculate crown of patriarchs,

Immaculate light of prophets,

Immaculate mistress of apostles,

Immaculate strength of Martyrs,

Pray for us.



## 60 LITANY OF THE IMMACULATE CONCEPTION.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |                                  |                     |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------|---------------------|
| <p>             Immaculate princess of doctors,<br/>             Immaculate virtue of confessors,<br/>             Immaculate purity of virgins,<br/>             Immaculate glory of all saints,<br/>             Immaculate sanctity of all Christians,<br/>             Immaculate companion of devout souls,<br/>             Immaculate joy of those who trust in you,<br/>             Immaculate medicine of the sick,<br/>             Immaculate advocate of sinners,<br/>             Immaculate terror of heretics,<br/>             Immaculate patroness of all mankind,<br/>             Lamb of God, who takest away the sins of the world,<br/>             spare us, O Lord.           </p> | <p style="font-size: 4em;">}</p> | <p>Pray for us.</p> |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------|---------------------|

Lamb of God, who takest away the sins of the world,  
graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world,  
have mercy on us.

*Antiphon.*—We salute you, Virgin Mother of God, exempt from original sin, who, at the moment of your conception, crushed the serpent's head. We hail you, purest of virgins—we cry to you for protection; save us, poor sinners, by your prayers—render your Son favorable to us in death, and be yourself present to assist us, O holy Virgin! immaculate before conception—immaculate in conception—and immaculate after conception!

Pray for us, immaculate Mother of God,

That we may be made worthy of the promises of Christ.

### PRAYER.

**O** ALMIGHTY and Eternal God, who hast inspired thy Church to institute a festival in honor of the conception of the Mother of thy Son, grant that all who devoutly celebrate it on earth may eternally enjoy thy presence in heaven, through the same Jesus Christ, our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, world without end. *Amen.*

## A NOVENA TO ST. JOSEPH.

### DIRECTIONS FOR EACH DAY OF THE NOVENA.

Begin with the Litany of the Saint, at page 86; say one of the following prayers; recite the *Our Father*, and the *Hail Mary*, three times; and conclude by the Oblation; *O Holy Joseph, &c.*, page 476.

#### ON THE FIRST DAY.

**B**LESSED St. Joseph, born to be the guardian of Jesus, the protector and consoler of Mary! make powerful intercession for me, that my pious resolutions may not prove abortive; that I may be born to an interior and spiritual life; that I may have such an increase of sanctity, so ardent a love of purity, so great a conviction of my own vileness, so clear a light of the emptiness and vanity of worldly grandeur, as to esteem and relish only things that are eternal: Through our Lord Jesus Christ, &c. &c.

#### ON THE SECOND DAY.

**O**MNIPOTENT Creator, whose unerring providence adds joy every moment to the Angels in heaven, and to the Saints upon earth! I most humbly beg, through the intercession of St. Joseph, that I may cheerfully acquiesce and rejoice in every thing that comes from thy fatherly hand; that I may be vigorous in executing thy divine will, and glorify thee in my present state. Grant me the true spirit of mortification, to subdue my stubborn passions, to satisfy for what is past, and to be a preservative from future dangers. Grant, that by purity of intention, the meanest of my actions may be acceptable to thee, as was the mite of the poor widow, which was put into the treasury of the temple: Through Jesus Christ our Lord. *Amen.*

## ON THE THIRD DAY.

**O**MNIPOTENT God, at whose command every tree produced fruit of its kind! grant, through the intercession of Mary and Joseph, that I may serve thee faithfully in the state in which thou hast placed me. I firmly believe all thou hast revealed: protect me, lest I should be found among the number of those foolish Virgins, who carried lamps without oil. Assist me with thy powerful grace, that I may be humble, charitable and chaste; and not be like the barren fig-tree, fit only to become fuel for eternal flames. This grace I implore through the infinite merits of Jesus, my Saviour. *Amen.*

## ON THE FOURTH DAY.

**H**OLY Ghost, God of all comfort! If thou seest it expedient for the security of my salvation, that I should be oppressed with tribulation, permit me not to fall. Infinite power! bear me up; thou knowest my weakness. Favor me with thy grace, that I may be compassionate towards my neighbor, and govern myself with the same spirit of lenity and charity, as if the case were my own. I deplore my censorious temper, and resolve to be upon my guard. I return thee thanks for inspiring me with the resolution of becoming better; but of myself I am not able to persevere in my good intentions. I beg thy assistance, that I may fulfil what thou commandest; and then, dear Lord, command what thou pleasest. Afflict me with such crosses as I can endure, that I may discharge at least a part of the great debt due to the divine justice. Grant, through the intercession of St. Joseph, that after my temporal trials, whether exterior or interior, I may find that permanent joy with which thou renderest him, and his immaculate Spouse, eternally happy: Through the merits of our Lord Jesus Christ, &c. *Amen.*

## ON THE FIFTH DAY.

**O** INFINITE God! how truly may it be said of me, *The ox knoweth his owner, and the ass his master's crib*; but thou knowest not thy Lord. I admire thy love and charity; I am ashamed of my tepidity and ingratitude. Infinite goodness! I come too late to love thee, but although it be the eleventh hour, bestow on me the promised reward: be to me a Saviour. Thou who hast bled for me, let me partake of thy eternal charity. Grant, that, through the intercession of St. Joseph, my good resolutions may be perfected. I also beg, that, when I entertain thee in the most blessed Sacrament, I may be favored with the same sentiments of adoration, love and thanksgiving, that St. Joseph experienced, when he received thee from Simeon, to restore thee to thy blessed Mother. *Amen.*

## ON THE SIXTH DAY.

**J**ESUS, my Maker and my Master, without whose merciful assistance I walk in darkness, and perish! I most humbly beg, through the intercession of St. Joseph, that thou wilt grant me grace to escape from the servitude of sin, under which I have so long groaned; in order that I may enjoy the liberty of thy faithful servants. I have frequently experienced thy goodness, and I know thy power; my trust is in both. Oh! grant me constancy to despise the allurements of the world, and to remain undaunted under afflicting terrors. My dear Redeemer, I have too often lost thee by sin; I have willingly and willfully parted with thee, to follow my corrupt inclinations. O God! who didst come to seek sinners, take pity on me who am the greatest. Thou art now pleased to bless me with such a true sense of my former offences, that I grieve not so much for the fear

of punishment, as for the misfortune of having offended thee, the centre of all goodness.

I steadfastly purpose, through thy grace, to seek thee seriously, by the reformation of my life, that I may find thee in the heavenly Jerusalem, reigning with the Father and the Holy Ghost, world without end. *Amen.*

#### ON THE SEVENTH DAY.

**O**MNIPOTENT God, who descendest from heaven to bring fire on the earth! inflame my frozen heart, that I may imitate the virtues of St. Joseph. As a poor wretch at the gate of some noble and generous prince, expecting an alms, so I appear before thee, wounded in all my senses by sin, and imploring charity in my great distress. I grieve for what is passed, not because I fear, but because I love. Nothing has succeeded with me, because I never consulted thee as I ought: I hope, O Lord! that I do not come too late. I beg, through the intercession of St. Joseph, that I may avoid evil, and do good; that I may leave the broad way of iniquity, and walk in the narrow road that leads to eternal happiness; that I may consecrate the remaining days of my short life to thy honor, and attain the end for which I was created—to admire, praise, and love thee, for ever and ever. *Amen.*

#### ON THE EIGHTH DAY.

**O** MOST glorious Patriarch, my dear Patron! blessed are the eyes that see what you now see. Through the infinite merits of Christ, and by your powerful intercession, I hope, with holy Job, that in my flesh I shall see God my Saviour. Stretch out in favor of your unworthy client, those happy arms, that so often bore the Son of God, and provided for him. Petition that I may live, as I wish to die, always in the divine favor. I humbly implore you to entreat

your immaculate Spouse, to unite her supplications with yours, that I may be of the blessed number of the elect. I most sincerely desire that you may be present at the dreadful hour of my death ; and that the last words uttered by my parting breath, may be Jesus, Mary and Joseph.

Thy mercy is above all thy works, O most holy Trinity ! I now appeal from the tribunal of thy justice, and prostrate myself before the throne of thy mercy, to obtain the pardon of my sins, and grace to persevere in keeping thy commandments to the end of my life : Who livest and reignest one God, for ever and ever. *Amen.*

#### ON THE NINTH DAY.

**H**OLY St. Joseph, you who are that good and faithful servant, to whom God committed the care of his family ; whom he appointed guardian and protector of the life of Jesus Christ, the comfort and support of his holy Mother, and the depository of his great design of the redemption of mankind ; you who had the happiness of living with Jesus and Mary, and of dying in their arms ; chaste spouse of the Mother of God ; model and patron of pure souls, humble, patient and reserved ; be moved with the confidence we place in your intercession, and accept with kindness this testimony of our devotion.

We give thanks to God for the signal favor he hath been pleased to confer on you, and we conjure him, through your intercession, to enable us to imitate your virtues. Pray for us, then, O great Saint ; and by that love which you had for Jesus and Mary, and by the love which they had for you, obtain for us the incomparable happiness of living and dying in the love of Jesus and Mary. *Amen.*

## A VOTIVE OBLATION TO ST. JOSEPH, TO CHOOSE HIM FOR OUR PATRON.

**O** HOLY Joseph, virgin spouse of the virgin Mother of God, most glorious advocate of all such as are in danger, or in their last agony, and most faithful protector of all the servants of Mary, your dearest spouse! I, N., in the presence of Jesus and Mary, do, from this moment, choose you for my powerful patron and advocate, in order that I may obtain the grace of a most happy death: I firmly resolve and purpose never to forsake you; nor to say, or do any thing against your honor. Receive me, therefore, for your constant servant, and recommend me to the constant protection of Mary, your dearest spouse, and to the everlasting mercies of Jesus my Saviour. Assist me in all the actions of my life; I now offer them to the greater and everlasting glory of Jesus and Mary, as well as to your own.

### THE CHAPLET OF ST. JOSEPH.

In the name of the Father, &c.

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall announce thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

On the large beads, say the *Glory be to the Father, &c.*, and the *Our Father*; and on the small beads, *Glorious Patriarch St. Joseph, Foster Father of Jesus, and Spouse of the ever-immaculate Mother of God, pray for us now and at the hour of our death*;—and finish the Chaplet by saying: *Pray for us, O holy St. Joseph, that we may be made worthy of the promises of Christ*, and the prayer which the holy Church makes use of in her divine Office: *Assist us, O Lord, by the intercession, &c.*, as at the end of the Litany of St. Joseph.

ANOTHER METHOD OF RECITING THE CHAPLET OF  
ST. JOSEPH.

It is said as above, except on the large beads is recited the *Hail Mary* instead of the *Our Father*: and on the small beads instead of *Glorious Patriarch, &c.*, is said, *Jesus, Mary and Joseph, assist us now and at the hour of our death.*

## THE LITANY OF ST. VINCENT OF PAUL.

**L**ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Jesus, hear us.

Jesus, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.

Holy Mary, Mother of Christ, the Sovereign Priest,

St. Vincent, who, from your infancy, walked in the presence of God,

St. Vincent, most benevolent to all,

St. Vincent, chaste and pure,

St. Vincent, watchful shepherd of the flocks entrusted to your care,

St. Vincent, who so faithfully preached the gospel to the poor,

St. Vincent, who brought your disciples to the practice of all good works,

St. Vincent, the glory of the priesthood,

St. Vincent, humble amidst the honors of the world,

St. Vincent, careful imitator of Jesus Christ,

St. Vincent, alleviator of human misery,

St. Vincent, refuge and comforter of the afflicted,

St. Vincent, feeder of the hungry,

St. Vincent, friend of the sick,

St. Vincent, father of orphans,

St. Vincent, refuge of purity, and security of innocence,

Pray for us.



|                                                                   |                |
|-------------------------------------------------------------------|----------------|
| St. Vincent, zealous seeker of wandering souls,                   | } Pray for us. |
| St. Vincent, restorer of the beauty of ecclesiastical discipline, |                |
| St. Vincent, like an Angel at the altar,                          |                |
| St. Vincent, strong in holy obedience and faith,                  |                |
| St. Vincent, burning with zeal for the glory of God,              |                |
| Lamb of God, &c.                                                  |                |
| Lamb of God, &c.                                                  |                |
| Lamb of God, &c.                                                  |                |
| V. He made himself all to all.                                    |                |
| R. Let us walk in his footsteps.                                  |                |

## LET US PRAY.

**O** JESUS, meek and humble of heart! since only humble souls can give glory to thy holy name, and the dwelling of thy glory will be for ever shut against me, unless I become truly humble: grant me humility, which alone can merit thy grace, and secure me a place in the eternal kingdom. Pardon me, O my God! the manifold sins, which I have committed through pride; and grant me a contempt for myself, proportioned to the pride which has so far enslaved me, but which I now detest so sincerely. I beg this favor through the intercession of our holy Father St. Vincent, who was truly meek and humble. *Amen.*

## LITANY OF ST. PETER.

|                                                                  |                |
|------------------------------------------------------------------|----------------|
| LORD, have mercy on us.                                          | } Pray for us. |
| Christ, have mercy on us.                                        |                |
| Lord, have mercy on us.                                          |                |
| Christ, hear us.                                                 |                |
| Christ, graciously hear us.                                      |                |
| God, the Father of heaven, have mercy on us.                     |                |
| God the Son, Redeemer of the world, have mercy, &c.              |                |
| God, the Holy Ghost, have mercy, &c.                             |                |
| Holy Trinity, one God, have mercy, &c.                           |                |
| Holy Mary, Mother of God,                                        |                |
| Queen conceived without sin,                                     |                |
| St. Peter,                                                       |                |
| Prince of the Apostles,                                          |                |
| St. Peter, to whom were given the keys of the kingdom of heaven, |                |

St. Peter, so ardent for the glory of Christ,  
 St. Peter, whose heart was pierced with one look  
 from Jesus,

St. Peter, who ceased not to grieve for having de-  
 nied the Son of God,

St. Peter, whose cheeks were furrowed by a stream  
 of tears which flowed to the end of your life,

St. Peter, who cried out—"Lord, thou knowest  
 that I love thee!"

St. Peter, bound in chains for Christ,

St. Peter, delivered from prison by an angel,

St. Peter, who rejoiced to suffer for Christ,

St. Peter, whose very shadow healed the sick,

St. Peter, whose voice even the dead obeyed,

That we may have a constant, mutual charity  
 among ourselves,

That we may taste and see, more and more, how  
 sweet is the Lord,

That we may be prudent, and watch in prayer,

That we may die the death of the just,

Lamb of God, &c., *three times.*

Pray for us.

#### LET US PRAY.

**O** GLORIOUS Apostle, who received the power of  
 loosing and binding, pray for us, that, being free from  
 all sin, we may live and die in the grace of God. Obtain  
 then for us a perfect faith, firm hope, and ardent charity,  
 that as we draw nearer to the close of life, we may daily  
 grow in the knowledge and love of Jesus Christ. Guide  
 us, O blessed Apostle, through all the dangers of this  
 exile, till fear and grief be over. O humble martyr of  
 Christ! you who now behold him, not as on Thabor, but  
 in the full splendor of his glory, pray for us now and at the  
 hour of death. O then come, blessed Apostle, and take  
 us to Jesus, that we too may love eternally. *Amen.*

#### LITANY OF ST. MARY MAGDALEN.

**L**ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us

God, the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy, &c.

God, the Holy Ghost, have mercy, &c.

Holy Trinity, one God, have mercy, &c.

Holy Mary, Mother of God,

Refuge of sinners,

Queen, conceived without sin,

St. Mary Magdalen,

St. Mary Magdalen, model of true penitents,

St. Mary Magdalen, who made no delay in returning to God,

St. Mary Magdalen, who, being once converted, despised all earthly pleasures,

St. Mary Magdalen, who had no other grief but that of having offended infinite goodness,

St. Mary Magdalen, who turned all that had served to sin into proofs of love and sorrow,

St. Mary Magdalen, whose eyes, once instruments of sin, are now bathed in tears at Jesus' feet,

St. Mary Magdalen, whose lips, once defiled, are now made pure by the hallowed kiss of Jesus' feet,

St. Mary Magdalen, whose hands, once sinful, are now made holy by the sacred touch of Jesus' feet,

St. Mary Magdalen, whose hair, once adorned to please creatures, is now used to wipe Jesus' feet,

St. Mary Magdalen, whose penance was a true holocaust to divine love,

St. Mary Magdalen, who heard the blessed words—"Thy sins are forgiven,"

St. Mary Magdalen, who left Jesus' feet with the consoling words—"Go in peace!"

St. Mary Magdalen, who followed Jesus even to Calvary,

St. Mary Magdalen, who assisted at the agony of Jesus,

St. Mary Magdalen, who received drops of blood falling from the cross,

St. Mary Magdalen, who heard the loud cry—"All is consummated!"

St. Mary Magdalen, who saw Jesus expiring,

St. Mary Magdalen, who mingled thy tears with those of the sorrowful Mother,

St. Mary Magdalen, who went early to the sepulchre, to embalm the body of Jesus,

Pray for us.

St. Mary Magdalen, who, in thy grief, noticed not  
the bright host of heaven,

St. Mary Magdalen, who would not be comforted  
until the life-giving voice had said: "Mary!"

St. Mary Magdalen, who wast the first apostle of  
the resurrection,

Lamb of God, &c., *three times.*

Pray for us.

### LET US PRAY.

**O** MY God! may thy love be the sole principle of my penance. Let my sorrow be to have offended thee, my supreme good, my first beginning and last end. May my tears flow from a heart wounded with love. I grieve for the past, and firmly resolve never more to offend thee:

"Not that in heaven my home may be,  
Nor lest I die eternally,  
Nor from the hope of joy above me;  
But even as thyself didst love me,  
So love I, and will ever love thee,  
Because thou art my God, my King, for evermore." *Amen.*

### THE LITANY OF ST. THERESA.

**L**ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.

Holy Mother of God,

Holy Virgin of virgins,

St. Theresa, whose heart was filled with the love of  
God,

St. Theresa, most humble servant of God,

St. Theresa, most zealous for the glory of God,

St. Theresa, woman truly strong in mind,

St. Theresa, truly detached from all created objects,

Pray for us.

St. Theresa, great light of the Catholic Church,  
 St. Theresa, who wished to suffer or to die,  
 St. Theresa, who exclaimed: O Lord! how sweet  
 and pleasing are thy ways,

St. Theresa, who desired so much the salvation of  
 souls,

St. Theresa, who tasted and saw how sweet is the  
 Lord, even in this vale of miseries,

St. Theresa, who said: O death! who can fear thee,  
 since thou art the way to true life,

St. Theresa, true lover of the cross of Christ,

St. Theresa, who lived to love, died to love, and  
 will love eternally,

Pray for us.

V. Pray for us, O holy St. Theresa!

R. That we may be made worthy of the promises of  
 Christ.

#### LET US PRAY.

**O** GOD, who didst replenish the heart of thy blessed  
 servant St. Theresa with the treasures of thy divine  
 love! grant, that like her, we may love and suffer all things  
 for thee, and in union with thee: that we may gain souls  
 to thee, and secure our own, by the faithful observance of  
 our holy rules; this we beg through the merits of our Sa-  
 viour, and the intercession of thy glorious servant, St.  
 Theresa. *Amen.*

#### THE LITANY OF ST. PHILOMENA.

**L**ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.

St. Philomena, child of benediction, pray, &c.

St. Philomena, the daughter of light, pray, &c.

St. Philomena, who from infancy chose Jesus Christ for your spouse,

St. Philomena, who despised with heroic courage the greatest honors, in order to remain faithful to Christ,

St. Philomena, whose faith and love for Jesus Christ could not be shaken, either by promises or threats,

St. Philomena, whose constancy could not be diminished, either by the supplications of a father, or the tenderness of a mother,

St. Philomena, who by your love of sufferings, merited to be consoled by Jesus,

St. Philomena, whose ardor to endure new torments augmented every day,

St. Philomena, whom God confided to the care of Angels, and who by their assistance defeated the rage of your persecutors,

St. Philomena, whose glory God was pleased to manifest by continual wonders,

St. Philomena, who endured several kinds of martyrdom from the different punishments you suffered,

St. Philomena, who, by your example, drew many souls to Faith,

St. Philomena, bound to a pillar and struck with reeds,

St. Philomena, perfect model of Christian virgins,

St. Philomena, special protectress of those who honor you,

St. Philomena, whom the Church honors and reveres as an illustrious virgin and martyr of Jesus Christ,

St. Philomena, now in possession of immortal honor, Lamb of God, &c.

V. Pray for us, St. Philomena!

R. That we may, like you, consecrate our entire lives to the love of Jesus.

Pray for us.

#### LET US PRAY.

**O** GLORIOUS virgin and martyr, whose glory God has been pleased to manifest by shining miracles! we address ourselves to you with entire confidence. Obtain for us, that, following your example, we may generously combat all that opposes the reign of Jesus Christ in our hearts, that he may ornament them with thy virtues, with

that angelic purity of which you are so perfect a model; in order that, enkindled with a love for Jesus, we may walk constantly in the way he has pointed out to us, and partake one day of your eternal felicity. *Amen.*

## THE LITANY OF ST. PAUL.

**L**ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God, the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, Mother of God,

Queen, conceived without sin,

St. Paul, vessel of election,

Apostle of the Gentiles,

St. Paul, who wast rapt to the third heaven,

St. Paul, who heard things not given to man to utter,

St. Paul, who knew nothing but Christ, and him crucified,

St. Paul, whose love for Christ was stronger than death,

St. Paul, who wished to be dissolved and be with Christ,

St. Paul, whose zeal knew no bounds,

St. Paul, who made thyself all to all, to gain all to Christ,

St. Paul, who called thyself prisoner of Christ for us,

St. Paul, who wast jealous of us, with the jealousy of God,

St. Paul, who gloried in the Cross of Christ,

St. Paul, who bore in thy body the mortification of Christ,

St. Paul, who exclaimed: "*With Christ I am nailed to the cross!*"

That we may awake and sin no more,

That we may not receive the grace of God in vain,

Pray for us.

That we walk in newness of life,  
 That we may work out our salvation with fear and  
 trembling,  
 That we may put on the armor of God,  
 That we may stand against the deceits of the  
 wicked one,  
 That we may stand fast to the last,  
 That we may press forward to the mark,  
 That we may win the crown,  
 Lamb of God, &c., *three times.*

} Pray for us.

## LET US PRAY.

**O** GLORIOUS Apostle and martyr of Christ, chosen by him to call us to the light of the Gospel, and the knowledge of the true and living God, obtain for us a perfect faith, firm hope, and ardent charity, that bearing always in our flesh the mortification of Christ, we may walk before God with simplicity, meekness, and humility, and thus press towards the mark—"the glorious city whose builder and maker is God."

O blessed Apostle, be our guide, whilst we travel through the dark and stormy night of life, till this corruptible put on incorruption, and this mortal put on immortality.  
*Amen.*

## LITANY OF ST. STEPHEN, FIRST MARTYR.

**L**ORD, have mercy on us.  
 Christ, have mercy on us.  
 Lord, have mercy on us.  
 Christ, hear us.  
 Christ, graciously hear us.  
 God the Father of heaven, have mercy on us.  
 God the Son, Redeemer of the world, have mercy on us.  
 God the Holy Ghost, have mercy on us.  
 Holy Trinity, one God, have mercy on us.  
 St. Stephen, first martyr,  
 St. Stéphen, who suffered for preaching the name  
 of Jesus Christ,  
 St. Stephen, who so closely imitated Jesus Christ  
 in that great virtue of charity for your enemies,

} Pray for us.



St. Stephen, who, when stoned by your enemies, cast forth sparks, not of anger, but of love, to set on fire their hearts, harder than the stones which they threw,

St. Stephen, having recommended your own soul to God, cried for your enemies, Pardon them, O Lord, and punish them not for their sins,

St. Stephen, most zealous for the glory of God,

St. Stephen, most patient and constant,

St. Stephen, pattern of chastity and purity,

St. Stephen, whose heavenly fortitude caused admiration in all,

St. Stephen, by whom so many miracles were wrought,

St. Stephen, who, in the love of God, was not inferior to the Apostles themselves,

St. Stephen, who converted many to the faith of Christ,

St. Stephen, by whom the Church has received and does continually receive such singular benefits,

St. Stephen, of whom it is said, that the Holy Ghost, who inhabited your soul, shone and darted forth his rays into your body,

St. Stephen, whose face shone like that of an angel,

St. Stephen, an angel in chastity,

St. Stephen, full of faith and of the Holy Ghost,

St. Stephen, dear to the heart of Jesus,

Pray for us.

#### LET US PRAY.

**O** GLORIOUS saint, faithful imitator of Jesus Christ, martyr in will and in reality, so full of charity, zeal, love, and purity, deign to intercede for us poor exiles; you who are so high in the favor of God, we do entreat you to procure for us a little spark of that divine love which animated your heart, that we too one day may have the happiness of seeing our God face to face.

Oh! obtain for us that virtue for which you were so eminent, and which in our holy vocation is particularly required.—CHARITY.

## LITANY OF ST. BERNARD.

**L**ORD, have mercy on us.  
 Christ, have mercy on us.  
 Lord, have mercy on us.  
 Christ, hear us.  
 Christ, graciously hear us.  
 God the Father of Heaven, have mercy on us.  
 God the Son, have mercy, &c.  
 God the Holy Ghost, have mercy, &c.  
 Holy Trinity, have mercy, &c.  
 Holy Mary, Mother of God,  
 Queen, conceived without sin,  
 St. Bernard,  
 St. Bernard, who, in giving thyself to God, drew  
 many souls to him,  
 St. Bernard, prodigy of the eleventh age,  
 St. Bernard, ornament of the clergy,  
 St. Bernard, terror of heretics,  
 St. Bernard, oracle of the Church,  
 St. Bernard, light of bishops,  
 St. Bernard, most humble,  
 St. Bernard, burning with zeal for the glory of God,  
 St. Bernard; most ardent for the honor of Mary,  
 St. Bernard, most beloved son of the queen of  
 angels,  
 St. Bernard, most pure in body and mind,  
 St. Bernard, perfect model of poverty and mortifica-  
 tion,  
 St. Bernard, most ardent in charity to all,  
 St. Bernard, who feared God and not earthly  
 powers,  
 St. Bernard, whose whole exterior breathed holi-  
 ness,  
 St. Bernard, whose very look spoke of God,  
 St. Bernard, flower of religious,  
 St. Bernard, who never lost sight of the presence  
 of God,  
 St. Bernard, angel of Claravallis,  
 St. Bernard, always absorbed in God,  
 Lamb of God, &c., three times.

Pray for us.

## LET US PRAY.

**O** GREAT saint! who, from the very dawn of life, turned all the powers of thy soul, and the noble affections of thy pure and loving heart, towards thy Creator; angel clothed in mortal flesh, who appeared in this valley of tears as a bright lily of purity, to shed around thee the good odor of Christ, to show to all the beauty of virtue, and to point out to thousands the way to heaven—O pray for us, that, truly despising all terrene objects, we may live to God alone. *Amen.*

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## DEVOTIONS TO ST. ALOYSIUS.

**A**FTER the canonization of the angelical youth Aloysius, which was decreed by his Holiness Benedict XIII, with a particular view, among many other laudable motives, to offer to the imitation and veneration, especially of young persons, a youth most conspicuous for his innocence of life; the younger persons were not the only votaries of a saint, who seemed to be appointed their peculiar patron. The devotion soon became general and common to all. In order to promote and encourage the same, Clement XII extended the plenary indulgence granted by his predecessor, to any one, who on his feast should go to his altar; and to those also who should pray before an altar, where his feast happened to be kept.

Heaven seemed to give its sanction to this zeal of the faithful, by frequent and wonderful favors obtained through his powerful intercession, and the pious custom of assigning six Sundays without intermission, in honor of the saint, and in memory of the six years he had lived in the society of Jesus, was introduced and observed. How agreeable this devotion was, St. Aloysius has shown by many and very signal blessings bestowed on his clients; so that the same Clement XII, as he speaks himself, to nourish so salutary a practice towards St. Aloysius, approved from heaven by many favors, as well spiritual as temporal, has granted plenary indulgences on each of the above Sundays to them, who, by true and sincere repentance, by a worthy communion, by a serious application to mental or vocal prayer, and other good works of piety,

## DEVOTIONS TO ST. ALOYSIUS.

performed in honor of the saint and directed to the greater glory of God, shall sanctify the said days.

The manner of performing the devotion of the six Sundays, preceding his festival, is as follows :—

1. On each of these Sundays let the person, who performs this devotion, choose St. Aloysius for his patron, and receive the Sacraments of penance, and the holy Eucharist.

2. On each of the Sundays, let him be present either at some confraternity or sodality, or at least hear a Mass in honor of the Saint.

3. Let him recite on each of the Sundays, either before some image of the Saint, or in the Church, six Paters and Aves, with the Gloria Patri, the Litany of the Saint, &c.

4. Let him perform some work of mercy, spiritual or corporal, according to his ability, and as his devotion shall suggest.

5. Let him spend some time in meditating, and for the subject of his meditation on each of the Sundays, let him take one of the virtues, which St. Bonaventure finds expressed in the wings of the Seraphim seen by the prophet Isaiah. These virtues are : compunction of heart, purity of mind, love of God, and love of our neighbor. With these virtues, as with so many wings, did the angelical youth, Aloysius, fly to that height of perfection, so as to resemble, in some manner, the very angels themselves.

### THE DEVOUT CLIENT'S ADDRESS TO SAINT ALOYSIUS.

**A**NGELICAL youth, Aloysius, by the particular appointment of God's vicar upon earth, patron of those who apply to studies : thou who hast illustrated the Church by a holy contempt of an earthly principality, but more by the innocence of thy manners, sanctity of thy life, and glory of thy miracles, allow me, from this day, to choose and adopt thee, patron and protector of my life and studies, firmly resolved to follow the example and pattern, as well of piety as of industry, thou hast put before me. For the love thou hadst for Christ crucified, and his most blessed Mother, receive me as thy client and obedient servant ; aid and assist me in the pursuit of virtue and learning ; nourish and increase in me a purity of body and mind ; turn off the snares laid against my chastity ; ward and defend me against the dangers of the world ; inspire my heart with a true and filial confidence in the ever-blessed Virgin Mary, the Mother of good counsel ; govern and direct me

in my choice of a state of life, and let the grace of God be my perpetual defence against all mortal sin: that as thou always livedst in a purity and integrity truly angelical, so assisted by thy patronage, and aided by the grace of God, I may live chastely and holily in this world, and deserve to be associated with thee and joined to the company of the angels in heaven. *Amen.*

*Recite six Paters and Aves, with the Gloria Patri.*

### LITANY OF ST. ALOYSIUS.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                   |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| <p><b>L</b>ORD, have mercy on us.<br/>         Christ, have mercy on us.<br/>         Lord, have mercy on us.<br/>         Christ, hear us.<br/>         Christ, Graciously hear us.<br/>         God, the Father of heaven, have mercy on us.<br/>         God the Son, Redeemer of the world, have mercy on us.<br/>         God, the Holy Ghost, have mercy on us.<br/>         Holy Trinity, one God, have mercy on us.<br/>         Holy Mary,<br/>         Holy Mother of God,<br/>         Holy Virgin of virgins,<br/>         St. Aloysius,<br/>         Most beloved of Christ,<br/>         The delight of the blessed Virgin,<br/>         Most chaste youth,<br/>         Angelic youth,<br/>         Most humble youth,<br/>         Model of young students,<br/>         Despiser of riches,<br/>         Enemy of vanities,<br/>         Scornor of honors,<br/>         Honor of princes,<br/>         Jewel of the nobility,<br/>         Flower of innocence,<br/>         Ornament of a religious state,<br/>         Mirror of mortification,<br/>         Mirror of perfect obedience,<br/>         Lover of evangelical poverty,<br/>         Most affectionately devout,<br/>         Most zealous observer of rules,<br/>         Most desirous of the salvation of souls,</p> | }<br>Pray for us. |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|

Perpetual adorer of the holy Eucharist, pray for us.  
 Particular client of St. Ignatius, pray, &c.  
 Be merciful, spare us, O Lord.  
 Be merciful, hear us, O Lord.  
 From the concupiscence of the eyes, O Lord, deliver us.  
 From the concupiscence of the flesh, O Lord, deliver us.  
 From the pride of life, O Lord, deliver us.  
 Through the merits and intercession of St. Aloysius, O  
 Lord, deliver us.  
 Through his angelical purity, O Lord, deliver us.  
 Through his sanctity and glory, O Lord, deliver us.  
 We sinners, beseech thee to hear us.  
 Lamb of God, &c.  
 Christ, hear us.  
 Christ, graciously hear us.  
 V. Pray for us, St. Aloysius,  
 B. That we may be made worthy of the promises of  
 Christ.

## LET US PRAY.

**O** GOD! the distributor of heavenly gifts; who didst  
 unite in the angelic youth Aloysius, wonderful inno-  
 cence of life, with an equal severity of penance; grant  
 through his merits and prayers that we, who have not fol-  
 lowed the example of his innocence, may imitate his  
 practice of penance; through our Lord Jesus Christ. *Amen.*

## OF THE AGNUS DEI.

**A**N *Agnus Dei* is a little cake made of virgin wax,  
 blessed by the Pope on the first Low Sunday after his  
 inauguration, and afterwards every seventh year on the  
 same day. The ceremonies used by the Sovereign Pontiff  
 on this occasion, are of great antiquity in the Church.  
 Mention is made of them in the *Roman Ordo*, which, in  
 the judgment of the learned, is anterior to the eighth cen-  
 tury. The ceremonial of the Church of Rome prescribes  
 the matter, the form and prayers of this consecration; and  
 even explains their mystical significations.

The *Agnus Dei* is made of the whitest and purest virgin  
 wax, a symbol of human nature, which the Son of God  
 was pleased to assume by the operation of the Holy Ghost

in the chaste womb of the most holy Virgin. On the wax is impressed the image of the spotless Lamb of God, immolated for us on the altar of the Cross. Holy water is used, because with that element, God, both in the Old and New Testaments, wrought very great prodigies, and it is the matter of the Sacrament of our regeneration. Balsam is also used, to signify that Christians, in all their words and actions, ought to be the good odor of Jesus Christ. Lastly, use is made of the holy Chrism, with which the Church consecrates all those things which are especially destined to the divine worship, as churches, altars, priests, &c. Chrism is also an emblem of charity, the most sublime of virtues.

The Sovereign Pontiff dips these wax cakes into the water which he has previously blessed, and in which he has poured and mixed the balsam and holy Chrism. Before and after the immersions, he addresses his prayers to God; beseeching him to bless, sanctify and consecrate this wax, and to pour upon it such virtue as to enable those who will use it piously, and preserve it with devotion and faith, to obtain the following graces:

1. That, seeing and touching with faith the image of the Lamb impressed on the wax, they may be excited by these exterior symbols to a remembrance of the mysteries of our redemption; to sentiments of adoration, gratitude and love, for the infinite goodness of God towards men; and to a firm hope and confidence that, through the divine mercy, their sins will be forgiven, and their souls cleansed from all the defilements of sin.

2. That, at the sight of the sign of the Cross impressed on this blessed wax, the evil Spirits, seized with fright, may fly away from the servants of God; and that, by virtue of the same, they may be protected against storms, winds, hail, whirlwinds and lightning.

3. That, by an effect of this divine benediction, we may be enabled to discover the artifices of Satan, to resist his suggestions, and to avoid his snares.

4. That the same blessing may procure for pregnant women, a happy deliverance, and the preservation of their offspring.

5. That they who will make a pious use of the *Agnus Dei*, may be protected from adversity, pestilence, the corruption of the air, the falling sickness, shipwreck, fire, inundations, and all malignant influence.

6. That, in prosperity as well as in adversity, we may be defended by the divine power against all the snares of men and devils; that we may be preserved from a sudden and unprovided death, and from all dangers, through the mysteries of the life and passion of our Lord Jesus Christ.

A great number of miracles have placed it beyond all doubt, that the Author of all good gifts pours his graces and favors on faithful souls, by the means of these wax images of the divine Lamb, as an effect of the blessing of the Sovereign Pontiff, Vicar of Jesus Christ on earth, and of the prayers which he offers to God in the name of the whole Church. If, therefore, those who carry about them an *Agnus Dei*, do not always obtain the effects of these prayers, they must ascribe it only to their want of faith, or ill-directed devotion. God may also have, in his adorable heart, secret reasons not to hear our prayers: it is often for his glory and our salvation, that he refuses to grant our request.

**A PRAYER TO BE DAILY SAID BY THOSE WHO CARRY ABOUT THEM AN AGNUS DEI.**

**O** MY Lord Jesus Christ, the true Lamb that takest away the sins of the world! by thy mercy, which is infinite, pardon my iniquities; and by thy sacred passion preserve me this day from all sin and evil. I carry about me this holy *Agnus Dei* in thy honor, as a preservative against my own weakness, and as an incentive to the practice of meekness, humility and innocence, which thou hast taught. I offer myself up to thee as an entire oblation, and in memory of that sacrifice of love which thou offeredst for me on the cross, and in satisfaction for my sins. Accept, O my God, the oblation I make, and may it be agreeable to thee in the odor of sweetness. *Amen.*

**A PRAYER FOR THE POPE AND FOR THE CHURCH.**

**O** JESUS, invisible head of that Church, which thou hast built upon a rock, and against which thou hast promised that the gates of hell shall never prevail! preserve, strengthen and guide him, whom thou hast appointed its visible head. Grant that he



may be the model as well as the pastor of thy flock. May he be the first in holiness, as well as dignity. May he be the worthy Vicar of thy charity, as well as of thy authority. Inspire him with an ardent desire for thy glory and for the salvation of souls; and give him faithful and zealous co-operators, who, by their example and words, will move and convert sinners; confirm the just, and lead them through the dangers of this life, to the mansions of eternal bliss. *Amen, amen.*

#### A PRAYER FOR ONE'S CONFESSOR.

**I**N asking of thee, O my God, the graces of which I am in need, can I, without ingratitude, forget before thee, him whom thou hast chosen from among thy ministers, to reconcile me to thee by the sacrament of penance, justly called the second plank after shipwreck?

Deign, I beseech thee, O my God, to adorn his soul with the virtues befitting the functions of the awful ministry with which thou hast invested him. Grant him the faith of St. Peter, the charity of St. Paul, the firmness of St. Chrysostom, the Evangelical liberty of St. Ambrose, the lights of St. Augustin, the piety of St. Bernard, the zeal of St. Charles Borromeo, the mildness of St. Francis of Sales, and the humility of St. Vincent of Paul.

Guide him thyself, O Lord, in all his actions, that after having been here below a prudent and faithful dispenser of thy mysteries, he may hereafter receive from thy bountiful hands, the bright crown thou hast promised in a blessed eternity, to the priests who shall have consecrated their lives to bring back their fellow-creatures from the ways of error, and to conduct them in the paths of justice and peace. *Amen.*

#### A PRAYER TO THE MONTHLY PATRON.

**O** THOU blessed inhabitant of the heavenly Jerusalem! who hast been appointed by the divine

Goodness to be my patron during this month; receive me under thy protection; defend me by thy intercession from all dangers of soul and body; obtain that I may be a faithful imitator of thy virtues, and that the fire of divine love may be more and more kindled in my heart.

*V.* Pray for us, St. N.

*R.* That we may be made worthy of the promises of Christ.

#### LET US PRAY.

**A**LL merciful God! who on each month assignest me, through thy infinite love, one of the heavenly citizens as my advocate and patron, graciously vouchsafe, that, by the intercession of St. N. whom thy goodness has appointed to be my model and protector during this month, I, *N.* and also *N. N.*, (*mention the persons for whom you pray,*) may feel an augmentation of thy grace; and fortified with the same, may steadfastly exercise the virtue of *N.* which his example teaches and inspires: through Jesus Christ, our Lord. *Amen.*

#### PRAYER TO KNOW ONE'S VOCATION.

**O** ALMIGHTY God! whose wise and amiable providence watches over every human event, deign to be my light and my counsel in all my undertakings, particularly in the choice of a state of life. I know that on this important step my sanctification and salvation may in a great measure depend. I know that I am incapable of discerning what may be best for me: therefore I cast myself into thy arms, beseeching thee, my God, who hast sent me into this world only to love and serve thee, to direct by thy grace every moment and action of my life to the glorious end of my creation. I renounce most sincerely every other wish than to fulfil thy designs on my soul, whatever they may be; and I beseech thee to

give me the grace, by imbibing the true spirit of a Christian, to qualify myself for any station thy adorable providence may assign me. O my God! whenever it may become my duty to make a choice, do thou be my light and my counsel, and mercifully deign to "make the way known to me wherein I should walk, for I have lifted up my soul to thee." Preserve me from listening to the suggestions of my own self-love, or worldly prudence, in prejudice to thy holy inspirations. Let "thy good Spirit lead me into the right way," and thy adorable providence place me, not where I may be happiest, according to the world, but in that state in which I shall love and serve thee most perfectly, and meet with most abundant means for working out my salvation. This is all that I ask, and all that I desire; for what would it avail me to gain the whole world, if in the end I were to lose my soul, and be so unfortunate as to prefer temporal advantages and worldly honors to the enjoyment of thy divine presence in a happy eternity?

A PRAYER TO IMPORE THE DIVINE ASSISTANCE AT  
THE BEGINNING OF AN UNDERTAKING.

**I** COME to thee, O Jesus! before I set about this undertaking, to consecrate it to the glory of thy eternal Father, and to implore thy succor, that it may be executed in the manner most agreeable to him. Thou knowest that without thee I can do nothing: grant me, then, all the necessary assistance whereby I may accomplish the will of thy heavenly Father, observe faithfully all the laws of justice, and keep myself free from sin in the execution of this undertaking. Conduct it by thy wisdom, execute it by thy power, and bring every thing to a happy issue, through thy infinite goodness, to the glory of thy Father, and to the eternal salvation of my soul. *Amen.*

## A PRAYER FOR RAIN.

**O** GOD, in whom we live, and move, and have our being, grant to us, we beseech thee, competent rain, that, partaking sufficiently of thy temporal blessings, we may the more confidently desire everlasting things. Through our Lord Jesus Christ. *Amen.*

## A PRAYER IN ANY NECESSITY.

**O** GOD, our refuge and our strength, vouchsafe to hear the devout prayers of thy church, thou who art the author of all devotion; and grant that what we ask with faith we may effectually obtain. Through our Lord Jesus Christ. *Amen.*

## IN THE TIME OF FAMINE AND PESTILENCE.

**G**RANT us, we beseech thee, O Lord, the effect of our prayer, and mercifully turn away from thy servants all pestilence and famine, that the hearts of men may know that such scourges proceed from thy indignation, and cease by thy mercy. Through our Lord Jesus Christ. *Amen.*

## A PRAYER AGAINST, OR IN TIME OF, AN EARTH-QUAKE.

**O** ALMIGHTY and eternal God, who lookest on the earth, and makest it tremble, spare those who fear thee, be merciful to those who supplicate thee, that we who have dreaded thy wrath, shaking the foundations of the earth, may continually experience thy clemency, healing its breaches. Through our Lord Jesus Christ. *Amen.*

## PRAYERS FOR A WOMAN IN A STATE OF PREGNANCY.

**O** LORD God Almighty! Creator of heaven and earth! who hast made us all out of nothing, and redeemed us by the precious blood of thy only Son! look down upon thy poor handmaid, here prostrate before

thee, humbly imploring thy mercy, and begging thy blessing for herself and her child, which thou hast given her to conceive. Preserve, I beseech thee, the work of thy hands, and defend both me and the tender fruit of my womb from all perils and all evils. Grant me, in due time, a happy delivery, and bring my child safe to the font of Baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. But, O my God! I have too much reason to fear lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgment upon me and mine, instead of the mercies which I sue for: and therefore I am sensible, the first thing I ought to do is, to repent from the bottom of my heart for all my offences, humbly confess them, and continually cry to thee for mercy. I detest, then, all my sins with my whole heart, and I desire to lay them all down at thy feet, to be effaced for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee; I humbly beg thy pardon for them all, and I wish, with all my heart, that I had never committed them; I here offer to make what satisfaction I am able for them; and I most willingly accept of whatever I may have to go through in child-bearing, and offer it up now beforehand to thee for my sins; firmly resolving, by thy grace, never wilfully to offend thee more. See, here, my poor heart, O Lord! and if it be not as I express, at least I desire it should be such: I desire it should be that contrite and humble heart which thou never despisest. In this disposition of soul, and with a lively confidence in thy mercies, and in the merits and passion of Jesus Christ thy Son, I renew the petition I made before, and I once more beg of thee, for myself, thy grace and protection, and a happy delivery; and for my child, that thou wouldst be pleased to preserve it for baptism, sanctify it for thyself, and make

it shine for ever. Through the same Jesus Christ thy Son, our Lord. *Amen.*

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## ANNIVERSARY OF OUR BAPTISM.

**I**T is a very excellent and profitable devotion to celebrate in a pious manner the anniversary of the day on which we were baptized. We have far more reason to rejoice at the thought of the signal blessings imparted to us in our spiritual regeneration, than in the possession of life itself; for the latter can scarcely be a desirable object, unless it be sanctified by the institutions of religion, and become hereby a preparation for the happiness of eternity. Let day of your baptism, therefore, be annually devoted to exercises of piety, and other good works. Besides your morning and evening prayers, which should be recited with more than usual devotion, make a meditation on the happiness you received in your spiritual regeneration, when you became a child of God, and a member of his holy Church. What gratitude should you feel, and what fervent thanksgivings should you offer for this inestimable grace, which has been conferred upon you in preference to so many others! At your communion renew, with all the fervor of which you are capable, your baptismal engagements. Repeat to God the promise you once made, to renounce the devil, with all his works and pomps, that is, to shun sin and all its occasions. Beg pardon of God for having been so unfaithful to this promise, and consecrate yourself with increased zeal to his service.

### A PRAYER FOR RENEWING THE PROMISES OF BAPTISM.

**M**OST holy Trinity! Father, Son, and Holy Ghost, one God in three persons! I present myself before thy sovereign Majesty, to pay thee the tribute of my adoration and thanksgiving, for the innumerable graces and blessings which thou hast so liberally bestowed upon me, from my first coming into the world, until now. I thank thee particularly, O my God! for the inestimable grace of my baptism. What gratitude can bear proportion to such a favor! By baptism, I have been delivered from the power of

darkness, and translated into the kingdom of thy beloved Son; by baptism, I have been cleansed from the stain of that sin, in which I was born; by baptism, I have been made a member of the body of Jesus Christ, to live of his life, to be animated and guided by his spirit, to be fed with his sacred flesh, to enter into his designs, to imitate his virtues; finally, to be a living image of what he has been during his mortal life. These are the obligations of my baptism, these are the conditions of the alliance, which thou wouldst have me to contract with thee: and although I was at that time ignorant of them, and my will had no part in this sacred contract, far from wishing to be released from them, or appealing, in any manner, from my vows and professions, I ratify them now, and renew them in thy presence from the bottom of my heart, with a profound sorrow for having hitherto led a life so little conformable to my promises, and proved myself, by repeated transgressions, so unworthy of the glorious quality of thy child. But now, relying on the promised assistance of thy grace, it is my firm determination to labor all my life in fulfilling the sacred engagements which my sponsors have contracted in my name.

Yes, O my God! I renounce, for ever, Satan and all his suggestions, the world and all its pomps, sin and all its concupiscences. I am resolved, as it was promised in my behalf, to unite and attach myself more and more to Jesus Christ, my Saviour, and to make his divine laws and maxims the object of my earnest study, and the invariable rule of all my actions.

O Eternal Father! who wast pleased to adopt me in thy Son Jesus Christ, as one of thy children, and to call me to thy celestial inheritance, revive in me the grace of this divine adoption; and since I am regenerated by thee alone, in order to be a citizen of heaven, grant that I may live for thee alone, and that all my desires and labors may be directed to the acquisition of heavenly goods.

O Jesus, the only begotten Son of the Father! who hast made me a member of thy mystical body, washed me in thy blood, and sanctified me by thy holy sacraments, perfect thy work in me. Purify my heart from the remains of the pride and corruption of Adam; and form thy precious image in my soul, by engraving in it thy charity, thy humility, thy purity, and all thy other virtues, which are the glorious features of that image.

O holy Spirit! adorable principle of the divine adoption! be also the principle of my life, of my actions, of my desires, and of all the motions of my heart, that they may be worthy of a child of God, and member of Jesus Christ.

O Holy Trinity! who, in consecrating me to thy service by baptism, hast made me the adorer of the Unity of thy name, and of the Trinity of thy persons, mercifully grant, that I may adore thee in spirit and in truth during my life, and love, praise and enjoy thee during eternity. *Amen.*

#### A PRAYER TO OUR HOLY PATRON OF BAPTISM.

GLORIOUS St. N. ! whose name I have the honor to bear, who wast given in baptism as a protector and a pattern, and who, although secure of thy own immortal bliss, art nevertheless solicitous about my happiness; assist me by thy powerful intercession, as thou instructest me by the examples of thy holy life. For I truly can behold in thy life, as in a bright mirror, what I am to correct in myself, and what I am to practise. Thou hast been like me, subject to suffering, encompassed with infirmities, assaulted with temptations; but being rooted and founded in charity, thou hast spurned the rage and persecutions of the world, despised its allurements, and triumphed over its malignity. Obtain by thy prayers, that I may be endued with thy spirit, and become a follower of thee, as thou hast been of Christ. Draw me, that I may



and after thee in the odor of thy ointments, that is, of thy virtues. On the day in which I was buried together with Christ by baptism unto death, thou wast given me for a witness and a guardian of my engagements. I beseech thee, therefore, that thou assist me in thy prayers for me to God, that I may hold fast the confession of my hope without wavering, and that laboring to make sure by good works my vocation and election, I may pursue towards the mark for the prize of the celestial vocation of God, in Christ Jesus. *Amen.*

## ON CONFIRMATION.

**C**ONFIRMATION is a sacrament instituted by our Lord, to enable us to arrive at the state of Christian perfection, and to strengthen the spiritual life of grace which we received at baptism. It is called *Confirmation*, from its effect, which is to *confirm* and *fortify* those who receive it with the necessary dispositions, in the profession of the true faith, to arm them against their spiritual enemies, and to complete and finish in them the sanctification which baptism had begun. In baptism we receive the character of the children of God; in confirmation we receive the strength of men, and the character of the soldiers of Jesus Christ. In baptism we are enlisted under the standard of Christ crucified; in confirmation we are armed with the shield of faith, and enabled to combat against the devil, the world, and the flesh. In baptism we are regenerated, and receive the sanctifying grace of God for the remission of sins; in confirmation we are prepared for a spiritual warfare, and receive the seven gifts of the Holy Ghost, as our strength and support, that we may be enabled to stand firm in the divine service, with a holy vigor of spirit and constancy of mind, amidst the terrors of the severest trials and persecutions.

The seven gifts of the Holy Ghost are, Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of the Lord. These gifts are conferred upon the recipient, for the purposes herein stated. Fear is given to avoid sin; Piety, to serve God; Knowledge, to know the

**will of God ; Fortitude, to fulfil it ; Counsel, to discover the snares of Satan ; Understanding, to know the mysteries of Faith ; and Wisdom, to seek perfection.**

It is evident, from Acts viii and xix, that the Apostles practised Confirmation, as a means to communicate the graces and gifts of the Holy Ghost to the faithful. It is of Confirmation, also, that St. Paul makes mention, Heb. vi 1, 2, and 2 Cor. i 21, 22, where he expressly says : *Now he who confirmeth us with you in Christ, and hath anointed us, is God ; who hath also sealed us, and given us the earnest of the Spirit in our hearts.*

Confirmation is not so necessary but that a person may be saved without it : yet, when a favorable opportunity offers, it would certainly be a sin to neglect receiving it. It would be a grievous crime to omit it through contempt, or want of faith.

The minister of this Sacrament is a Bishop.

As water is made use of in Baptism, so chrism is used in Confirmation. *Chrism* is composed of *oil of olives* and *balm of Gilead*, blessed by a Bishop. The outward anointing with *chrism*, represents the inward anointing of the soul with the gifts of the Holy Ghost ; as the outward ablution with water in Baptism, denotes the inward washing of the soul by the sanctifying grace of God. The oil, whose properties are to assuage pain, to fortify the limbs, and to give a certain vigor to the body, represents the spiritual effects of the grace of this Sacrament in the soul ; and the balm, which is of a sweet smell, and whose property is to preserve bodies from putrefaction, represents the good odor of Christian virtues, with which we are to edify our neighbors after having received this Sacrament. The form of words used in conferring this Sacrament is : *I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.* Whilst the Bishop pronounces the form, he makes the sign of the cross with the holy chrism, upon the forehead of each person that is to be confirmed, to give them to understand, that no worldly fear or shame is to deter them from confessing Christ crucified ; but that they are openly to profess the doctrines and maxims of his gospel, and live as becomes members of his Church, in spite of the ill example and corrupt maxims of the world. A little blow is given on the cheek by the Bishop, to the persons confirmed, to impress on their minds, that they are to be ready to

bear with meekness and patience all crosses, persecutions, trials, affronts and injuries, when necessary, for the sake and glory of their Lord and master Jesus Christ. At the same time the Bishop says: *Peace be with thee*; to signify that true peace is only to be found in God. Lastly, the Bishop prays for those who have been confirmed, that the Holy Ghost may ever dwell in their hearts, and make them temples of his glory. After this, he dismisses them with his blessing.

Confirmation is one of the "Sacraments of the living;" so called, because they are intended to increase in the soul the life of sanctifying grace, and, consequently, to receive them worthily, one must be living to God by being in his favor. Confirmation cannot be received more than once; because, like baptism, it impresses an indelible character on the soul. To receive it, then, two preparations are required, one of the understanding, the other of the conscience. The preparation of the understanding consists in a competent knowledge of the Christian doctrine, without which no one should present himself for this sacrament. For, as it was instituted to perfect us in the faith which we received in baptism, it is proper that a person should be able to give an account of that faith, in which he is about to be confirmed. In the tender age of infancy, the Church, anxious for the salvation of little children, received them into her communion through baptism, and assumed the promise of their sponsors instead of their own, for the observance of God's law: now, when they have attained the age of reason, they should ratify these promises, and of course they should be duly instructed in the truths they profess, and in the nature of the duties they are bound to perform. The preparation of the conscience consists in cleansing the soul from the guilt of mortal sin, which supposes the necessity of having recourse to the sacrament of penance should the person preparing for confirmation require it. It is also proper that, during several days previous to the reception of this Sacrament, he should invite the Holy Ghost into his heart by fervent prayer, after the example of the apostles, who, from the ascension of our Lord to the coming of the Paraclete upon them, "were persevering with one accord in prayer."

## A PRAYER BEFORE CONFIRMATION.

**O** GOD of infinite goodness and bounty ! who hast been pleased, at my baptism, to make me a Christian, to sanctify my soul with thy grace, and to honor me with the glorious title of thy child, which, alas ! I have so wretchedly corresponded with, and have even forfeited a thousand times by my sins ; behold, notwithstanding all my ingratitude, and my repeated treasons, which thou hast so long and so patiently endured, thou art still pleased to invite me to return, and present myself before thee, in order to receive the greatest of all thy gifts, even thine own most Holy Spirit ; to be consecrated to thee by his unction ; to be made a strong and perfect Christian, and a soldier of thy Son. Oh ! may all heaven and earth praise thee, bless thee, and glorify thee for ever, for all thy mercies, goodness, and bounty to me ! Now, dearest Lord, I desire to come, because such is thy will, and my duty, to receive this great sacrament of Confirmation ; that I may, like thy Apostles, be *baptized with the Holy Ghost*, and *endowed with power from on high* ; and like them, be changed, by divine grace, into another person, in such a manner as henceforward to live up to the dignity, and to fulfil every part of the duty of a soldier of Christ ; and to preserve and maintain, even to death, that purity and sanctity, which becomes the temple of the living God. But, O my God, how far am I from being worthy to approach this heavenly Sacrament ! How can I expect that thy Holy Spirit should come into my inward house, to make it his temple, which has been so long possessed by unclean spirits ! Why have I not the dispositions which the Apostles brought, and which all Christians ought to bring, to the receiving of the Holy Ghost ? Oh ! I acknowledge myself infinitely unworthy ; I confess and detest, from the bottom of my heart, all my past uncleanness and abominations ; I humbly crave thy

mercy and pardon, through Jesus Christ thy Son ; and beg, through him, that thou wilt be pleased to cleanse my soul from all its filth, with his precious blood, and to give me thy grace to come to this sacrament with that humility, faith and devotion, which is most agreeable to thee. O divine Spirit ! do thou prepare my soul for thyself. Behold, I come, desiring to give up myself to thee for time and eternity, that thou mayest ever live and reign in my soul : Oh ! let my whole soul henceforward be perpetually subject to thee, and let nothing in me ever more rebel against thee ! *Amen.*

Those who are preparing themselves for the sacrament of Confirmation, may likewise breathe forth, from time to time, the following short ejaculations.

Come, Holy Ghost, who replenishest the hearts of the faithful, descend into my soul, and make it a place of thy abode.

Come, O Divine Spirit, take full possession of my heart, and kindle in it the fire of thy divine Love.

Enter into my soul and abide there for ever, to be my light, my guide and my strength.

Come, Holy Ghost, with all thy gifts, and fill my soul ; enlighten, direct and conduct me in all my ways. Strengthen me against all the assaults of self-love ; remove from me all vicious shame, and inspire me with a Christian courage.

Oh ! grant, that I may make the gospel the rule of my life. Preserve me from the corruption of sin, and from the pernicious maxims of the world. Give me grace, O God, to do thy will in all things. Enlighten my eyes, O Lord, that I may never sleep in death.

O uncreated fire, when wilt thou consume whatever is imperfect in my soul ?

Inebriate my soul with thy holy love, O thou sovereign beauty !

Oh ! may I never forget the obligations that are con-

tracted by being enlisted a disciple of the cross, in the sacrament of Confirmation.

Oh! grant that I may ever have before my eyes the duties thereunto annexed, and that I may live henceforth according to the spirit of a true and perfect Christian.

#### A PRAYER AFTER CONFIRMATION.

**O** MY God! I now desire to adore, bless, and glorify thee for ever, for all thou hast done for me, and thy whole Church, both in heaven and on earth. I would now gladly join both my heart and voice, with all thy Angels and Saints in heaven, and with all that fear and love thee on earth, in giving perpetual praise to thee for thy infinite goodness; and in particular, for that love thou hast shown to me this day. I give thee thanks from the bottom of my heart, for having sent down thy Holy Spirit into my soul, with all his gifts and graces. Oh! let him now take full possession of my soul; let this heavenly unction penetrate into the very centre of my interior; let his divine wisdom ever preside there; may it ever enlighten me with his gift of understanding, and dispel all my darkness; may it direct me with his counsel, strengthen me with his fortitude, instruct me with his knowledge, make me ever fervent in all good with his piety and goodness, and may his divine fear ever restrain me from all evil. And now, dear Lord, since thou hast been pleased, by this sacrament, to consecrate and sanctify my soul for thyself, and to make it thy temple, be pleased also to drive far from it, by thy grace, all that may violate or profane it, or render it disagreeable in thy eyes. Oh! keep it for ever for thyself, and restrain Satan from ever entering into it any more. Oh! let it be a house of prayer, in which thou mayest be ever worshipped in spirit and in truth, and suffer it not to be made any more a *den of thieves*. Give me grace also to fulfil, with perfection, every branch of

the duty of thy soldier, which glorious title thou hast conferred on me this day: arm me completely for the warfare in which I am happily engaged, and stand by me in all my conflicts, to crown me with victory. Oh! make me faithful unto death, and bring me safe through all the dangers of my mortal pilgrimage to the crown of everlasting life: Through Jesus Christ our Lord. *Amen.*

A FORM OF RENEWING THE OBLIGATIONS OF CONFIRMATION.

**M**Y Lord God! how prodigious is the excess of thy mercy, who, not discouraged by the ingratitude of men, pardonest them those failings and sins, which they commit even against thy Sacraments, the sacred pledges of thy love! I most humbly beg pardon for the unworthiness I brought to the sacrament of confirmation, for approaching to it without being fully instructed in its excellency, or filled with a holy zeal and desire of living, all my days, according to its spirit and sanctity.

Prostrate, therefore, before thee, I here acknowledge, I have conversed amongst Christians and thy children, without due veneration for the sacred maxims of thy gospel; nay, I fear there has scarcely been any company wherein I have been engaged, or visit I have made, wherein I have not fallen much beneath the duty of a Christian, or done something unworthy of that profession.

But now, my God! I here purpose and resolve to make it my endeavor for the future, to live as a good and faithful Christian, and being fortified by thy holy grace, to appear as a true soldier of Jesus Christ.

For this end I beg of thee a continual support of thy grace, that the world, company, or custom may never be able to corrupt me by their pernicious maxims, that I may have strength to resist all shame and fear, which have so often hindered me from speaking

and acting courageously when my duty to thee was concerned. Grant me also, O my God! the grace to suffer in humility and silence all the contradictions, affronts and calumnies I may meet with. This one thing more I ask, that I may no longer seek peace and rest in the things of this world, but in thy love only, and in the vigorous practice of my duty, as may most contribute to thy honor. *Amen.*

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## THE WAY OF THE CROSS.

**A**MONG the practices of devotion, which have been instituted in honor and in remembrance of the passion of our Divine Redeemer, that called *The Way of the Cross* deservedly holds the first place. Few among us may ever be allowed to visit those holy spots where our Saviour wept and bled, and died for our sins. But the ever-watchful goodness of our venerable Mother, the Church, has made provision for the piety of her children. Within our temples we may meditate upon his sufferings and his love. We may accompany Him through all the scenes of his adorable passion, with as much profit to our souls, and with as much honor to his blessed name, as if we were actually kneeling in the garden of Olives, or mingling our tears with the sacred dust of Calvary.

Our Saviour has declared, by several revelations, that no devotion is more pleasing to him, than that which we have to his passion and death. Blessed Louis of Blois assures us, that our Saviour revealed to St. Gertrude, that as often as any one should with devotion look upon a crucifix, so often should he be amorously looked upon by the benign mercy of God. Another author says, that a certain person, desiring to know by what devotions he might best please Almighty God, our Saviour appeared to him carrying his cross, telling him that 'twas by jointly bearing his cross with him, and never to lose the remembrance of it; by often speaking of this cross, by hearing it spoken of, by looking frequently upon it, and by sharing in his passion by some exterior mortification. St. Mary Magdalen, that incomparable lover of Jesus Christ crucified, having re-



ired herself into that famous solitude of St. aume, and having begged of our Lord to make known to her in what exercise he desired she should chiefly be employed to become the more agreeable to him, and thereby daily testify her love to him, our Saviour sent an angel to her with a cross in his hand, which he placed at the door of her cell, telling her, that she should ever have that cross before her eyes, and that she ought to be continually taken up with the consideration of the mysteries that were wrought upon it; which she did for the space of the thirty years she lived afterwards.

We read of St. Bridget, that, when she was but very young, our Saviour appeared to her nailed to the cross, and quite covered with blood which he seemed to have then newly shed; and from that time she ceased not continually to meditate on the passion of the Son of God, which she scarce ever did without many tears. We likewise read in the life of St. Francis, that having three times opened the Missal, there to learn evangelical perfection, by a particular Providence of God he always opened it at the passion of Christ, as if God would have thereby said to him, You seek the means of making yourself perfect, and of pleasing me; it is by giving yourself to the contemplation and imitation of my sufferings. Upon that same account, the cross was shown to that holy man seven several times, as the pattern he ought to follow; and to load him with favors, our Lord appeared to him in the form of a crucified seraph, and imprinted the marks of his five wounds upon him, with so tender a devotion to his passion, that constantly, whenever he thought of it afterwards, he broke out in sighs and lamentations, and melted into tears. But what need have we to search for revelations to prove the excellency of the devotion to the passion of Jesus crucified? Does not the holy Scripture teach us that our Saviour thought continually on his passion and death? "*Dolor meus in conspectu meo semper!*" Do we not read it in the gospel, that it was the subject of his discourse to his apostles and disciples, even so far as to speak of it to Moses and Elias, in the midst of the glory of his transfiguration on Thabor? And did he not carry with him his five wounds to heaven, to have before his eyes the marks of his passion for a whole eternity? What shall I say of the great St. Paul? Did he not profess that he knew nothing but Christ crucified? In what did he glory, but in the

cross of our Lord Jesus Christ? What other devotion had he, but to be crucified with our Lord Jesus Christ?

Let us conclude the motives with the words of the seraphical St. Bonaventure, who ever had the image of a crucifix before his eyes, which he called his library: "I will," says he, "take my repose in the sacred side of my Saviour; I will there watch, read, pray, drink, eat, and treat of all my affairs; I will there speak to his heart, and shall obtain of him whatever I please."

To obtain the indulgences attached to this devotion, the following conditions must be observed:

1st. *The Way of the Cross* should be regularly established, and with the approbation of the Ordinary.

2d. The Fourteen Stations should be visited in order, as indicated by the pictures or images, arranged in the church for that purpose.

3d. At each station we should meditate, for at least a few moments, on the sufferings of our Redeemer therein represented, and endeavor to excite within our hearts love for him, and sincere sorrow for our sins.

4th. We should conclude by reciting the *Lord's Prayer*, the *Angelical Salutation*, and the *Doxology*, *Glory be to the Father, to the Son, and to the Holy Ghost*. Amen, six times, for the intention of the Church.

5th. We should be in the state of grace; yet even the most unhappy or guilty sinner may with confidence enter on this *Holy Way*, if it be only with a contrite heart. He will not have followed his suffering Redeemer long, before tears of repentance and resolutions to change his life will be the blessed reward of his humble piety. This exercise may be also very appropriately directed to obtain relief for the suffering souls in purgatory.

6th. The indulgences, plenary and partial, granted to the *Way of the Cross*, are very extensive. Even the sick, and persons at sea, can gain them, in their own chambers, by performing the prescribed devotions before a crucifix blessed for that purpose. To gain the plenary indulgence granted to performing the stations, it is not necessary to confess and communicate, but only to be in a state of grace.

#### EXERCISE OF THE WAY OF THE CROSS.

**I**N the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the Most Holy and undivided Trinity,  
now and for ever more. Amen.

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall announce thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to  
the Holy Ghost.

R. As it was in the beginning, is now, and ever  
shall be. Amen.

#### LET US PRAY.

**D**IRECT, we beseech thee, O God, our actions, by  
thy holy inspirations, and carry them on by thy  
gracious assistance, that every prayer and work of  
ours may commence always with thee, and by thee  
be happily ended: through Christ Jesus our Lord.  
*Amen.*

Here may be sung the following stanzas, when this de-  
votion is solemnly performed:

**C**HRISTIANS, who of Jesus' sorrows  
Come the doleful tale to hear,  
See what streams of blood flow for us!  
Blend, ah! blend at least a tear.  
Lo! for your own sins devoted,  
Bleeds the victim from on high!  
By his sufferings animated,  
For him live, and for him die.

Now behold the "Man of Sorrows"  
On the cross exalted high,  
Suffering, bleeding, dying for us:  
Now behold salvation nigh.  
Christians! hear his heavenly lessons,  
Hearken to his dying voice:  
His blaspheming foes he pardons,  
For them prays, and for them dies.

Ah! to him how deep and painful  
 Is the anguish sinners give!  
 From their crimes and pleasures shameful,  
 Outrage vile does he receive!  
 Vice triumphant holds dominion!  
 Sin appears where'er we turn!  
 Jesus' daily crucifixion,  
 Ah! bewail—with sorrow mourn.

#### A PRAYER TO DIRECT THE INTENTION.

**L**ORD Jesus Christ, Saviour of my soul, I present myself before thee, to follow the Way of thy Cross, and to retrace in spirit that sacred path which was watered with thy adorable blood, during thy painful journey to Calvary's Mount. I offer to thee this pious exercise, with the view of gaining the indulgences which the sovereign Pontiffs have attached to it; and I propose to pray for all the intentions which they had in view in dispensing so rich a treasure. Grant me, O Lord, the dispositions necessary for obtaining these indulgences, as well for myself as for the souls in purgatory, and in particular for those for whom I design to pray. May I, by this holy exercise, merit thy mercy in this world, so as to secure, with those suffering souls, a place in thy eternal kingdom in the life to come. *Amen.*

And thou, O blessed Mother of God, assist me by thy powerful intercession. Present this my feeble homage to thy divine Son, in reparation of the many injuries he daily receives from bad Christians, and from so many impious men, *who deny him that bought them.* Let me participate in that ineffable sorrow which pierced thy most tender soul during the several stages of his passion: that I may reap an abundant fruit from this holy exercise, for the advantage and the benefit of all those for whom I pray. *Amen.*

While moving towards each station, a verse of the "Stabat Mater" may be sung:

**B**ENEATH the world's redeeming wood  
The most afflicted Mother stood,  
Mingling her tears with her Son's blood.

### FIRST STATION.

JESUS IS SENTENCED TO DEATH BY PILATE.

**V.** We adore thee, O Lord Jesus Christ, and bless thy holy name:

**R.** Because, by thy holy cross, thou hast redeemed the world.

### THE MYSTERY.

**O**UR gracious Redeemer, after suffering most injurious treatment before Annas and Caiphas, a cruel scourging, and a crown of piercing thorns, is condemned to death. This iniquitous sentence your Jesus accepts, with admirable humility. Innocence submits to punishment in order to free the guilty. Reflect that your sins caused his condemnation, and your stubborn impenitence extorted the bloody sentence from Pilate. Purpose now seriously to amend your life; and while you reflect on the horrid injustice of Pilate, who condemns innocence lest he should not appear a friend of Cæsar, with deep conviction of your own guilt, condemn yourself for your many sins of human respect; think how often you have offended God from the fear of displeasing the world; and, turning to your Saviour, address him rather with tears of the heart than expressions of the tongue, in the following prayer:

### PRAYER.

**O** MANGLED Victim of my sins, suffering Jesus! I have deserved those bloody stripes, that cruel sentence of death; and yet thou art put to death for

me, that I should live for thee! I am convinced that if I desire to please the world, I cannot be thy servant; let me then displease the world and its vain admirers. I resign myself into thy hands. Let the love of thee take possession of my heart. Let my eyes behold with contempt, every thing that could alienate my affections from thee. Let my ear be still attentive to thy word. Let me accompany thee through thy painful journey, sighing and imploring mercy.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

As that flowed down from every part,  
Of all his wounds she felt the smart,  
What pierced his body, pierced her heart.

## SECOND STATION.

**JESUS RECEIVES THE CROSS ON HIS SHOULDERS.**

V. We adore thee, O Lord Jesus Christ, and bless thy holy name.

R. Because, by thy holy cross, thou hast redeemed the world.

## THE MYSTERY.

**T**HIS station represents your amiable Redeemer, clad in his usual attire, after his inhuman executioners have stripped him of the purple garment with which he has been clothed, when they crowned him with platted thorns as a visionary king. The heavy burden of the cross is violently placed on his mangled shoulders. Behold your Saviour, covered with wounds, disfigured with gore, a man of sorrow, abandoned by all! With what wonderful patience he bears the

taunts and insults of the Jews! Reflect with confusion on that proud sensibility of yours, which takes fire at the very shadow of contempt; on your discontent and murmurs, at the slightest afflictions; your obstinate resistance to the will of Heaven, in the crosses of this life; although these are calculated to lead you, not to Calvary, but to the joys of eternal glory. From your heart unite in the following

## PRAYER.

**M**EEK, humble Jesus! my iniquity and perverseness loaded thy shoulders with the heavy burden of the cross. Yet, shameful ingratitude of mine! a vile worm of the earth, I dislike even the appearance of mortification, and shrink from every thing that would check the violence of my passions; and if I suffer, it is with murmuring and reluctance. I now, O Saviour of the world, detest my past life, and by thy grace am determined no more to offend thee mortally. Let me only glory in the cross of my Lord, by which the world is crucified to me, and I to the world. Lay then on me the cross of true penance. Let me, for the love of thee, bear the adversities of this life, and cleave to thee inseparably in the bonds of charity. *Amen.*

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

*V.* Jesus Christ crucified, have mercy on us.

- *R.* Have mercy on us: O Lord, have mercy on us.

- *V.* And may the souls of the faithful departed, through the mercy of God, rest in peace.

*R.* Amen.

Who can with tearless eyes look on  
When such a Mother, such a Son,  
Wounded and gasping does bemoan.

## THIRD STATION.

JESUS FALLS UNDER THE CROSS FOR THE FIRST TIME.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name:

R. Because, by thy holy cross, thou hast redeemed the world.

## THE MYSTERY.

**T**HIS station represents our Lord Jesus Christ, overpowered by the weight of the cross, fainting through loss of blood, and falling to the ground. Contemplate the unwearied patience of that meek Lamb, under the violence and insults of his brutal executioners; while you, impatient in adversity and infirmity, presume to complain; nay, to insult the majesty of heaven by your blasphemies. Purpose here to suppress the sallies of an ill temper; and beholding your amiable Jesus prostrate under the cross, excite in yourself a just hatred for sin, the cause of that insupportable weight under which your Saviour sunk; and thus address your afflicted Jesus:

## PRAYER.

**A**LAS! My Jesus, the violence of thy heartless executioners; the weight of the cross, or rather, the more oppressive load of my sins, bend thee to the earth. Exhausted, panting for breath, thou dost not refuse new tortures for my sake; shall I then refuse the light burden of thy commandments? Shall I refuse to do violence to my passions and sinful inclinations? Shall I relapse into the very crimes I have often wept over? O Jesus, stretch out thy hand to my assistance, that I may never more fall into mortal sin, but secure the affair of my salvation. *Amen.*

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.



**V.** Jesus Christ crucified, have mercy on us.

**R.** Have mercy on us: O Lord, have mercy on us

**V.** And may the souls of the faithful departed through the mercy of God, rest in peace.

**R.** Amen.

O worse than *Jewish* heart, that could,  
Unmoved, behold the double flood,  
Of *Mary's* tears, and *Jesu's* blood.

#### FOURTH STATION.

JESUS, CARRYING THE CROSS, MEETS WITH HIS  
MOST AFFLICTED MOTHER.

**V.** We adore thee, O Lord Jesus Christ, and bless thy holy name:

**R.** Because, by thy holy cross, thou hast redeemed the world.

#### THE MYSTERY.

**T**HIS station presents to our contemplation the meeting of the desolate mother and her bleeding Jesus, sinking under the weight of the cross. Consider what pangs rent her soul, when she beheld him covered with blood, dragged violently to the place of execution, reviled and blasphemed by an ungrateful, outrageous rabble. Meditate on her inward feelings—the looks of silent agony exchanged between the mother and her son; her anguish in not being permitted to approach and embrace him. Be filled with confusion, that neither the son's pain, nor the mother's grief, have softened the hardness of your heart. Approach, now, with contrition, and join in the following

#### PRAYER.

**O** MARY, I am the cause of thy sufferings: O refuge of sinners, let me share in those bitter pangs which rent thy tender soul, when thou didst behold thy Son, covered with wounds, and fainting under

the cross. Mother of sorrows, let me feel the force of thy grief, that, together with thee, I may mingle my tears with the blood of thy Son. O suffering Jesus! by thy bitter passion, and the deep anguish of thy afflicted Mother, grant me the grace of perseverance. Mother of Jesus, intercede for me! Jesus, look down on me with an eye of pity; and, in the hour of my death, receive me into thy arms.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Alas! our sins, they were not his,  
In this atoning sacrifice,  
For which he bleeds, for which he dies.

### FIFTH STATION.

JESUS ASSISTED BY SIMON THE CYRENIAN, IN  
CARRYING THE CROSS.

V. We adore thee, O Lord Jesus Christ, and bless thy holy name:

R. Because, by thy holy cross, thou hast redeemed the world.

### THE MYSTERY.

**T**HIS station represents Christ fainting, unable to carry the cross. His sacrilegious executioners compel Simon the Cyrenian to carry it, not through compassion for Jesus, but lest he should expire before they could satiate their vengeance, by nailing him to the cross. Consider here the repugnance of Simon to carry the cross after Christ. And remember that you also reluctantly submit to the cross which Providence

as placed on your shoulders. Will you continue to spurn the advice of your *Jesus*, who invites you to take up your cross and follow him? Will you yet, with shameless ingratitude, refuse the cross sanctified by his sufferings? Offer up devoutly the following

### PRAYER.

**O** SUFFERING *Jesus*! to what an excess did thy impious executioners carry their cruelty. Seeing thee faint under the cross, and apprehending thy death before they could accomplish their bloody designs, they compelled Simon to aid in bearing thy cross, that, on it, thou mightest expire in tortures. But why should I complain of the cruelty of the Jews, or the repugnance of Simon? Have I not again crucified him by my crimes? Have I not suffered with fretful impatience the light affliction with which thy mercy visited me? Teach me, now, my *Jesus*, to detest and deplore my first impatience; and let me, with a willing heart, accompany thee to Mount Calvary; let me live in thee, and die in thee. *Amen.*

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

*V.* *Jesus* Christ crucified, have mercy on us.

*R.* Have mercy on us: O Lord, have mercy on us.

*V.* And may the souls of the faithful departed, through the mercy of God, rest in peace.

*R.* Amen.

When graves were open'd, rocks were rent,  
When nature and each element  
His torments and her grief resent.

## SIXTH STATION.

VERONICA PRESENTS A HANDKERCHIEF TO CHRIST

V. We adore thee, O Lord Jesus Christ, and bless thy holy name :

R. Because, by thy holy cross, thou hast redeemed the world,

## THE MYSTERY.

**T**HIS station represents the moment when the pious Veronica, moved with compassion on beholding the sacred face of our Redeemer, livid with blows, and covered with blood and sweat, presents a handkerchief with which Jesus wipes his face. Consider the heroic piety of this devout woman, who is not intimidated by the presence of the executioners, or the clamors of the Jews ; and the benign acknowledgment of Jesus, who leaves the impression of his countenance on her handkerchief. Reflect, here, that although you cannot discharge the kind offices of humanity to your Saviour, you have it in your power to discharge them towards his suffering members, the poor. You cannot wipe away the blood and sweat from the face of Jesus ; but you can dry up the tears of wretchedness and misery. Examine what returns you have made for the favor your bountiful Jesus has bestowed on you ; and conscious of your ingratitude, address him in the following

## PRAYER.

**O** JESUS, give me tears to weep for my ingratitude. How often have I turned my eyes from thee and thy sufferings, to fix them on the world and its vanities ! Let me henceforth be entirely thine Stamp thy image on my soul, that it may never admit any love incompatible with that which I owe thee Take possession of my heart on earth, that my soul may possess thee eternally in glory. *Amen.*

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Shall man, the cause of all his pain  
And all his grief, shall sinful man  
Alone insensible remain?

### SEVENTH STATION.

**JESUS FALLS UNDER THE CROSS A SECOND TIME.**

V. We adore thee, O Lord Jesus Christ, and bless thy holy name:

R. Because, by thy holy cross, thou hast redeemed the world.

### THE MYSTERY.

**T**HIS station represents our Saviour at the gates of Jerusalem, falling to the ground, through pain and weakness. He is compelled by blows and blasphemies to rise. Consider your Jesus prostrate on the earth, bruised by his fall, and ignominiously treated by an ungrateful rabble. Reflect that your self-love and desire of preference were the cause of your Saviour's humiliation. Implore, then, grace to detest your proud and haughty disposition. It was your repeated sins that pressed him to the ground: will you then sin again, and add to the affliction of your gracious Saviour!

### PRAYER.

**O** MOST holy Redeemer, treated with extreme contempt; and led out to punishment, through the excess of torments and weakness of thy mangled body, thou fallest a second time to the earth. What

Impious hand has prostrated thee? Alas! my Jesus, I am that impious, that sacrilegious offender! My ambitious pride,—my haughty indignation, my contempt of others, humbled thee to the earth. Banish for ever from my mind the spirit of pride; teach me humility; that detesting all vanities, I may be ever united with my meek and humble Jesus. *Amen.*

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

*V.* Jesus Christ crucified, have mercy on us.

*R.* Have mercy on us: O Lord, have mercy on us.

*V.* And may the souls of the faithful departed, through the mercy of God, rest in peace.

*R.* Amen.

Ah, pious mother, teach my heart,  
Of sighs and tears the holy art,  
And in thy grief to bear a part.

### EIGHTH STATION.

JESUS CONSOLES THE WOMEN OF JERUSALEM, WHO  
WEPT OVER HIM.

*V.* We adore thee, O Lord Jesus Christ, and bless thy name.

*R.* Because, by thy holy cross, thou hast redeemed the world.

### THE MYSTERY.

**T**HIS station represents the place where several devout women, meeting Jesus, and beholding him wounded and bathed in his own blood, shed tears of compassion over him. Consider the excessive love of Jesus, who, though languishing through the multitude of his torments, is nevertheless attentive to console the women who wept over him. They heard that merciful consolation from the mouth of Jesus: weep not over me, but over yourselves and your

children. Weep for your sins, the sources of my afflictions. Yes, my soul! I will obey my suffering Lord, and pour out tears of compunction. Nothing more eloquent than the voice of the tears which flow from the horror of our sins. Let us address him in the following

#### PRAYER.

**O** JESUS! only begotten Son of the Father! who will give water to my head, and a fountain of tears to my eye, that I may, day and night, weep and lament my sins. I humbly beseech thee, by those tears of blood thou didst shed for me, to soften my flinty bosom, that tears may plentifully flow from my eyes, and contrition rend my hardened heart. Cancel my crimes, and render me secure in the day of wrath and examination, when thou wilt come to judge the living and the dead, and to demand a rigorous account of thy blood. *Amen.*

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

*V.* Jesus Christ crucified, have mercy on us.

*R.* Have mercy on us: O Lord, have mercy on us.

*V.* And may the souls of the faithful departed through the mercy of God rest in peace.

*R.* Amen.

The sword of grief, which did pass through  
Thy very soul, O may it now  
Upon my heart a wound bestow.

#### NINTH STATION.

**JESUS FALLS UNDER THE CROSS THE THIRD TIME.**

*V.* We adore thee, O Lord Jesus Christ, and bless thy holy name.

*R.* Because, by thy holy cross, thou hast redeemed the world.

## THE MYSTERY.

**T**HIS station represents the foot of Mount Calvary, where Jesus Christ, quite destitute of strength, falls a third time to the ground. The anguish of his wounds is renewed. Consider here the many injuries and blasphemous derisions thrown out against Christ, to compel him to rise and hasten to the place of execution, that his inveterate enemies might enjoy the bloody satisfaction of beholding him expire on the cross. Consider that by your sins you daily hurry him to the place of execution. Approach, then, in thought, to the foot of Mount Calvary, and cry out, accursed weight of sin that prostrated my Saviour, and had long since buried me in the flames of hell, if his mercy and the merits of his passion had not preserved me!

## PRAYER.

**O** AMIABLE Jesus, I return thee endless thanks for not permitting me, an ungrateful sinner, as thou hast permitted thousands, less criminal, to die in my sins. I have added torments to thy torments, by heaping sin on sin. Kindle in my soul the fire of charity; maintain it with thy continual grace until, delivered from this body of death, I can enjoy the liberty of the children of God, and of thy co-heirs. *Amen.*

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

*V.* Jesus Christ crucified, have mercy on us.

*R.* Have mercy on us: O Lord, have mercy on us.

*V.* And may the souls of the faithful departed, through the mercy of God, rest in peace.

*R.* Amen.

Great Queen of Sorrows, in thy train  
Let me a mourner's place obtain,  
With tears to cleanse all sinful stain.



## TENTH STATION.

**JESUS IS STRIPPED OF HIS GARMENTS AND OFFERED VINEGAR AND GALL.**

**V.** We adore thee, O Lord Jesus Christ, and bless thy holy name.

**R.** Because, by thy holy cross, thou hast redeemed the world.

## THE MYSTERY.

**T**HIS station represents how our Lord Jesus Christ ascended Mount Calvary, and was stripped of his garments by his inhuman executioners, the skin and congealed blood torn off with them, and his wounds renewed. Consider the confusion of the modest Lamb, exposed to the contempt and derision of an insulting rabble. They present him with vinegar and gall. Condemn here that delicacy of taste, that sensual indulgence with which you have flattered your sinful body. Pray here for the spirit of mortification. Think how happy you would die, if stripped of the world and its attachments, you could expire covered with the blood, and partaking in the confusion of your Redeemer.

## PRAYER.

**S**UFFERING Jesus! I behold thee stript of thy garments, thy old wounds renewed, and new ones added to the old. I behold thee in the presence of thousands, exposed to the inclemency of the weather, cold, trembling from head to foot, insulted by the blasphemous derisions of the spectators. Strip, thou mangled Lamb of God, my heart of the world and its deceitful affections. Divest my soul of its habits and sensual indulgence. Imbitter the poisoned cup of pleasure, that I may dash it with contempt from my lips, and through Christian mortification arrive at thy never-fading glory. *Amen.*

**Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.**

**V. Jesus Christ crucified, have mercy on us.**

**R. Have mercy on us: O Lord, have mercy on us.**

**V. And may the souls of the faithful departed, through the mercy of God, rest in peace.**

**R. Amen.**

To heal the leprosy of sin,  
We must the cure with tears begin,  
All flesh's corrupt without their brine.

### ELEVENTH STATION.

**JESUS IS NAILED TO THE CROSS.**

**V. We adore thee, O Lord Jesus Christ, and bless thy holy name.**

**R. Because, by thy holy cross, thou hast redeemed the world.**

### THE MYSTERY.

**THIS** station represents the place where Jesus Christ, in the presence of his afflicted mother, is stretched on the cross, and nailed to it. How insufferable the torture, the nerves and sinews being rent by the nails! Consider the exceeding desolation, the anguish of the tender mother, eye-witness to this inhuman punishment of her beloved Jesus. Generously resolve, then, to crucify your criminal desires, and nail your sins to the wood of the cross. Contemplate the suffering resignation of the Son of God to the will of his Father, while you are impatient in trifling afflictions, in trivial disappointments. Purpose henceforth to embrace your cross with ready resignation to the will of God, and address him in the following

### PRAYER.

**P**ATIENT Jesus! meek Lamb of God, who didst declare, "when I shall be exalted from the earth, I will draw all things to myself" attract my heart to

thee, and nail it to the cross. I now renounce and detest my past impatience. Let me crucify my flesh with all its concupiscences and vices; here burn, here cut, but spare me for eternity. I throw myself into the arms of thy mercy. Thy will be done in all things. Grant me resignation, grant me thy love; I desire no more. *Amen.*

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

*V.* Jesus Christ crucified, have mercy on us.

*R.* Have mercy on us: O Lord, have mercy on us.

*V.* And may the souls of the faithful departed, through the mercy of God, rest in peace.

*R.* Amen.

O may the wounds of thy dear Son  
Our contrite hearts possess alone,  
And all terrene affections drown.

## TWELFTH STATION.

**JESUS IS EXALTED ON THE CROSS AND DIES.**

*V.* We adore thee, O Lord Jesus Christ, and bless thy holy name.

*R.* Because, by thy holy cross, thou hast redeemed the world.

## THE MYSTERY.

**T**HIS station represents the place where Jesus Christ was publicly exalted on the cross, between two robbers, who were executed with the innocent Lamb. Consider here the confusion of your Saviour, exposed to the profane view of a blasphemous multitude. Imagine yourself at the foot of the cross. Behold that sacred body, streaming blood from every part. Contemplate the divine countenance, pale and languid; the heart throbbing in the last pangs of agony; the soul on the point of separation. Charity triumphs over his agony; his last prayer asks for givenness for his inveterate enemies. "Father, forgive

them, they know not what they do." His clemency is equally extended to the penitent thief: "This day thou shalt be with me in Paradise." He recommends in his last moments his disconsolate mother to his beloved St. John; he recommends his soul to his heavenly Father; and bowing down his head, resigns his spirit. Turn your eyes on the bloody portrait of charity. Number his wounds, wash them with tears of sympathizing love. Behold the arms extended to embrace you. Loving Jesus! thou didst die to deliver us from eternal captivity.

## PRAYER.

**O** SUFFERING Son of God! I now behold thee in the last convulsive pangs of death. Thy veins opened, thy sinews torn, thy hands and feet distilling blood. I acknowledge, most loving Jesus! that my reiterated offences have been thy merciless executioners, the cause of thy bitter sufferings and death. Yet, God of mercy! look on my sinful soul bathed in thy precious blood. Let me die to the vanity of the world, and renounce its false pleasures. Thou didst pray, my Jesus! for thy enemies: I forgive mine; I embrace them in imitation of thy charity; I bury my resentment in thy wounds. Shelter me, in the day of wrath, in the sanctuary of thy side. Let me live, let me die in my crucified Redeemer. *Amen.*

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

*V.* Jesus Christ crucified, have mercy on us.

*R.* Have mercy on us: O Lord, have mercy on us.

*V.* And may the souls of the faithful departed, through the mercy of God, rest in peace.

*R.* Amen.

Those wounds, which now the stars outshine,  
Those furnaces of love divine,  
May they our drossy souls refine.

## THIRTEENTH STATION.

JESUS IS TAKEN DOWN FROM THE CROSS.

**V.** We adore thee, O Lord Jesus Christ, and bless thy holy name.

**R.** Because, by thy holy cross, thou hast redeemed he world.

## THE MYSTERY.

**T**HIS station represents the moment when Christ's most sacred body is taken down from the cross by Joseph and Nicodemus, and laid in the bosom of his weeping Mother. Consider the sighs and tears of the Virgin Mother; with what pangs she embraced the bleeding remains of her beloved Son. Here unite your tears with those of this disconsolate mother. Reflect that your Saviour would not descend from the cross, until he consummated the work of redemption. Hence learn constancy in your pious resolutions; cleave to the standard of the cross. Consider with what purity that should be adorned, which receives, in the blessed sacrament of the Eucharist, Christ's most sacred body and blood.

## PRAYER.

**A**T length, O blessed Virgin, Mother of sorrows, you are permitted to embrace your beloved Son. But alas! the fruit of your immaculate womb is mangled. From the crown of his head to the sole of his foot, there is no soundness in him. —Yes, the infernal fury of the Jews has at length triumphed: yet we renew their barbarity, crucify him by our sins, inflicting new wounds. Most afflicted Mother of my Redeemer, I conjure you, by the pains and torments you suffered in the common cause of salvation, to obtain for me, by your powerful intercession, the pardon of my sins, and grace to deplore, with a sympathizing feeling, your and your Son's affliction. As often as I

appear at the holy sacrifice of the Mass, let me embrace thee, oh my Jesus, in the interior of my heart. May I worthily receive thee as the sacred pledge of my salvation. *Amen.*

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

*V.* Jesus Christ crucified, have mercy on us.

*R.* Have mercy on us: O Lord, have mercy on us.

*V.* And may the souls of the faithful departed, through the mercy of God, rest in peace.

*R.* Amen.

That when the dreadful trial's come,  
For every man to hear his doom,  
On his right hand we may find room.

#### FOURTEENTH STATION.

JESUS IS LAID IN THE HOLY SEPULCHRE.

*V.* We adore thee, O Lord Jesus Christ, and bless thy holy name.

*R.* Because, by thy holy cross, thou hast redeemed the world.

#### THE MYSTERY.

**T**HIS station represents Christ's Sepulchre, where his blessed body was laid with piety and devotion. Consider the feelings of the Virgin; tear-streaming from her eyes, her bosom heaving sighs. What melancholy, what wishful looks she casts on that monument, where the treasure of her soul, her Jesus, her all, lay entombed. Here lament your want of contrition for your sins, and humbly adore your deceased Lord, who, poor even in death, is buried in another's tomb. Blush at your dependence on the world, and the eager solicitude with which you labor to grasp its perishable advantages. Despise henceforth the world, lest you perish with it.

## PRAYER.

**M**OST loving Jesus ! for my salvation thou didst perform the painful journey of the cross. I adore thee reposing in the holy Sepulchre. Let me press the footsteps marked by thee, gracious Redeemer ; the paths, which, through the thorns of life, conduct to the heavenly Jerusalem. Would that thou wert entombed in my heart, that being united to thee I might rise to a new life of grace, and persevere to the end ! Grant me, in my last moments, to receive thy precious body as the pledge of immortal life. Let my last words be Jesus and Mary, my last breath on the cross ; that, with a lively faith, firm hope, and ardent love, I may reign with thee for ever and ever.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us : O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace

R. Amen.

O hear us, *Mary ! Jesus. hear !*

Our humble prayers secure our fear,  
When thou in judgment shalt appear.

Now give us sorrow, give us love,  
That so prepar'd, we may remove,  
When call'd to seats of bliss above. *Amen.*

## CONCLUSION.

**C**OMPASSIONATE Jesus ! behold with eyes of mercy this devotion I have endeavored to perform, in honor of thy passion and death, in order to obtain remission of my sins, and of the pains incurred by them. Accept of it for the salvation of the living, and the eternal repose of the faithful departed, particularly for those for whom I offer it. Do not, O Jesus

suffer the ineffable price of thy blood to be paid in vain, or my miserable soul ransomed by it, to perish. The voice of thy blood cries louder for mercy than my crimes for vengeance. Have mercy, then, O Lord, have mercy, and spare me for thy mercy's sake.  
*Amen.*

*On returning to the Altar, recite the following prayers :*

*Antiphon.*

**C**HRI<sup>ST</sup> became obedient for us unto death, even the death of the cross.

*V.* By thy holy cross deliver us, O God.

*R.* From all our enemies.

LET US PRAY.

**L**OOK down, we beseech thee, O eternal Father, on this thy family, for which our Lord Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross; who liveth and reigneth, one God in unity with thee and the Holy Ghost, for ever and ever.

*R.* Amen.

*Antiphon.*

**O** ALL ye, that pass by the way, attend, and see if there be grief like unto my grief.

*V.* Pray for us, O most sorrowful Mother of God.

*R.* That we may be made worthy of the promises of Christ.

LET US PRAY.

**W**E beseech thee, O Lord Jesus Christ, that the blessed Virgin Mary, who, during thy bitter passion, had her most holy soul pierced with the sword of sorrow, may effectually intercede for us with thy clemency, both now and at the hour of death: who livest and reignest, one God with the Father and the Holy Ghost, for ever and ever.

*R.* Amen.



*Antiphon.*

**I**T is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.

*V.* Eternal rest give unto them, O Lord.

*R.* And let perpetual light shine upon them.

## LET US PRAY.

**O** GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins, that through pious supplications they may obtain the pardon which they have always desired: who livest and reignest one God for ever and ever.

*R.* Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c. *Each to be recited six times.*

*V.* Jesus Christ crucified, have mercy on us.

*R.* Have mercy on us: O Lord, have mercy on us.

*V.* And may the souls of the faithful departed, through the mercy of God, rest in peace.

*R.* Amen.

## ON INDULGENCES.

## ARTICLE I.

## OF THE PUNISHMENT DUE TO SIN.

**T**HERE are two sorts of actual sins, viz.: Mortal and Venial.

Mortal sin deserves an inconceivable and eternal punishment; for it is of faith, that whoever, at his death, is found guilty of but one Mortal sin, shall be banished from the presence of God, excluded from the society of the Saints, and precipitated into hell, there to dwell for ever with the devils and reprobates in the most dreadful torments.

Whatever may be the language of the world, or the cry of passions, with regard to this point of doctrine, we must either admit it, or else entirely renounce the Christian faith; for no one of its dogmas is more clearly announced, or more expressly taught.

God, in his infinite mercy, has been pleased to furnish us with the means of escaping from the abyss of sin, when we have had the misfortune of falling into it, viz.: a true repentance joined to the sacrament of penance; or, when it is not in our power to recur to this sacrament, the same sincere repentance, founded on the love of God above all things, with the desire to do so.

But, when a sinner has received the grace of justification, by approaching the sacrament, he does not always receive the remission of all the pains due to his sins. This is an article of faith, set down in express terms by the Council of Trent. *Sess. 14, Canon 12.*

The eternal pain is remitted without any restriction; but there generally remains a temporal pain to be undergone for a longer or shorter time, according to the nature of the sin, and the dispositions of the penitent: and this necessary atonement must be made either in this life or in the next.

On this truth were founded the severe canonical penances formerly inflicted by the Church on repenting sinners. Three, seven, ten, even fifteen or twenty years' fasting on bread and water, privations and humiliations even for a whole life, were sometimes prescribed for one single sin; and even these were not thought to exceed the degree of satisfaction due to the justice of God.

If the Church, at this present time, treats sinners with greater indulgence and mercy, it is not because she considers them less guilty, or their faults less deserving of punishment: sin is always the same—always equally deserving of punishment.

Those who die without having made the necessary atonement shall have to endure long and severe pains in purgatory. Even venial sin, not expiated in this world, will be punished in purgatory.

If, then, the pain due to one sin is such, what must be the immense debt of a sinner who has passed whole years in the most criminal habits, and to whom we may apply the words of the Royal Prophet: He has multiplied his iniquities above the number of the hairs of his head.

God alone can know the extent of the obligations of the sinner to his justice, even after the guilt has been remitted by his mercy, and the soul has recovered sanctifying grace.

Were we deeply penetrated with these sacred truths, we would endeavor to offer to God every day some satisfaction, in order to diminish, if we cannot entirely cancel, the debt we have contracted.

It is to sinners thus disposed, that the Church, by her Indulgences, offers a means to supply their insufficiency.

## ARTICLE II.

### OF THE NATURE AND EFFECTS OF INDULGENCES.

**B**Y Indulgence we understand a release from the temporal punishment due to actual sins, already remitted as to the guilt, granted out of the sacrament of penance, by those who have the power of dispensing the spiritual treasures of the Church.

We say, 1st, *A release from the temporal punishment*; because an Indulgence cannot remit the eternal punishment. 2dly, *Due to actual sins*; because baptism leaves no punishment to be undergone. 3dly, *Already remitted as to the guilt*; because we cannot obtain the remission of temporal punishment due to sin, whilst the sin itself remains. 4thly, *Granted out of the sacrament of penance*; because, although the priest, in remitting the sin in the tribunal of penance, remits also a part of the temporal punishment, in proportion to the dispositions of the penitent, yet a part often remains, which may be remitted by an Indulgence out of the sacrament of penance. 5thly, *By those who have the power of dispensing, &c.*; because the granting of Indulgence is an act of jurisdiction, and therefore supposes a legitimate authority in the one who exercises it. 6thly, *The spiritual treasures of the Church*; the spiritual treasures of the Church are the merits and satisfaction of Jesus Christ and the Saints, out of which the Church, when she grants an indulgence to her children, offers to God an equivalent for the punishment which was due to the divine justice. For the merits and satisfaction of Jesus Christ are of infinite value; they can never be exhausted; they are the source of all our good. The merits and satisfaction of the Saints, as they have their value from Jesus Christ, and through him are accepted by

the Father, so, by the communion, which all the members of Jesus Christ's mystical body have one with another, are applicable to the faithful upon earth.

That our Lord Jesus Christ has given his Church the power to grant Indulgences, is evident from the inspired volume; for, 1st, he says to St. Peter: *Thou art Peter ... and I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, shall be bound also in heaven: and whatsoever thou shalt loose upon earth, shall be loosed also in heaven.* St. Matt. xvi 19. In which words our Saviour gives to St. Peter, as the Chief Pastor of his Church, an ample and universal power to conduct the faithful to heaven, by loosing them from every thing that might hinder them from going thither; provided, always, they be properly disposed, and perform the conditions required upon their part. Now, there are only two things that can hinder a soul from going to heaven, viz.: the guilt of sin, and the debt of temporal punishment; until that debt be paid, none can enter therein: consequently, our Saviour's saying, *whatsoever thou shalt loose upon earth, shall be loosed in heaven*, manifestly includes both, and assures us that, when the Chief Pastor looses the faithful from their sins in the sacrament of penance, or from the debt of temporal punishment, by granting an Indulgence, this sentence is ratified in heaven, and stands good in the sight of God himself. 2dly, On another occasion, declaring that *he that will not hear the Church*—that is, the Pastors and Rulers of the Church—is to be considered *as a heathen and a publican*, he immediately says to these Pastors, in the person of all the Apostles: *Amen, I say unto you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven.* St. Matt. xviii 18. In which words, by the same reasoning as in the former case, we see the power of granting Indulgences conferred on the first Pastors or Bishops of the Church, as successors of the Apostles. It is given to the head of the Church with regard to all the faithful, and to the Bishops of the Church with regard to that portion of the faithful committed to their charge, to be exercised by them under such regulations as the Church herself, in her sacred Councils, has judged proper to appoint. 3dly, St. Paul, though not one of the twelve Apostles present with our Saviour when this power was given them, both exercised

it himself, towards the incestuous Corinthian, and recommended to the pastors of that church to do the same.

Indulgences are divided into Plenary and Partial.

A Plenary Indulgence remits all the temporal punishment due to sin, in such a manner, that, whoever gains it entirely, and receives the perfect application of it, becomes as pure before God as if he were just regenerated in Jesus Christ by the waters of baptism. Therefore, were we to die immediately after gaining the full benefit of a Plenary Indulgence, we would go immediately to heaven. But it is impossible to know if we have received the full benefit of any Indulgence; because the benefit we receive from Indulgences is proportionate to the perfection of our dispositions, and to the piety with which we have performed the works prescribed.

A Jubilee differs from a Plenary Indulgence, only inasmuch as it is accompanied with more privileges and more solemnity: every Pastor, in time of the Jubilee, has power to take off all excommunications, to absolve in all reserved cases, and to commute simple vows into other works of piety. The benefit of it extends to all the faithful, who, in a body, offer a holy violence to heaven by prayers and good works. The term between one Jubilee and another, is now fixed to twenty-five years, by Paul II and Sixtus IV, that, as the frailty of man to sin is very great, and man's life seems to shorten, every one, if possible, might enjoy this benefit. Upon extraordinary occasions, Jubilees are also sometimes published.

A Partial Indulgence remits only a part of the temporal pain due to sin.

In granting Indulgences of a determinate number of days, of weeks, or of years, the Pope does not pretend to abridge the sufferings of purgatory for such a length of time. His intention is to remit as much of the pain due to sin, as would have been remitted by the Canonical penance faithfully performed during a corresponding number of days, weeks or years: but the extent of this remission can never be known.

Perhaps Indulgences of many years, even reiterated and multiplied efforts to gain Plenary Indulgences, will not deliver us from all the pain due to our sins. We know, however, that Indulgences afford us a certain means of hastening our entrance into heaven; and this alone should induce us to do our very best, to gain all we possibly can.

Indulgences for the dead are not granted by way of absolution, since the Pastors of the Church have no jurisdiction over the dead. They are available to the faithful departed, only by way of suffrage, or spiritual succor, applied to their souls, out of the treasure of the Church.

To gain an Indulgence, it is necessary, 1st, that we should be in a state of grace, and have the intention to gain it. Should we perform an act to which an Indulgence is annexed, without thinking of it, or without having had the intention, we do not gain it. However, it is not necessary that this intention should be actual; for, it is sufficient to act in a human manner: now for this, only a virtual intention is necessary; that is to say, an intention which has been actual, and which is supposed to continue; although, through inadvertence or distraction, we had lost sight of it. 2dly, That the conditions required, be exactly performed. For, as Indulgences are always granted on certain conditions to be complied with on our part, such as approaching the holy sacraments, works of charity and mercy, exercises of piety and religion, prayers for the necessities of the Church, and the like; if these conditions required are not exactly performed, as required, we have no title to the favor of the Indulgence. 3dly, To gain a Plenary Indulgence, we must receive the holy sacraments of Penance and the Eucharist. Communion is to be received on the day for gaining the Indulgence, unless it is otherwise marked in the grant of the Indulgence. Confession may be made on the day previous, as well as on the day; and those who are in the practice of confessing once a week, may gain several Plenary Indulgences in the same week, without being obliged to make a confession previous to each indulgence. We must also pray with devotion. This condition is sufficiently complied with, by saying the *Our Father*, and the *Hail Mary* five times, or the Litany of Jesus, or the Litany of the Blessed Virgin, for the praise and glory of God's holy name, for the exaltation of the holy Catholic Church, for the conversion of infidels and heretics, for peace and union between Christian nations, and for all the intentions of the same holy Church. 4thly, To gain the FULL effect of a Plenary Indulgence, it is also necessary to have a perfect repentance, and sincere detestation of all our sins, even of the least venial sin; because, as the punishment of sin will never be forgiven while the guilt of it remains in the soul, and as a sincere

repentance is absolutely required for the remission of the guilt; therefore, this sincere repentance must precede the remission of the punishment. Hence we may see how few there are, who gain the full effect of a Plenary Indulgence, as there are few, who have a sincere and efficacious repentance of every venial sin, and a sincere and firm resolution of avoiding every sin, great or small, with all the probable occasions of sin. Still, this ought not to hinder us from doing our best to gain a Plenary Indulgence, when occasion offers; because, though we should not gain the whole effect of it, the more endeavors we use, and the better we be disposed, the more ample benefit we reap from it: and whereas, we can never be certain how far we gain this benefit, and have but too much reason, from our own imperfect dispositions, to fear that we may have yet a great debt remaining unpaid; therefore, our endeavoring to gain an Indulgence ought not to make us remiss in leading a truly penitential life, but rather encourage us to do so the more exactly; because, the more we endeavor by works, worthy of penance, to satisfy the divine justice, the better we will be disposed, when the opportunity comes, for gaining more abundant effects of Indulgences: for, when we think we have done our best, it is perhaps little to what we ought to have done; and what we gain by Indulgences makes up for the deficiencies of human infirmity: besides, the spirit of the Church is to grant Indulgences to those only, who, on their part, sincerely endeavor to satisfy the divine justice. Any other idea of an Indulgence would be a strange illusion. An Indulgence then never exempts any one from the necessity of doing penance: penance has been commanded to all without any exception; and we ought to imitate Jesus Christ, as did the Saints, whose lives were a continual penance.

## VARIOUS INDULGENCES.

### I.

They who recite devoutly the Trisagium and Doxology, may, every day, gain an Indulgence of one hundred days: and on every Sunday, and during the octave of Holy Trinity they may, three times a day, gain the same Indulgence: and they who recite these prayers daily, may, once a month, on a day at option, gain a Plenary Indulgence.

The Trisagium is the canticle of the Seraphim, which

the prophet *Isaias* heard them singing, prostrate in profound adoration, before the throne of God, and which *St. John* the evangelist heard repeated in the highest heavens, day and night, without any intermission.

The *Doxology* is often repeated by the Church, in her divine office, in honor of the most Holy Trinity.

All who have a lively faith in the ineffable mystery of three persons in one God, should, after the example of the celestial choirs, adore, bless, and praise the most Holy Trinity, as often as possible, and with all the fervor of which they are capable.

THE TRISAGIUM, OR THE CANTICLE OF THE  
SERAPHIM.

**H**OLY, holy, holy Lord God of Hosts! all the earth is full of his glory.

THE DOXOLOGY.

**G**LORY be to the Father; glory be to the Son, and glory be to the Holy Ghost.

II.

If three persons associate together in honor of the most Holy Trinity, of the Incarnation of the divine Word, and of the Blessed Virgin, Mother of God, to recite jointly, or separately, seven times, *Glory be to the Father*, &c., and once *Hail Mary*, &c., three times a day, viz., morning, noon and evening, they may gain an Indulgence of one hundred days, each day of the week; of seven years, and seven times forty days, on each Sunday; and should they daily repeat them, a Plenary Indulgence twice each month, on two Sundays of their choice.

Should one of the three, thus united, die, or from any cause abandon this devotion, another must be chosen, that the union of three persons may always be preserved.

III.

They who recite devoutly, morning, noon, and evening, the *Glory be to the Father*, &c., three times, in thanksgiving to the most Holy Trinity, for the graces and privileges conferred on the Blessed Virgin Mary, especially on the day of her glorious Assumption, may, every day, gain



an Indulgence of three hundred days; and they who daily recite these prayers, may once a month, on a day at option, gain a Plenary Indulgence.

## IV.

They who recite with devotion, the following offerings to the most Holy Trinity, to obtain a happy death, may, each time, gain one hundred days' Indulgence; and if they recite them daily, they may, once a month, on a day at option, gain a Plenary Indulgence.

## THREE OFFERINGS.

## 1.

**M**OST Holy Trinity, we offer thee the merits of Jesus Christ, in thanksgiving for the precious blood he shed for us in the Garden of Olives; and by the same merits, we beseech thee to pardon us our sins.

*Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.*

## 2.

**M**OST Holy Trinity, we offer thee the merits of Jesus Christ, in thanksgiving for the death he suffered for us on the cross; and by the same merits, we beseech thee to grant us the remission of all the punishment due to our sins.

*Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.*

## 3.

**M**OST Holy Trinity, we offer thee the merits of Jesus Christ, in thanksgiving for the ineffable charity, which brought him from heaven, to become man, to suffer and die for us on the cross; and by the same merits, we beseech thee to grant us, at the hour of death, dispositions so perfect that our souls may be immediately admitted to the glory of heaven.

*Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.*

## V.

They who say with devotion the acts of Faith, Hope, and Charity, expressing in them the special motive of each of these virtues, may, each time, gain an indulgence of seven years, and seven times forty days: should they say them daily, they may, once a month, on a day at option, gain a Plenary Indulgence; and, at the article of death, a Plenary Indulgence.

N. B. No particular formula is necessary.

## VI.

They who recite devoutly the following prayers to the most Holy Trinity, may, every day, gain one hundred days' Indulgence; and they who recite them daily, may, on one of the three last days of each month, gain a Plenary Indulgence, provided, that having confessed and communicated, they visit some church or public oratory, and pray for the intentions of the Sovereign Pontiff.

## PRAYERS.

**O** FATHER! O Son! O Holy Spirit! O most Holy Trinity! O Jesus! O Mary! be blessed for ever.

O Angels and Saints of heaven! obtain for me these graces, which I ask through the blood of Jesus Christ:

- To do always the will of God.
- To keep myself always in the holy presence of God.
- To have God alone ever in view.
- To love God alone.
- To do every thing for God.
- To seek only the glory of God.
- To labor at the work of my perfection, from no other motive than the love of God.
- To be sensible of my absolute nothingness.
- To know more and more the will of my God.

O most holy Virgin! O Mary! offer to the eternal Father the precious blood of thy divine Son, for the salvation of my soul; for the souls in purgatory; for the wants of the Holy Church; for the conversion of sinners, and for the whole world.

Say *Glory be to the Father, &c.* three times, in honour of the precious blood of our Lord; *Hail Mary* once, in honour of our Lady of Seven Dolors; and *Eternal rest, &c.*, for the souls in purgatory.

## VII.

They who recite with devotion the prayers to the Five Wounds of our divine Redeemer, may, every day, gain one hundred days' Indulgence; and those who recite these prayers, at least ten times each month, may, on the 3d of May, and the 14th of September, gain a Plenary Indulgence. They who recite these prayers daily, from Passion Sunday until Holy Saturday, inclusively, may, each day, gain seven years and seven times forty days' Indulgence, and on Easter Sunday a Plenary Indulgence.

# PRAYERS TO THE FIVE WOUNDS OF OUR BLESSED REDEEMER.

BEGIN BY AN ACT OF CONTRITION.

**P**ROSTRATE before thee, O crucified Jesus, amiable Redeemer of my soul! I confess, with bitter regret, that I have most ungratefully offended thee, and nailed thee to the cross every time I have committed a mortal sin. O my God, infinite Source of all perfection, Sovereign Goodness! thou art worthy of all my affections, for the innumerable blessings, which thou hast, in such abundance, continually bestowed on me. Oh! how unfortunate I am! I cannot undo what I have done; but, at least, I am sorry for my sins, and I detest them because they have offended thee. O Infinite Goodness! I humbly cast myself at thy sacred feet, and I desire at least to sympathize with thee in all thy sufferings for me, to thank thee for thy excessive charity, and to beg thy pardon, not only with my lips, but from the bottom of my heart.

TO THE WOUND OF THE LEFT FOOT.

**O** MY divine Saviour, I humbly adore the sacred Wound of thy left foot, and I feelingly compassionate the intense pain it caused thee. I thank thee

for the love with which thou didst make thy painful journey to Calvary, marking every step of the way with thy precious blood. I offer to the eternal Father the love and sufferings of thy holy Humanity, in expiation of my crimes, which I detest with sincere and bitter contrition.

*Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.*

O holy Mother! impress deeply on my heart the Wounds of my crucified Jesus.

#### TO THE WOUND OF THE RIGHT FOOT.

**O** MY divine Saviour! I adore the sacred Wound of thy right foot, and I feelingly compassionate the intense pain it caused thee. I thank thee for the love with which thou didst suffer thy sacred feet to be pierced, and, with barbarous cruelty, nailed to the cross, to atone for my wanderings, and for the guilty indulgence of my disorderly passions. I offer to the eternal Father, the love and sufferings of thy holy Humanity; and I beseech him to grant me the grace to weep bitterly for my sins, and to persevere in virtue to the end of my life, without ever straying from the obedience due to thy holy commandments.

*Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.*

O holy Mother! impress deeply on my heart the Wounds of my crucified Jesus.

#### TO THE WOUND OF THE LEFT HAND.

**O** MY divine Saviour! I humbly adore the sacred Wound of thy left hand, and I feelingly compassionate the intense pain it caused thee. I thank thee for having thereby, with so much love, delivered me from the eternal punishment which my sins deserve. I offer to the eternal Father, the love and sufferings of thy holy Humanity; and I beseech him to

grant me the grace to profit by the remainder of my life, that I may bring forth fruits worthy of penance, and thus disarm the divine justice, provoked by my repeated sins.

*Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.*

O holy Mother! impress deeply on my heart the Wounds of my crucified Jesus.

#### TO THE WOUND OF THE RIGHT HAND.

O MY divine Saviour! I adore the sacred Wound of thy right hand, and I feelingly compassionate the intense pain it caused thee. I thank thee for all the blessings which this bountiful hand has so abundantly bestowed on me, notwithstanding my ingratitude in refusing to correspond with thy gracious designs. I offer to the eternal Father, the love and sufferings of thy holy Humanity; and I beseech him to change my heart and affections, and to render all my actions conformable to his holy will.

*Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.*

O holy Mother! impress deeply on my heart the Wounds of my crucified Jesus.

#### TO THE WOUND OF THE OPENED SIDE.

O MY divine Saviour! I humbly adore the sacred Wound of thy opened side. I am exceedingly moved at this cruel outrage. I thank thee for the love with which thou didst suffer thy side to be pierced, and thy heart opened, to give us even the last drop of thy precious blood, that our redemption might be most abundant. I offer to the eternal Father, both this outrage offered to thy holy Humanity, and the love with which thou art always ready to receive the greatest sinners, that my soul may be received into this most loving Heart, and may abide therein for ever. *Amen.*

*Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.*

O holy Mother! impress deeply on my heart the Wounds of my crucified Jesus.

#### A PRAYER TO THE MOTHER OF SORROWS.

**O** MARY, Virgin Mother of God! martyr of love and sorrow, at the sight of the sufferings and humiliations of Jesus! Thou hast concurred in the work of my redemption, by thy innumerable afflictions; especially by the offering thou didst make to the eternal Father of this only Son, as a holocaust and a victim of propitiation for my sins. I feelingly compassionate thy most bitter sorrow. I thank thee for the almost infinite love, with which, to save us miserable sinners, thou didst consent to be deprived of thy Son Jesus, true God and true Man. O holy Virgin, Mother of God! no one has ever implored thy powerful intercession in vain; use, then, thy influence with the Father and the Son, that breaking now, and for ever, the chain of my bad habits and perverse inclinations, I may never, by any new sin, again crucify my Jesus, but that I may persevere in his grace until death, and obtain eternal life through the merits he acquired for me by his bitter passion and death upon the cross.

*Hail Mary, &c., three times.*

#### PRAYER.

**O** JESUS, my Lord and my God! who didst, about the sixth hour, vouchsafe to be nailed to the cross, for the redemption of the world, and on it to shed thy precious blood for the remission of our sins, we humbly supplicate thee to grant, that, after our death, we may be admitted into the mansions of the blessed; there to adore, love, praise and enjoy thee for ever.

O Saviour of the world! we humbly supplicate thee to be, according to thy tender mercies, propitious to us now, and at the hour of our death, through the intercession of the Blessed Virgin Mary, thy Mother, whose pure soul was pierced with a sword of sorrow, at the foot of the cross.

## VIII.

They, who having confessed and communicated, recite, with devotion, and before an image of Jesus crucified, the following prayer, may, each time, gain a Plenary Indulgence.

## A PRAYER TO THE FIVE WOUNDS.

O MOST bountiful, and most sweet Jesus! humbly prostrate before thee, I implore and conjure thee, with all the fervor of my soul, to engrave upon my heart lively sentiments of faith, hope and charity; a true repentance for my wanderings, and a firm purpose to correct them: whilst with feeling grief I ponder in spirit the pains of thy five wounds, having in mind these words of the prophet David: *They have pierced my hands and my feet; they have numbered all my bones.*

## IX.

They, who recite with devotion the Chaplet of the precious Blood of Jesus Christ, may every day, gain an Indulgence of seven years, and seven times forty days: they, who recite it daily, may once a month gain a Plenary Indulgence. They who recite only the prayer: *O most precious Blood, &c.*, may, every day, gain an Indulgence of three hundred days.

## CHAPLET OF THE PRECIOUS BLOOD OF JESUS.

V. Incline unto my aid, O God!

R. O Lord! make haste to help me.

Glory be to the Father, &c.

## FIRST MYSTERY.

**O**UR amiable Redeemer shed his precious blood, the first time, on the eighth day after his birth, when he was circumcised, in obedience to the Mosaic law. In considering what Jesus Christ has done to satisfy the divine justice for our sins of impurity, let us excite ourselves to a sincere sorrow for them, and promise him to be, from this moment, with the assistance of his grace, pure in body and mind. *Amen.*

*Our Father, &c., five times; Glory be to the Father, &c., once.*

Assist, O Lord, thy servants, whom thou hast redeemed with thy precious blood.

## SECOND MYSTERY.

**O**UR amiable Redeemer was, in the garden of Gethsemani, so overwhelmed with sorrow, at the sight of the base ingratitude of mankind, (notwithstanding his infinite love, and all that he suffered to procure their salvation,) that his sacred blood gushed forth from every pore, and flowed in such abundance that the ground all around him was moistened by it. Let us bitterly lament our ingratitude; and let us resolve to make in future a better use of his graces and holy inspirations. *Amen.*

*Our Father, &c., five times; Glory be to the Father, &c., once.*

Assist, O Lord, thy servants, whom thou hast redeemed with thy precious blood.

## THIRD MYSTERY.

**O**UR amiable Redeemer shed his precious blood, the third time, when he was cruelly scourged at the pillory. His sacred body was torn with stripes, and covered with wounds, while his blood flowed in torrents. Let us contemplate our Jesus offering this blood to his heavenly Father, in atonement for our



sins of anger and immortification; and resolve to be in future more patient in adversities, to support injuries with greater resignation, and to lead a more mortified life. *Amen.*

*Our Father, &c., five times ; Glory be to the Father, &c., once.*

Assist, O Lord, thy servants, whom thou hast redeemed with thy precious blood.

#### FOURTH MYSTERY.

**O**UR amiable Redeemer, to expiate our sins of pride and bad thoughts, suffered his adorable head to be pierced with sharp thorns. Let us adore the precious blood that gushed forth from every wound ; and resolve in future ever to remember our own weakness, and to endeavor to suppress every sinful thought. *Amen.*

*Our Father, &c., five times ; Glory be to the Father, &c., once.*

Assist, O Lord, thy servants, whom thou hast redeemed with thy precious blood.

#### FIFTH MYSTERY.

**O**UR amiable Redeemer, bearing his heavy cross on his wounded and mangled shoulders, made his painful journey to Mount Calvary, marking the way with his precious blood, to expiate the scandal and bad example by which we have drawn others into the way of perdition. Let us resolve to co-operate in future, as much as will be in our power, in the salvation of our neighbor, by friendly warnings and kind admonitions ; and above all, resolve to avert, by our prayers and good example, the fatal consequences of any bad example we may have given. *Amen.*

*Our Father, &c., five times ; Glory be to the Father, &c., once.*

Assist, O Lord, thy servants, whom thou hast redeemed with thy precious blood.

## SIXTH MYSTERY.

**O**UR amiable Redeemer shed his precious blood in the greatest abundance during his Crucifixion, when from his opened veins and pierced arteries it flowed in torrents, to purify us from all our iniquities and from every stain, and to give us eternal life. Let us bitterly deplore our past sins, and resolve never again to renew the cause of our Saviour's Crucifixion.  
*Amen.*

*Our Father, &c., five times; Glory be to the Father, &c., once.*

Assist, O Lord, thy servants, whom thou hast redeemed with thy precious blood.

## SEVENTH MYSTERY.

**O**UR amiable Redeemer shed his precious blood even after his death, when his loving heart and sacred side were opened by the spear; and water also was seen issuing from this sacred wound, to show that he had shed the last drop for our salvation.

O infinite love and goodness! O my divine Redeemer! how is it that we are so ungrateful to thee! how is it that we are not consumed with love for thee! Alas! all expressions fail me, when I reflect on thy love, and our ingratitude. But I invite all creatures on earth, and all the Angels and Saints in heaven, and especially thy most tender Mother, to bless and praise thee, for having redeemed us with thy precious blood.  
*Amen.*

O my Jesus! may thy sacred blood be the vivifying principle of all hearts, now and for ever.

After this mystery, the *Our Father* is said only three times, to complete the number thirty-three, which is the number of years that the precious blood of our blessed Saviour flowed in his adorable veins, before it was shed for the redemption of the world.

*Glory be to the Father, &c., once.*

## PRAYER.

**O** MOST precious blood, watering our souls, and purifying them from every stain! O Price and Ransom of all mankind! Source of Eternal Life! Powerful Pleader at the throne of the Supreme Mercy! I profoundly adore thee; and I desire to make, by the purity and fervor of my homages, some amends for the injuries and outrages thou continually receivest, especially from so many, who sacrilegiously profane thee. Ah! who would not bless this blood of infinite value! Who would not be all inflamed with love for Jesus Christ, who shed even the last drop of his blood for the love of us! Ah! what would be my fate, if I had not been redeemed with this divine blood! O my Jesus! how immense is thy love, which has given us this salutary balm, for the cure of all our wounds, as a pledge of thy infinite charity and desire to save us. Ah! grant that all hearts and all tongues may praise, bless, and thank thee now and for ever. *Amen.*

V. Thou hast redeemed us, O Lord, in thy blood.

R. And made us a kingdom to our God.

## LET US PRAY.

**A**LMIGHTY and eternal God, who hast appointed thy only begotten Son, Redeemer of the world, and who dost vouchsafe to be propitiated by his blood; grant us, we beseech thee, so to reverence the price of our salvation, and by its virtue to be so defended on earth from the evils of the present life, that we may rejoice in its perpetual fruits in heaven: Through the same Christ, our Lord. *Amen.*

## X.

Whoever recites with devotion the seven Offerings of the precious blood of Jesus Christ, with the *Glory be to the Father*, and the ejaculatory prayer after each (offering them to God the Father, in reparation for the outrages that Jesus Christ receives by the forgetfulness, the abuse, and the contempt of his precious blood,) may, each time, gain

three hundred days' Indulgence. They who recite these prayers daily, may, once a month, on a day at option, gain a Plenary Indulgence.

#### THE SEVEN OFFERINGS.

1.

**E**TERNAL Father, I offer thee the merits of the precious blood of Jesus Christ, thy well-beloved Son, and my divine Redeemer, for the propagation and exaltation of the holy Church, my tender mother; for the preservation and prosperity of our holy father the Pope, for the cardinals, bishops and pastors of souls, and for all the ministers of the sanctuary.

*Glory be to the Father, &c.*

May Jesus Christ be for ever praised and thanked, for having saved us by his precious blood.

2.

**E**TERNAL Father, I offer thee the merits of the precious blood of Jesus Christ, thy well-beloved Son, and my divine Redeemer, for peace and concord among Christian kings and princes; for the humiliation of the enemies of the holy Church, and for the prosperity of all Christian people.

*Glory be to the Father, &c.*

May Jesus Christ be for ever praised and thanked, for having saved us by his precious blood.

3.

**E**TERNAL Father, I offer thee the merits of the precious blood of Jesus Christ, thy well-beloved Son, and my divine Redeemer, to obtain light for unbelievers; the extirpation of heresies and schisms, and the conversion of sinners.

*Glory be to the Father, &c.*

May Jesus Christ be for ever praised and thanked, for having saved us by his precious blood.

4.

**E**TERNAL Father, I offer thee the merits of the precious blood of Jesus Christ, thy well-beloved

Son, and my divine Redeemer, for all my relations, friends and enemies: for the poor, the sick and the afflicted; in a word, for all those for whom I ought to pray, and for whom it is thy will that I should pray

*Glory be to the Father, &c.*

May Jesus Christ be for ever praised and thanked, for having saved us by his precious blood.

5.

**E**TERNAL Father, I offer thee the merits of the precious blood of Jesus Christ, thy well-beloved Son, and my divine Redeemer, for all those who will die to day, that they may be preserved from the pains of hell, and immediately admitted into thy heavenly kingdom.

*Glory be to the Father, &c.*

May Jesus Christ be for ever praised and thanked, for having saved us by his precious blood.

6.

**E**TERNAL Father, I offer thee the merits of the precious blood of Jesus Christ, thy well-beloved Son, and my divine Redeemer, for all those who have a tender devotion to this holy blood, this inestimable treasure and source of salvation; for all those that are united with me in honoring and adoring it, and for all that zealously endeavor to extend this devotion.

*Glory be to the Father, &c.*

May Jesus Christ be for ever praised and thanked, for having saved us by his precious blood.

7.

**E**TERNAL Father, I offer thee the merits of the precious blood of Jesus Christ, thy well-beloved Son, and my divine Redeemer, for all my spiritual and temporal necessities; for the relief of the souls in purgatory, especially for those that were most devout to this holy blood, the price of our redemption, and to the dolours of the blessed Virgin Mary, our tender Mother.

*Glory be to the Father, &c.*

May Jesus Christ be for ever praised and thanked, for having saved us by his precious blood.

May the blood of Jesus Christ be glorified now and for ever.

XI.

They, who recite the following Offering to obtain the divine benediction, and add one *Our Father*, *Hail Mary* and *Glory be to the Father*, &c., in honor of the most Holy Trinity, and in thanksgiving for all the benefits received from the Father, the Son and the Holy Ghost, may, each time, gain one hundred days' Indulgence. They, who recite these prayers daily, may, at the end of each month, gain a Plenary Indulgence.

OFFERING.

**E**TERNAL Father, we offer thee the precious blood which flowed from the right hand of our Jesus, while this adorable hand was nailed to the cross, with such barbarous cruelty as to cause the most intense suffering; and, by the merits and virtue of this precious blood, we supplicate thy divine Majesty to give us thy holy benediction, and to grant that it may be our defence against all our enemies, and our deliverance from all evil. To obtain this favor, we say: May the blessing of Almighty God, the Father, and the Son, and the Holy Ghost, descend upon us, and remain with us for ever. *Amen.*

*Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.*

XII.

They, who recite devoutly, in honor of the sacred heart of Jesus, and before an image of this adorable heart, the following Offering, may, every day, gain one hundred days' Indulgence; and once a month, on a day at option, gain a Plenary Indulgence.

OFFERING.

**I**N., to be agreeable to thee, and to repair my iniquities, give thee my heart, and consecrate my-

self entirely to thee, O my most amiable Saviour! and I purpose, with the assistance of thy holy grace, never more to offend thee.

### XIII.

They, who, having confessed and communicated, visit, on the first Thursday of the month, the most holy Sacrament, and recite, kneeling, the following prayer to implore the divine mercy, and to obtain graces for the holy Church, may gain a Plenary Indulgence; and, on the same conditions, an Indulgence of seven years, and seven times forty days, on the other Thursdays. They, who, on any day whatever, recite this prayer, kneeling before the adorable Sacrament, may, each day, gain one hundred days' Indulgence.

### PRAYER.

**L**OOK, O Lord, from thy sanctuary, from thy high dwelling place in heaven, and behold this most sacred Victim, which our great High-Priest, thy Holy Son, our Lord Jesus Christ, offers to thee for the sins of his brethren; and be propitious towards our manifold iniquities. Behold, the voice of the blood of our Brother, Jesus Christ, cries unto thee from the cross. Hear, O Lord! O Lord, be appeased! hearken, and delay not for thy own sake, O my God! because thy name is invoked upon this city and upon thy people; and deal with us according to thy mercy. *Amen.*

### XIV.

They, who devoutly recite the following:

**E**TERNAL praise and thanksgiving be to the most holy and most divine Sacrament;

may gain every day an Indulgence of one hundred days: they may gain the same Indulgence, three times a day during the octave of Corpus Christi, and on every Thursday throughout the year. They, who recite the same daily, may gain a Plenary Indulgence once a month, on a day at option.

XV.

They, who are duly admitted into the confraternity of the blessed Sacrament, by spending one hour, at least, every year, in devout prayer before the blessed Sacrament, on any day they may think proper to select, may gain a Plenary Indulgence on that day, on the first Thursday of every month, and at the article of death.

XVI.

They, who recite devoutly the following aspiration :

**M**AY the most just, the most high, and the most amiable will of God be in all things fulfilled, praised and exalted above all for ever ;

may gain every day one hundred days' Indulgence ; and if they recite it daily, they may gain once a year, on a day at option, a Plenary Indulgence. They, who have, during their lives, often recited this aspiration, may gain a Plenary Indulgence at the article of death ; provided they accept death in a spirit of resignation to the will of God.

XVII.

They, who recite devoutly either the hymn, *Come, Holy Ghost, send down those beams, &c.*, or the hymn, *Spirit, Creator of mankind, &c.*, may every day gain one hundred days' Indulgence ; and, on the feast of Pentecost and during the octave, three hundred days'. They, who recite either of these hymns daily, may, once a month, on a day at option, gain a Plenary Indulgence.

XVIII.

They, who are duly admitted into the Confraternity of the Sacred Heart of Jesus, and who recite, with devotion, once a day, in honor of this adorable Heart, the *Our Father*, the *Hail Mary*, and the Apostles' Creed, with the ejaculatory prayer, "*Benign Heart of Jesus, let me ever advance in thy love,*" may gain, besides the Plenary Indulgence on the day of admission :

1. A Plenary Indulgence on the festival of the Sacred Heart of Jesus, or on the Sunday following.

2. A Plenary Indulgence on the first Friday, or first Thursday of every month.



3. A Plenary Indulgence once a month, on a day at option.

4. A Plenary Indulgence at the article of death, if, with sincere contrition, they invoke the most holy name of Jesus, interiorly if not vocally.

5. An Indulgence of seven years, and seven times forty days, on the four Sundays immediately preceding the feast of the Sacred Heart.

6. An Indulgence of sixty days for every pious work devoutly performed.

7. The Members, who visit a church of the Sacred Heart, on the days of station marked in the Roman Missal, and there pray according to the intentions of the Sovereign Pontiff, may gain the same Indulgences, as those who accomplish the stations mentioned in the decree of the congregation of Indulgences, (bearing date July 9th, 1777,) viz.:

In Lent, at the station of Ash-Wednesday, and on the fourth Sunday, an Indulgence of fifteen years, and fifteen times forty days: on Palm Sunday, twenty-five years, and twenty-five times forty days: on Holy Thursday, a Plenary Indulgence: on Good Friday and Holy Saturday, thirty years, and thirty times forty days: on every other day of Lent, ten years, and ten times forty days.

At the station of Easter Sunday, a Plenary Indulgence: on every other day of the octave of Easter, an Indulgence of thirty years, and thirty times forty days: on Ascension day, a Plenary Indulgence: on the Saturday before Whitsunday, ten years, and ten times forty days: on Whitsunday and every other day of the octave until Saturday inclusively, an Indulgence of thirty years, and thirty times forty days.

On the first, second and fourth Sundays of Advent, an Indulgence of ten years, and ten times forty days: on the third Sunday of Advent, fifteen years, and fifteen times forty days.

On Christmas, at the First Mass of Christmas night, and at the second at daybreak, fifteen years, and fifteen times forty days: at the third Mass, and at any time during the remainder of the day, a Plenary Indulgence: on the three festivals immediately after Christmas, on the day of the Circumcision, on the Epiphany, and on Septuagesima, Sexagesima and Quinquagesima Sundays, thirty years, and thirty times forty days: on the feast of St. Mark the Evan-

gest, and on the three Rogation days, thirty years, and thirty times forty days.

8. A Plenary Indulgence on the festivals of the Conception, the Nativity, Annunciation, Purification and Assumption of the Blessed Virgin Mary, Mother of God: on All Saints and All Souls' day: on the feast of St. Joseph, the immaculate spouse of the Blessed Virgin Mary: on the feasts of the glorious Apostles St. Peter and St. Paul, and of St. John, the Apostle and Evangelist, on condition of visiting the church of the Confraternity *once*.

9. An Indulgence of seven years, and seven times forty days, on the other feasts of the Blessed Virgin Mary, and on the feasts of the other Apostles, on condition of visiting the church above mentioned *once*.

10. An Indulgence of seven years, and seven times forty days, may be gained every day of the Novena, preceding the festival of the Sacred Heart of Jesus. The conditions are, a visit to the Church or public oratory where the festival is celebrated, and prayer according to the intentions of the Sovereign Pontiff.

11. A Plenary Indulgence, on each of the six Sundays or Fridays preceding the festival of the Sacred Heart, on condition of a pious visit as mentioned above, with prayer according to the intentions of the Sovereign Pontiff.

It should be carefully remarked, that the Indulgences contained in the 7th, 8th, 9th, 10th, and 11th paragraphs, where a visit to the Church is required, may, by a special grant, be obtained by such of the members as are sick or otherwise unable to comply with this condition, provided they perform the pious work into which the visit may have been commuted by their confessor. And by another grant, the same Indulgences have been extended to those who live in places in which there is no Church of the Sacred Heart. Persons so situated are not required to visit any Church, but only to comply with the ordinary conditions for gaining a Plenary Indulgence.

#### OBSERVATIONS.

1st. Pius VII, by a brief dated 25th January, 1803 granted to the secular priests of the confraternity of St. Paul the Apostle, at Rome, the faculty of associating to the congregation of the Sacred Heart of Jesus, formed by the Church of St. Mary in Capella, any other congregation, wheresoever formed, or to be formed according to the

same plan in honor of the Sacred Heart. It is also empowered to communicate to any such associated congregation its own Indulgences.

2d. Throughout the confraternity in Rome, three Masses are regularly offered, every month, for the deceased members, by priests duly appointed.

All the members are requested to apply to the deceased members, every month, a communion or some work of piety, or recite their beads for their repose. Besides, the names of the deceased members, when known, will be published in the confraternity and registered, that they may be assisted by its prayers.

3d. A Plenary Indulgence TO ALL THE FAITHFUL, who visit a Church or oratory, where the feast of the Sacred Heart is celebrated, and pray there according to the intentions of the Sovereign Pontiff: and permission is granted to transfer this festival to any day of the year, with the consent of the Diocesan Bishop; and by a further privilege, the *Missa Propria* of the Sacred Heart of Jesus may be celebrated on the occasion.

### XIX.

They, who recite devoutly, three times a day, in the morning, at noon, and towards night at the sound of a church bell, the *Angelus Domini*, in honor of our Saviour's Incarnation in the womb of the Blessed Virgin, may, each time, gain one hundred days' Indulgence. Those, who are prevented by any duty, from saying the *Angelus* at the sound of the Church bell, may gain the same Indulgences, provided they say it as soon as in their power. They, who say the *Angelus* three times every day, may, once a month, on a day at option, gain a Plenary Indulgence.

The same Indulgences have been extended to those, who live in places in which this public signal is not given, provided they perform this devotion regularly, and as near the appointed time, as their circumstances allow. See page 58, note.

### XX.

They, who recite devoutly in the morning the *Hail, holy Queen, &c.*, with the versicles:

**V**OUCHSAFE that I may praise thee, O Blessed Virgin! Give me strength against thy enemies  
Blessed is God in his Saints;

and in the evening: *We fly to thy patronage, &c.*; with the versicles as above, to extend the devotion of the Blessed Virgin and the Saints, and to repair in some manner the injuries offered to them, may gain, each day of the week, one hundred days' Indulgence, and an Indulgence of seven years, and seven times forty days, on each Sunday: those who perform these devotions every day, may gain a Plenary Indulgence twice a month, on two Sundays of their own choice, on all the feasts of the Blessed Virgin, and the feasts of All Saints.

### XXI.

If those, who are admitted into the confraternity of the Rosary, say, at least once a week, the whole Rosary, meditating at the same time on the mysteries of the life, passion, and resurrection of our Lord Jesus Christ; they may gain a Plenary Indulgence: 1. On the day of their reception; 2. On the first Sunday of every month, and on the principal feasts of the Blessed Virgin Mary; provided they visit, if possible, the Church or chapel of the Rosary; 3. At the article of death. Besides, they may gain one hundred days' Indulgence for each *Our Father*, and each *Hail Mary*, every time they recite the whole Rosary, or a third part of it.

The heads should be blessed by a Religious of the order of St. Dominic, or by a Priest, who has received from that order the special power.

N. B. Those, who are not capable of meditating, may gain the above Indulgences, by reciting the Rosary with devotion.

### XXII.

They, who belong to a society of the Living Rosary, and recite the part of the Rosary assigned to them, may gain a Plenary Indulgence: 1. On the first festival after their admission; 2. On the third Sunday in each month; 3. On the solemn feasts of Christmas, the Epiphany, the Circumcision, Easter, the Ascension, Corpus Christi, Pentecost, and Trinity Sunday; also upon all the festivals of the Blessed Virgin, provided on those days they approach devoutly the Sacraments of Penance and the holy Eucharist, and offer up some prayers in a Church. Besides, they may gain an Indulgence of one hundred days, every time they recite their part of the Rosary during the week, and an Indulgence of seven years and seven quarantines (two

hundred and eighty days) every time they recite it on Sundays and festivals. These Indulgences may be gained by those who are lawfully prevented from going to Church, provided they perform some other work of piety substituted by their confessor.

N. B. The Indulgences attached to the recitation of the Rosary, as mentioned in No. XXI, are also attached to the *Living Rosary*.

### XXIII.

They, who are received into the confraternity of the Scapular; have their names inscribed in the book of the Society, (which belongs to the order of the Blessed Virgin Mary of Mount Carmel;) wear the Scapular constantly; devoutly recite the prayers, and perform the other good works, prescribed by the rules of the confraternity,—may gain a Plenary Indulgence: 1. On the day of their reception; 2. On the feast of the Blessed Virgin Mary of Mount Carmel, the 16th of July, or on the following Sunday; 3. On the feasts of the Conception, Nativity, Presentation, Annunciation, Purification, Visitation and Assumption of the Blessed Virgin Mary; 4. On the feasts of St. Joseph, St. Teresa, St. Ann, St. Andrew Corsini, St. Mary Magdalen of Pazzi, St. Angel M. 5th of May, St. Albert 7th of August; 5. On every third Sunday of each month; 6. At the article of death, provided the sick person, having the Scapular on, with sincere contrition, if confession be impossible, devoutly pronounces the most holy names of Jesus and Mary.

### XXIV.

They, who recite with devotion the *Litany of the Blessed Virgin* may gain every day three hundred days' Indulgence. They who recite it daily, may gain a Plenary Indulgence on the five principal feasts of the Blessed Virgin, viz.: the Conception, the Nativity, Annunciation, Purification and Assumption, provided, on these days, they visit a church or public oratory, and pray for the intentions of the Sovereign Pontiff.

### XXV.

They, who recite with devotion the three following prayers, and the *Hail Mary* three times, in honor of the Blessed Virgin Mary, and to obtain, through her interces-

month, grace to imitate her virtues, especially her purity,—may, every day, gain one hundred days' Indulgence; and if they recite these prayers daily, they may, towards the end of each month, gain a Plenary Indulgence.

**M**OST holy Virgin, elevated in heaven above all the Angels and Saints, I honor thee with my whole heart, as the daughter of the eternal Father, and I consecrate to thee my soul with all its powers.

*Hail Mary, &c.*

**M**OST holy Virgin, elevated in heaven above all the Angels and Saints, I honor thee with my whole heart, as the Mother of the only Son of God, and I consecrate to thee my body with all its senses.

*Hail Mary, &c.*

**M**OST holy Virgin, elevated in heaven above all the Angels and Saints, I honor thee with my whole heart, as the beloved Spouse of the Holy Ghost, and I consecrate to thee my heart with all its affections; beseeching thee to obtain from the most Holy Trinity all the graces necessary for my salvation.

*Hail Mary, &c.*

## XXVI.

They who recite devoutly the *Hail Mary* seven times, adding, after each:

**M**OST holy Mother, impress deeply on my heart the wounds of my crucified Jesus;—

may, every day, gain three hundred days' Indulgence; and if they recite these prayers daily, they may, once a month, on a day at option, gain a Plenary Indulgence.

## XXVII.

They who sanctify the month of May, by performing every day, either in public or private, some particular devotion in honor of the Blessed Virgin Mary, and by endeavoring to practise some of the virtues of which she has been

the model, may gain, each day, three hundred days' Indulgence, and a Plenary Indulgence on one day at option.

## XXVIII.

They who recite with devotion the following prayer to the Guardian Angel, may gain, each time, one hundred days' Indulgence, and, if they recite it daily, a Plenary Indulgence once a month, on a day at option. Whoever recites it twice a day, in the morning and in the evening, may gain a Plenary Indulgence on the feast of the Guardian Angels. They who recite it frequently during life, may, at the article of death, gain a Plenary Indulgence.

## PRAYER TO OUR GUARDIAN ANGEL.

**A**NGEL of God, my Guardian, since celestial goodness has intrusted me to thee, enlighten, guard, and direct me, this day, during my life, and at the hour of my death. *Amen.*

## XXIX.

They who recite devoutly the hymn *Te splendor et virtus*, &c., with the anthem, versicle and prayer in honor of St. Michael the Archangel, and to obtain his protection in all temptations during life, and at the hour of death,—may gain, every day, two hundred days' Indulgence; and if they recite this hymn, &c., daily, they may gain a Plenary Indulgence once a month, on a day at option.

## XXX.

They who recite with devotion, for the agonizing, the *Our Father* three times, in memory of the agony of our Lord, and the *Hail Mary* three times, in memory of the sufferings of the Blessed Virgin, during the agony of her beloved Son, may, each time, gain three hundred days' Indulgence; and if they recite these prayers daily, they may, once a month on a day at option, gain a Plenary Indulgence.

## XXXI.

They who recite with devotion, about an hour after sunset, the Psalm, *Out of the depths*, &c., with the prayer and the versicle, *Eternal rest*, &c., for the souls in purgatory, may gain, each day, one hundred days' Indulgence,

and, if they recite it daily, a Plenary Indulgence once a year, on any day at option.

The same Indulgences have been extended to those who have not an opportunity to recite it at the sound of the bell, provided they recite it at the appointed time.

### XXXII.

They who spend a half hour, or at least a quarter, in mental prayer or meditation, may, once a month, on any day at option, gain a Plenary Indulgence. They who teach the method of mental prayer, as well as those who receive their instructions, may, each time, gain an Indulgence of seven years and seven times forty days, and once a month a Plenary Indulgence.

### XXXIII.

They who teach or learn the Christian Doctrine may gain the following Indulgences:

1. Seven years, and seven times forty days, to all teachers who, on festival days, assemble their children and teach them the Christian Doctrine; and one hundred days every time they explain it to them on ordinary days.

2. One hundred days to all those who study for a half hour the Christian Doctrine, in order to learn it, or to qualify themselves to teach it.

3. One hundred days' Indulgence to all fathers and mothers, every time they explain the Christian Doctrine to their children or servants.

4. Three years on all feasts of the Blessed Virgin, to all the faithful, whether children or adults, who are accustomed to assemble, either in a church or school-room, to study the Christian Doctrine, provided they approach the sacrament of penance; and seven years if they receive holy communion with the requisite dispositions.

5. Clement XII added to the Indulgences seven years, and seven times forty days' Indulgence for all the faithful, who confess, communicate, and attend catechism, or the explanation of the Christian Doctrine, or who catechize or teach the Christian Doctrine; and a Plenary Indulgence on the festivals of Christmas, Easter, and the Apostles St. Peter and St. Paul, to those who have the pious custom of assisting at instruction, or of instructing others.



## XXXIV.

When crosses or holy medals are duly blessed by a specially empowered priest, Indulgences may be gained by those who piously wear them, or who devoutly pray before them, whether they recite the divine Office, or that of the Blessed Virgin Mary, or the seven Penitential Psalms, or are accustomed to teach catechism, or perform other works of piety. They may gain partial Indulgences, and a Plenary Indulgence on the principal festivals of our Lord, and of the Blessed Virgin Mary.

## XXXV.

See p. 487, for the Indulgences attached to the six Sundays' devotion in honor of St. Aloysius; also, for the devotions appointed for each Sunday. For further devotions on the same subject, see *Pious Guide*.

## XXXVI.

A Plenary Indulgence may be gained in the Diocese of Baltimore, (as existing in 1792,) on the following days: 1. From Christmas Eve to Epiphany, inclusively. 2. From the first Sunday in Lent to the second, inclusively. 3. From Passion Sunday to Holy Thursday, inclusively. 4. From the Vespers of holy Saturday to Low Sunday, inclusively. 5. From Whit-Sunday to the end of the octave of Corpus Christi. 6. On the five great festivals of the Blessed Virgin Mary: viz., the Purification, Annunciation, Assumption, Nativity and Conception, and their octaves. 7. On the festivals of St. Peter and St. Paul, of St. Michael, the Archangel, and of All Saints, and their octaves.

N. B.—The conditions of confession (except for those who have the pious custom of going to confession every week) and communion, are required to gain each Plenary Indulgence.

## XXXVII.

They who belong to the arch-confraternity of the Immaculate Heart of Mary, may gain the following Indulgences.

1. A Plenary Indulgence to all those who, after a contrite confession of their sins, shall receive the Holy Communion on the day of their reception into the Confraternity, or on any of the following days; the Sunday immediately preceding Septuagesima Sunday, the Circumcision of our Lord, the Purification, the Annunciation, the Nativity, the

**Assumption, the Conception, and the Sorrows of the blessed Virgin Mary, the Conversion of St. Paul the Apostle, and the feast of St. Mary Magdalen.**

2. Also a Plenary Indulgence to each member who recites daily the Angelical Salutation in honor of the Sacred Heart of Mary, for the conversion of sinners,—on the anniversary day of his baptism, on the usual condition of receiving the Holy Communion on that day.

3. An Indulgence of five hundred days, any Saturday in the year, to all who shall devoutly attend a Mass in honor of the Sacred Heart of Mary, offered in any Church, where the society is established, and there pray for the conversion of sinners.

4. A Plenary Indulgence to all the members twice a month, on any two days each one may select, provided, having worthily confessed and received the Holy Communion, they visit some Church, and pray for the Pope's intention.

### XXXVIII.

Those who belong to the association of *Bona Mors*, may gain a Plenary Indulgence. 1. On the day of their admission; 2. At the hour of death; 3. On the first Sunday of October; 4. Once every month on any Sunday that may be selected for this end. Several partial Indulgences may also be enjoyed, by a general intention of gaining all that are attached to the works prescribed.

## OF PARTIAL INDULGENCES.

There are many partial Indulgences granted by the Sovereign Pontiffs, besides those already mentioned; some of the most remarkable of which, are :

### I.

Five years and five times forty days, to those who piously accompany the blessed Sacrament to the houses of the sick : to those who carry a lighted taper, seven years, and seven times forty days : and one hundred days to those who, not being able to do so, will say the *Lord's Prayer* and the *Angelical Salutation* for the sick person.

### II.

To those who are in the laudable and pious practice of frequent communion, or who communicate at least once a

month, ten years, on the feasts of our Lord, of the Blessed Virgin, and of all the Apostles; also, on the Nativity of St. John the Baptist. On all other feasts, seven years, and seven times forty days, provided they communicate and pray for the intentions of the Sovereign Pontiff.

### III.

One hundred days, each time, to those who say with devotion the following Offering, in honor of the precious blood of Jesus Christ :

#### OFFERING.

**E**TERNAL Father, I offer thee the precious blood of Jesus Christ, in expiation of my sins, and for the wants of the holy Church.

### IV.

Three hundred days, once a day, to those who recite devoutly the hymn, *Sing, O my tongue, adore and praise, &c.*, with the versicle and prayer: one hundred days to those who recite only, *To this mysterious table now, &c.*, with the versicle and prayer.

### V.

Two hundred days, once a day, to those who recite devoutly the following act of reparation :

**AN ACT OF REPARATION TO OUR SAVIOUR, FOR ALL THE OFFENCES COMMITTED AGAINST HIM IN THE MOST HOLY SACRAMENT OF THE ALTAR.**

**O** MY Jesus, true God and true Man ! I prostrate myself before thee with all the respect that faith inspires, and I love thee with all my heart. I adore thee, hidden in the most holy Sacrament of the altar, in reparation for all the irreverences, profanations and sacrileges, which I have had the misfortune to commit, and for all those that have been committed by others, and which may be committed to the end of time. O my God ! I am sensible that my adoration can never equal what is due to thee ; but, at least, I adore thee as profoundly as I can ; and I even desire that my adoration may be as perfect as that which all

reasonable creatures are capable of rendering to thee. I offer thee my intention to adore thee now and for ever, not only for all those Catholics, who neither adore nor love thee, but for all heretics, schismatics and infidels; for all blasphemers and magicians; for Mahometans, Jews and idolaters; in order that I may compensate for the worship which they owe thee, and obtain their conversion. O my divine Saviour! mayest thou be ever known, adored, loved and thanked in the most holy and divine Sacrament. *Amen.*

## VI.

One hundred days, once a day, to those who recite devoutly the following prayer, in honor of the most holy Sacrament, and of the Sacred Heart of Jesus.

## PRAYER.

**O** MY amiable Saviour, how much hast thou loved me! To give thyself entirely to me, thou hast prepared the divine banquet of thy precious body and blood. It is to the infinite charity of thy loving heart that we are indebted for this endearing proof of inconceivable love. O adorable heart of Jesus! burning furnace of heavenly love, deign to receive my soul, through the opening of thy sacred side, into this school of charity, that I may learn to love more and more a God who has given me such proofs of his love for me. *Amen.*

## VII.

Three hundred days' Indulgence to those who recite with devotion the *Litany of the holy Name of Jesus.*

## VIII.

Three hundred days' Indulgence to those who recite with devotion, the three following ejaculatory prayers; one hundred days to those who recite only one:

**J**ESUS, Joseph and Mary, I give you my heart and my soul.

Jesus, Joseph and Mary, assist me at my last hour  
 Jesus, Joseph and Mary, may I die in your company.

## IX.

Twenty-five days' Indulgence to those who devoutly pronounce the holy names of Jesus or Mary.

The name Jesus, signifies Saviour: it recalls to our minds all that our divine Saviour has done for our salvation. Mary is the name of the Mother of our Jesus.

## X.

One hundred days' Indulgence to those who salute each other, the one saying, *Praised be Jesus Christ*; the other answering, *Amen*, or *always*, or *for ever*. To those, who have generally used this form of salutation during their life, a Plenary Indulgence is granted at the article of death. The same Indulgences are imparted to those that teach others this holy practice.

## XI.

One hundred days' Indulgence to those who pronounce with fervor the following prayer:

**BLESSED** be the most pure and immaculate Conception of the most blessed Virgin Mary.

## XII.

One hundred days' Indulgence to those who recite with devotion, and in honor of the seven dolors of the Blessed Virgin, the hymn, *Beneath the world's redeeming wood*, &c.

## XIII.

An Indulgence of a year, to those who recite with devotion the hymn, *Quicumque*, &c., in honor of the holy Patriarch St. Joseph, and to obtain his powerful protection during life, and at the hour of death.

## XIV.

One hundred days' Indulgence to those who recite with devotion the following prayer to St. Aloysius Gonzaga.

**A PRAYER TO ST. ALOYSIUS GONZAGA TO OBTAIN  
THE VIRTUE OF PURITY.**

**O** AMIABLE Saint, whose life was more angelical than human ! I, thy most unworthy servant, come to confide, in a special manner, to thy pure hands, and to thy watchful solicitude, the purity of my soul and body. Angel of purity, I earnestly beseech thee to intercede for me with Jesus Christ, the immaculate Lamb, and with his holy Mother, the Virgin of virgins, that I may be preserved from every grievous sin, and from the least stain of impurity.

When thou seest me tempted, and in danger of sinning against that virtue which was so dear to thee, remove far from my mind and heart every unchaste thought and desire ; bring to my mind the thought of eternity, and of Jesus crucified ; fill my heart with the fear of God ; kindle within it the fire of divine love, and obtain, that after having imitated thy virtues here below, I may enjoy with thee, in heaven, the happiness to possess God, and to possess him for ever.

*Our Father and Hail Mary.*

**XV.**

One hundred days' Indulgence to those who, on Fridays, about three o'clock, say the *Our Father* and *Hail Mary* five times, for the conversion of sinners.

**XVI.**

Fifty days to those who devoutly pray for all who are in the agony of death, saying at least one *Our Father* and *Hail Mary*, or the *Salve Regina*.

**XVII.**

Thirty days to those who reverently bow their head at the *Glory be to the Father, &c.* ; twenty days to those who do the same at the holy names of Jesus and Mary ; also, forty days to those who kiss the cross with sentiments of devotion.

N. B. All the foregoing Indulgences may be applied to the souls in purgatory, by way of prayer or suffrage, ex-

cepting Nos. I, II, XXX, XXXII, XXXIV, under the head of Plenary; and Nos. I, II, IX, X, XI, XII, XIV, XVI, XVII, under the head of Partial Indulgences.

When about to perform any devotion, to which an Indulgence is annexed, it is well to renew our contrition for all our sins.

## PIOUS REFLECTIONS FOR EVERY DAY IN THE MONTH.\*

### THE FIRST DAY.

#### FAITH.

**A**LL that Faith teaches, is founded on the authority of God's word. It is from Christ himself that the Church has learned whatever she proposes to the faithful, as the object of their belief. One cannot go astray when truth itself is the guide; and there is nothing more reasonable, than to submit reason to Faith.

2. Of what use is faith to a Christian, if it be not the rule of his conduct? It is the most consummate folly to doubt of a doctrine, which God has revealed, which so many martyrs have sealed with their blood, which has been confirmed by so many miracles, which the devils themselves have so often confessed; but, it is a much greater folly to believe this doctrine true, and to live as if it were supposed to be false. Not to live conformably to our belief, is to believe just as the damned do.

3. Faith, then, shall be henceforth the principle of my actions, and the rule of my life. Whatever it condemns, I also absolutely condemn, in spite of my natural repugnance. I will oppose the maxims of the gospel, to those of the world, whenever the occasion offers. What does the world say?—That we must follow our inclinations, that we must suffer nothing, &c. What does Jesus Christ say?—He says the very contrary; but who is right, Jesus Christ, or the world?

[Thank God for your being in the Church, and say the Creed slowly, as a solemn profession of your Faith.]

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\* From the French of F. Bonhours.

O Lord! increase our Faith. *Luke xvii 5.*

What doth it avail to believe like a Catholic, and to live like a heathen. *Peter Dam.*

## SECOND DAY.

### THE END OF MAN.

**G**OD alone is our last end. He could not create us except for himself. Our hearts tell us, that we are made for him; we cannot disown it without belying ourselves.

2. Every one should have what belongs to him; let us, then, give ourselves to God, since it is he that has a right over us. If we be not his of our own accord, as his children, we must be his in spite of us as his slaves. We must, of necessity, live under the dominion of either his justice or his bounty. Which side shall we take?

3. Every thing should tend to its proper object, and act according to its nature. If the sun, which is made to shine, refused its light to the world, it would be a monster in the universe. That heart is not less monstrous, which being made for God, doth still refuse to belong to him. Do I behave myself as a creature, which belongs only to God? Are all my thoughts—are all my actions directed to him? Ah! how little do I do, that may be said to be truly done for God? What am I doing in this world, if I forget that only affair for which I came into it.

[Make here a resolution of seeking God alone, and of depriving him of nothing which he has a right to.]

Thou art my Lord and my God. *John xx 28.*

He requires you entirely, who hath made you entirely. *St. Austin.*

## THIRD DAY.

### CONTEMPT FOR THE WORLD.

**F**ROM the moment we are attached to the world, we cease, in some measure, to be Christians. This profane world, so passionately fond of grandeur, of pleasure, of every thing that can flatter self-love, is the capital enemy of Jesus Christ. Their maxims, their commandments, their interests, are opposite. They cannot both be obeyed. we must break off with one or with the other.

2. We cannot take part with the world, without a breach



of the promises we made at our baptism; when we renounced Satan and his pomps, we bound ourselves down, by solemn oath, to trample under foot whatever is greatest in the esteem of worldlings. What perfidy! what a sacrilege! to prefer the goods of the earth to those of heaven, and to become idolaters of vanity.

3. The world has nothing worthy of an immortal soul; it has not even wherewith to requite its most devoted servants. Its treasures, its amusements, its honors, may occupy and disturb the heart of man, but they cannot satisfy it. They are in reality but false goods, vain shades and illusions; or, to speak more properly, they are real evils—they make a man wicked, they cannot make him happy. The most brilliant fortune is not only frail and dangerous, but is often a source of the most painful uneasiness.—There are sighs and sufferings upon the throne, as well as in chains and dungeons.

[Beg of God to destroy in you the spirit of the world, and to give you strength to despise its allurements.]

The fashion of this world passeth away. 1 Cor. vii 31.

“Wo to those, who adhere to what is transitory, because, with those things, they themselves must pass away.”

## FOURTH DAY.

### DEATH.

**A** CHRISTIAN has great reason to be afraid of death, when he does not live as a Christian. What a dreadful account must he give, after a worldly and sensual life!—What bitter regret, to have lost the opportunities of saving himself! To die an enemy of God!—O dismal death! O dreadful moment! which concludes the pleasures of time, to begin the pains of eternity.

2. What would we wish to have done, at the hour of death? Let us do at present, what, then, we would be glad to have done. There is no time to lose: every moment may be the last of our life. The longer we have lived, the nearer we approach to the grave. Our death is not the less certain, because it has been put off.

3. What will our opinion of this earth be, when we are forced to quit it? Let us now take advice from death; it is a faithful counsellor—it will not deceive us. What will become of this beauty, this money, this pleasure, this honor? What are they thought of at the hour of death?

**In our lifetime, appearances deceive us ; at our death, we shall see all things as they are. Man, while alive, esteems the world ; man dying, despises it. But which should we reasonably believe—man living, or man at the point of death ? Ah, how trifling will the world appear at the light of that torch, which faintly glimmers near the bed of death ! but, alas ! it will then be no longer time to deceive ourselves.**

[Think seriously on what you chiefly apprehend, were you to die this moment, and regulate it immediately. Accustom yourself to perform every action, as if you were to die instantly after it. Above all things, observe this practice in the use of the Sacraments.]

There is but one step between me and death. 1 *Kings* xx 3.

There is no to-morrow for a Christian. *Tertullian.*

## FIFTH DAY.

### THE LAST JUDGMENT.

**I MUST** one day appear before the tribunal of Jesus Christ, to be there judged upon the good or the evil I shall have done. There is nothing more formal, or more express, in the gospel, than this truth. I believe it as firmly as if the last trumpet had already sounded to call up the dead.

2. What shall we say at the sight of so many bad thoughts, of so many criminal actions, of so many graces despised ? O what a terrible day is the day of God's wrath ! Where the inmost recesses of the heart shall be openly exposed—where every fault shall be strictly examined ! The just themselves shall be hardly found just. What then must become of unhappy sinners ?

3. What sentence must an impenitent sinner expect from an offended and inexorable God ? O tremendous condemnation ! *Go, ye cursed, &c., &c.* Alas ! whither shall these miserable wretches go, to whom thou thus givest thy malediction ? to what part of the world shall they retire, when they withdraw from thee ? where can there be so miserable a dwelling ? To be banished the presence of God ! to be accursed of God ! what a destiny !

[Imagine yourself, now, before the tribunal of Christ. What are you ashamed of at this very moment ? Reflect seriously on it, and remember that all your secret sins

shall at the day of judgment be exposed, if you do not have efface them by a sincere repentance.]

Who can stand before the face of his indignation? *Naham i 6.*

Wo even to the praiseworthy life, if, without mercy, O God! thou shalt examine it. *St. Austin.*

## SIXTH DAY.

### HELL.

**H**OW great would be our horror, if the shrieks of the damned, if their groans and blasphemies, could reach us! They roar like wild beasts; they accuse themselves of their sins; they bewail, they detest them. It is too late; their tears but add new strength to the fire that torments them. Repentance of the damned! how rigorous art thou, but, ah, how fruitless!

2. Never to see God! to be burning in flames for ever; the blood boiling in our veins, the marrow in our bones! to be trampled on by devils! to have all that is hideous for ever before our eyes! to have rage, anguish, and despair, eternally rooted in our hearts, without comfort or mitigation! O what a life!

3. These wretches are outrageous at having had so many opportunities of saving themselves, and having neglected them. The recollection of their past pleasure is one of their most sensible torments; but nothing more keenly gnaws them than the impossibility of forgetting that God whom, by their own fault, they have miserably forfeited.

[Go down, in spirit, into hell. Inquire of the damned what it is that has made them fall into it. Question them upon their present state, and learn of them to fear God, and dread your danger.]

Which of you can dwell with devouring fire? *Isaies xxxiii 14.*

The impious pass from one punishment to another, from the burnings of concupiscence to the flames of hell. *St. Aug.*

## SEVENTH DAY.

### ETERNITY OF THE PAINS OF HELL.

**C**AN the wrath of God go farther than punishing pleasures which are so soon over by tortures which will

never have an end? To be miserable while ever God is God! Can any misery be like it? Is it not enough that the evils of the damned should be extreme? Must they still, besides this, be eternal? To be hurt by the point of a pin, is trifling in itself; yet, were this pain to last always, it would become insupportable. What shall it be, then?

2. O Eternity! When a damned soul shall have shed tears enough to make up all the rivers and seas in the world, did he shed but one tear in every hundred years, he shall not be more advanced, after so many millions of ages, than if he had only begun to suffer; he must begin again, as if he had yet suffered nothing; and when he shall have begun as often as there are grains of sand on the sea-shore, or atoms in the air, or leaves on the trees, he shall still be as far off as ever.

3. The damned must not only suffer during eternity, but suffer every moment an eternity entire. Eternity is always present to them; it enters into their punishments; their mind is incessantly struck with the endless duration of their torments. O cruel thought! O deplorable condition! to rage for an eternity! to burn for an eternity! Ah, that we could conceive this, as those damned souls conceive it!

[Make an act of faith upon the duration of the punishments which the justice of God inflicts for mortal sin. We must at least believe what we are not able to conceive. It is a great misfortune for a Christian not to be persuaded of this eternity, but by his own sad experience.]

Those who do not obey the gospel shall suffer eternal punishments. *2 Thess. i 8, 9.*

Momentary is that which delights, eternal is that which tortures. *St. Chrysostom.*

## EIGHTH DAY.

### HEAVEN.

**H**EAVEN! thou glorious state, no heart can conceive, no tongue can describe, what thou art! Exemption from all that is evil; assemblage of all that is good; masterpiece of God's omnipotence; the price of the blood of Jesus; and more than man can desire!

2. To see God clearly, and as he is in his glory; to love God without measure; to possess God, without ever fear-

ing to lose him; to be happy in the felicity of God himself: such is the object of my hopes. But a day or two of pilgrimage and exile, and then I shall be with him for ever.

3. What matters it how we are here below, provided we be with Jesus for all eternity? Can I justly complain, when a never-ending happiness costs me so little? The martyrs purchased heaven at the price of their blood, and thought it was given them for nothing. Shall I not sacrifice my corrupt will for it? O happy eternity! if men only knew what thou art worth!

[Excite within yourself a great desire of heaven; and behold the earth with a proportionable contempt. Were you filled with a proper sense of it, nothing here below could allure or disturb you.]

I shall be satisfied when thy glory shall appear. *Psalms xvi 15.*

If the labor terrifies, the reward invites. *St. Bernard.*

## NINTH DAY.

### THE PRESENCE OF GOD.

**G**OD, at this moment, beholds me, as if I were alone in the world; or, rather, he is within me, as an eye infinitely enlightened, which observes me attentively, and which nothing can escape. He sees me as clearly as he comprehends himself, and with as intense an application as if he ceased to contemplate himself in order to study me.

2. It is much more shameful for me that my sins should appear in his sight than that they should be exposed to the eyes of the whole world. Would I commit in the presence of a servant what I dare commit before the King of kings? What blindness, to fear so much the eyes of men, and so little the eyes of God!

3. The blackest darkness can never conceal me from light itself. The most distant and solitary retreats are always filled with the Divine Majesty. I may shun, as much as I please, the sight and the company of men—I will find God everywhere.

[Put yourself in the presence of God, and see whether there is any thing in you that may offend his eyes. Accustom yourself to practise this: it is a most powerful remedy against sin. *God is looking at me: there needs no more to restrain me in the greatest violence of temptation.*]

All things are naked and open to his eyes. *Heb. iv 13.*  
 If you are determined to commit sin, seek first a place where God will not see you, and then do what you please.  
*St. Austin.*

## TENTH DAY.

### THE CARE OF OUR SALVATION.

**T**HE business of Salvation is, properly speaking, the business of men: every thing else should be counted as nothing. The enterprises of kings, their negotiations, &c., are as the amusements and the triflings of children. The important, and the only affair, is to serve God, and thereby save ourselves; the whole good, the whole perfection of man, consists in this. It is not to be reasonable, it is not to be man, to neglect an affair, the consequences of which are so great, the success of which is so uncertain, and the loss of which is so irreparable. What blindness! What folly! to think only of living, and not to think of living well; to apply so much to our fortune, and so little to the saving of our soul. What doth it avail a man to gain the whole world, and to lose himself?

2. All creatures are made only for our salvation; they become useless, when not employed for that great end. So that the moment a man ceases to labor for his salvation, the sun should cease to shine, the planets should stop in their course, the earth should no longer support him, the angels should abandon him; he should fall back into his original nothing. He is unworthy of life, when he liveth not for God.

3. However, the greater part of mankind think less of saving themselves, than of any thing else. Every thing is attended to, except the affair of salvation. All but that is turned to account:—this money must be put out to interest;—this field must be tilled;—these lands must be set out at more considerable rent. All losses are bewailed, except the one, which is beyond recovery. Great expenses are incurred for the body, and nothing at all is done for the soul. From the manner in which we live, it would seem that our soul is not really ours, that it is the soul of our most mortal enemy, or the soul of some brute; or rather that we have a soul just merely to destroy it.

Make now a resolution to save yourself, cost what it will; be of the same sentiment with a certain pontiff, who

when a king asked something of him, which could not be granted without sin, replied, "If I had two souls, I would give one of them to this prince; but, as I have only one, I do not choose to forfeit it."]

One thing is necessary. *St. Luke x 42.*

Where there is the loss of salvation, there, surely, there can be no gain. *St. Euch.*

## ELEVENTH DAY.

### HORROR FOR SIN.

**H**OW great a loss is the loss of God! Men think themselves unfortunate when they lose all their possession at law, or by bankruptcy, or by some other accident. What is it then, to lose an infinite good! Unhappy is the soul, which loses its God by sin! but far more unhappy the soul, who considers this loss as nothing.

2. O sin! how common art thou among men! but how little, at the same time, art thou known to them! Playing and amusing themselves, they become the execration of God; and what play?—what amusement is this? God, who is all love, detests sin with infinite hatred. Should any thing, therefore, be so shocking in our eyes, as this hellish monster!

3. A soul in the state of grace is beautiful beyond expression; it is a brilliant image of God himself; the Holy Ghost animates it. But when mortal sin is allowed to infect it, this beauty is lost; this light is extinguished: the Divine Spirit departs: the devil takes possession; all then is darkness, filth and deformity. A God dying, was a dreadful spectacle, but mortal sin is yet more dreadful; for Christ died but to atone for sin, and sin can daily frustrate all his merits; he is crucified over and over; his blood is trampled upon by all those who commit it.

[Detest, at this moment, all your sins; lament from your heart, the loss of God's grace; there is no loss so much to be lamented; it is the only loss which sorrow can repair.]

What fruit had you in those things, of which you are now ashamed? *Rom. vi 21.*

Wo to that daring soul, which hoped that having retired from thee, she might still find something better  
*St. Austin.*

TWELFTH DAY.

REPENTANCE.

**R**EPENT and believe the Gospel," saith our Lord. He joins these two things, to teach us that the rigours of penance, and the profession of Christianity, are inseparable. During his mortal life, he was a penitent God, ever occupied in expiating our sins, to appease the justice of his Father. Surely, we should follow his example. If the Holy of Holies fasted, prayed and wept, what should not be done by such vile wretches as we are?

2. Sin must necessarily be punished, either by him who commits it, or by God, against whom it is committed. If sinners do not punish themselves in time, Divine Justice will punish them in eternity. The flames of hell must punish what the waters of penance do not efface. Is it not better to weep for a few days than to burn for eternity?

3. To be reconciled with God, it is not enough to prostrate yourself before a Priest—to cover your head with ashes, and your whole body with haircloth. If you have not a sincere sorrow for your sins, if you do not entirely renounce your criminal attachments, you are an impostor, and not a penitent. Prayers, alms, fasting, all the macerations of the flesh, are but the outside of repentance; the hatred of sin is the very spirit and essence of it.

[Implore God's mercy for having led hitherto a life so opposite to the Gospel, and beg of him the grace to live for the future, as the first Christians did, in the constant practice of penance.]

Except you do penance, you shall all likewise perish. *Luke xiii 5.*

To penitents I say—to what purpose is it that you be humbled, if, with this, you be not changed? *St. Austin.*

THIRTEENTH DAY.

DELAY OF CONVERSION.

**I** DEFER too long giving myself up to God. It would seem, that I intended to escape from his hands. Is it then a misfortune to belong to him?—To-morrow, to-morrow.—Why not to-day? Why not at this very moment? Will my chains be more easily broken to-morrow? Will my heart be less hard? no, certainly! Time, that weakens



every thing, adds new strength to bad habits. By putting off the remedy, the complaint becomes incurable.

2. What is it then that prevents our obeying the voice that calls us to repentance? What is it that terrifies us? There is great difficulty in changing our lives; this certainly must be granted; but what should not a Christian do, who adores a crucified God, and who looks up to heaven? If we have any thing to fear, it should be the abuse of God's graces.

3. The future,—can I call it mine? Is it a possession I am master of? God waits for me, it is true,—the Scripture tells me so: but still it does not tell me how long I am to live. He that has promised pardon to those that repent, has not promised another day to those who continue in their vices. Perhaps I shall have time, and perhaps I shall not;—must I not have lost my senses, to rest my salvation upon a mere *perhaps*?

[Reflect now upon the time you have been deferring your conversion to God, and tremble at the sight of your danger.]

I said—Now have I begun. *Psalm lxxvi 11.*

“We cannot be too cautious where eternity is at stake.”

## FOURTEENTH DAY.

### HUMAN RESPECT.

**T**HE world speaks—let it speak on. Should the talk of fools hinder you from being wise? But what will they say? They will say, that you fear God more than you fear men. The greatest libertines will, in their souls, admire you, and will say within themselves, that you are doing right. What matter, after all, what people may say of you, if you do your duty, and that God be satisfied?

2. What cowardice, to blush at the gospel! To wear the livery of a prince is held honorable. Is it shameful to wear that of Christ? The lowest mechanics make open profession of the trades they follow; and Christians in the Church will blush at being Christians! The Son of God will deny before his Father the Christian that before men shall have denied him.

3. What, then! is there any thing in Jesus that you should be ashamed of? Is his name infamous? Is it disgraceful to follow his maxims and example? You are not ashamed, perhaps, of being a libertine, a drunkard, a blas-

phemer—you even glory in it; and yet you will blush at being a good man. But let people say what they will, the man that is most to be esteemed, is the man who serves God most faithfully, and who openly professes to serve him.

[Ask yourself seriously, whether this phantom of the world does not frighten you, and prevent your fulfilling the obligations which the Christian religion imposes.]

I am not ashamed of the Gospel. *Romans i 16.*

Why should you fear; or be ashamed, when armed with the sign of the cross? *St. Austin.*

## FIFTEENTH DAY.

### DIFFIDENCE IN OURSELVES.

**W**E have nothing to fear so much as ourselves. Our own weakness is more alarming than all the powers of hell united. A thought, a word, a single look is enough to overcome us. Angels have rebelled—Adam hath fallen—Solomon has bowed to idols—Peter has denied his master: when cedars have yielded, how shall frail reeds stand?

2. Our heart is our most dangerous enemy. Our senses, our passions are ever conspiring against us. We are vanquished almost without a struggle. Let us then never be so foolish, as to trust to ourselves. Many whom torments could not shake, have wretchedly perished in a slight temptation—victorious over tyrants, but conquered by concupiscence.

3. There is no man, how exemplary soever his conduct, that should not tremble at the justice of God; for he cannot be certain whether love or hatred be now in store for him. To the all-seeing eye of infinite perfection, angels themselves shall not appear without blemish. Sanctity may be lost in a single moment, and the saint may be transformed into an odious reprobate. We should all, therefore, cry out with St. Philip of Neri, "Watch me, O Lord, this day, for abandoned to myself, I shall surely betray thee."

[Beware of the occasions of sin, the most dangerous are often those of which you are least afraid.]

Let him that thinketh himself to stand, take heed lest he fall. *1 Cor. x 12.*

Though you be in a place of safety, do not on that account think yourself secure. *St. Bernard.*

## SIXTEENTH DAY.

## THE USE OF DIVINE GRACE.

**W**HATEVER grace we have, was dearly purchased. Our Saviour gave his blood for it. Therefore to reject a pious thought, to resist a holy inspiration is, in fact, to trample on the merits of Christ, and to frustrate, as much as we can, the ends he proposed to himself in dying for us.

2. We are accountable to God, not only for the graces we have received, but also for those which he intended to confer on us, if we ourselves had not put an obstacle to them. His sun shines, we shut our windows against it, we are not less indebted to him for its light; for we may, if we please, make use of it.

3. Many years, perhaps, has God been inviting us in vain. Soliciting, reprehending, threatening, to no manner of purpose. But let us remember that he is a creditor, who will not be thus put off, and that the longer our debt is unpaid, the more strictly will he require the interest. There is, possibly, a measure of sins, which being filled, God will at last abandon us.

[Thank the Almighty now, for all his gifts and graces. Beg pardon for having been unfaithful to them, and resolve to correspond with docility, to all his suggestions for the future.]

Unto whomsoever much is given, much shall be required. *Luke xii 48.*

Grace is followed by judgment. *St. Basil.*

## SEVENTEENTH DAY.

## THE EMPLOYMENT OF TIME.

**T**HE loss of time is one of the greatest disorders in the world. This life is so short—all its moments so precious; yet we live as if it were never to end, or as if we had nothing to fear.

2. Alas! if a damned soul had but one single moment of the time we are squandering, what use would he make of it? Every instant of our life we may purchase a happy eternity. The opportunity of enriching, or amusing ourselves, we never miss, but the means of salvation appear indifferent to us.

3. The day which is best employed, is not always the

one which has most forwarded our affairs, but that which has added most to our merits, and which God hath been best pleased with. Let us always so regulate our time, that God and our salvation may be our constant object.

[Renew the resolution you have taken, to serve God faithfully, and be intimately persuaded, that the time which is not employed for God, is so much time lost for ever.]

God hath given to no man time for sinning. *Eccles. xv 21.*

You have leisure to be a philosopher—you have not leisure to be a Christian. *St. Paulin.*

## EIGHTEENTH DAY.

### THE USE OF THE SACRAMENTS.

**T**HE Sacraments are the channels of divine grace. Through them the merits of Christ abundantly flow. We must take care to approach them worthily, for otherwise his merits shall not be able to reach us, nor shall our salvation, of course, be possible.

2. The abuse of the Sacraments is a monstrous evil. They were instituted as a means of life, but are thus perverted to eternal death. There is no medium—they must be our food, or our poison. How dreadful then to think, that after so many confessions we are so little improved, that after repeated communions, the same sinful course should still be followed!

3. The unworthy communicant receives his own condemnation, and becomes, as it were, incorporated with his own ruin. What shall he answer, when called to an account for his baseness? How shall he escape, when arraigned for his daring profanations?

[Examine yourself carefully upon the use you have made of the Sacraments, and receive them for the future as if death were immediately to follow.]

Let a man prove himself. *1 Cor. xi 28.*

There are bad Christians, who are called by the name of faithful, and are not such; by whom the Sacraments of Christ are dishonored and profaned. *St. Austin.*

## NINETEENTH DAY.

## MASS.

**A** SACRIFICE is an exterior or visible offering made by a lawful minister to God alone, in testimony of his supreme dominion. Our absolute dependence upon God, and the homage we owe him, render sacrifice essential to religion. Hence, from the beginning of the world, it has been always offered. Abel, Noah, Melchisedech, Abraham, Isaac and Jacob, have sacrificed to the Almighty, and a variety of sacrifices were prescribed in the written law of Moses.

2. All these, however, were only weak figures of the sacrifice of Christ upon the cross. For sin was too great an evil, its guilt was of too black a die, to be ever effaced by the blood of sheep and oxen. No other atonement could possibly compensate for it, than the invaluable sufferings of a God. Therefore did he come. In the head of the book, it was written of him, that he should do the will of his Father. By the oblation of himself, he paid off all our debts. He closed up the abyss of separation, cancelled the handwriting of sin, that lay against us, and the sanctified he perfected for ever.

3. Was not this enough? Most undoubtedly it was. Nay, one drop of his blood was fully adequate to all these purposes. Why then is the same sacrifice daily renewed in the Mass? Why is he still immolated upon our altars? Why is his body mystically drained of his blood, by the separate consecration of the two species? Because his love for us would have it so. He would leave us a standing memorial of his death. He would daily apply to our souls the infinite merits of it; just as he prays for us still, though his prayer on the cross was already heard for us. He would, as Priest for ever, according to the order of Melchisedech, continue to the end of time, the same unbloody sacrifice. He was willing that his faithful on earth should ever have this sacrifice before them, as the strongest bond of love, and the most perfect act of adoration.

[Make a resolution to hear Mass every day, and to hear it with the devotion which so august a sacrifice requires. For this purpose go to the Church as you would to Mount Calvary; adore Jesus Christ in this state of humiliation; pay him your homage with fervor at the foot of the altar.

It is a shame for us, and most displeasing to him, that he is so deserted in the midst of our Churches, and that his court is empty, while kings on earth have their levies crowded.]

In every place there is sacrifice, and there is offered to my name a clean offering. *Malac. i 11.*

He will then be our victim indeed, when we sacrifice ourselves to him. *St. Gregory.*

## TWENTIETH DAY.

### ALMS.

**W**E minister to Christ, when we relieve the poor. He abides in the Eucharist to receive our adoration, and to become our nourishment. He abides in the poor to excite our compassion, and to be fed by us in our turn. Happy the man, who gives alms to Jesus Christ, but wretched is he who refuses to assist him. Shall we feed our dog, and let Christ famish with hunger!

2. What we give to the great ones of the earth, may mostly be considered as forfeited; but what we present to God is always attended with advantage; he gives it back with interest; he repays with liberality the crumbs that are given for his sake; his rewards are laid up, even for the cup of water. Play, luxury, and debauch, have ruined innumerable families, but alms have impoverished no one.

3. Men, at the day of judgment, shall be accountable for their alms; but what answer can the unfeeling rich make, when the poor shall accuse them? When Jesus Christ himself shall reproach them with their insensibility? "Depart from me, ye cursed, into eternal fire, for I was hungry, and you gave me not to eat; I was naked, and you did not clothe me," &c. A heart that is hard to the poor, is the heart of a reprobate; but, on the contrary, a soul that is truly charitable is a soul predestined. And what can our judge say against us, when he shall see our clothes upon himself—when he shall see our bread and our money in his own hands? We may approach this awful tribunal with confidence, provided the poor be our advocates.

[Consider seriously how you behave to the poor; whether you treat them as members of Christ, and do them all the good, in your power.]

He that hath mercy on the poor, lendeth to the Lord, and he will repay him. *Proverbs xix 17.*

Give unto all, lest he whom you refuse be Jesus himself. *St. Austin.*

## TWENTY-FIRST DAY.

### EXAMPLE.

**B**AD example has damned more souls than all the saints together were ever able to save. Were the gates of hell to be laid open, scarcely could any one be found, that would not say, it is such, or such a one, that has damned me. What a reproach! We are commanded to love our enemies; why then should we destroy souls, who have never done us an injury? A man who has been unfortunate enough to ruin souls, redeemed by the blood of a God, has much cause to fear for his salvation. What can we reasonably hope from Jesus Christ, after having torn from him what he hath so dearly purchased?

2. O fathers and mothers, who do not live as Christians ought to do, it were far better for your children that they had not been born! You have given them life, only to put them to death—to that dreadful death which is eternal! When they shall require of you the heaven they have lost, what will you be able to answer them?

3. Let us clothe ourselves with Jesus Christ, according to the words of the apostle. Let his conduct, his virtue, and his spirit shine forth in us; so that *he* may be remembered, when *we* are seen. We contribute not less to our neighbor's salvation, by an edifying life, than to his damnation by a scandalous one.

[Be very careful to do nothing, that may scandalize your neighbor; and humbly beg pardon of God for the sins you have occasioned.]

Wo to that man, by whom the scandal cometh. *St. Matt. xvii 7.*

The scandalous sinner must answer for the crimes which his bad example hath caused to be committed. *Salvian.*

## TWENTY-SECOND DAY:

### MORTIFICATION.

**W**E are not Christians to be rich, and to live at our ease. It was not necessary to institute Christianity for that purpose. The world might have been left as it

was, under the empire of passion and opinion. The life of a Christian is a crucified life; unless the cross be loved, faith must be renounced.

2. What does the Gospel say? Blessed are ye that weep—Wo to you that are rich! for you have your consolation. *Luke vi 21, 24.* Such is the language of the Holy Ghost. But it is now looked upon as nonsense to believe that felicity consists in tears, and that the rich are unhappy.

3. The Son of God was to die on the cross, that he might take possession of his glory. The saints have arrived at heaven, only by the path of sufferings. Shall we then imagine, that what the Son of God and the saints have so dearly purchased, shall be given to us for nothing? The cross is the distinctive mark and portion of the elect. A soul which suffers nothing, and is resolved to suffer nothing, has the strongest character of a reprobate. We must necessarily suffer in this world, or suffer in the next.

[Adore Christ crucified, and beg of him the grace to participate now in his suffering life, that you may, one day, participate in his life of glory.]

Whosoever doth not carry his cross, and come after me, cannot be my disciple. *Luke xiv 27.*

What a shame to be the delicate member of a head crowned with thorns. *St. Bernard.*

## TWENTY-THIRD DAY.

### CONFORMITY TO THE WILL OF GOD.

**T**HE greatest happiness of a reasonable creature, is, to will that which its Creator willeth; it is in this precisely, that real sanctity consists. The saints are saints only because their will is in conformity with the will of God. Whatever virtue we may have, if we have not that, we are not truly virtuous.

2. A soul that is not satisfied with the will of God seems to doubt, in some measure, of his authority. To desire that what he ordains and permits in this world should go on otherwise than it does, is to desire that God should not be master. Every thing that happens to us, happens by his order; and is it not just to acquiesce in whatever is ordained by an infinite wisdom?

3. All things, but sin, fall out by God's appointment. Though his arm be raised to strike, we are sure that his hand is conducted by his heart. What have we to fear



from a heart that loves us? We will then desire nothing but what he pleases. We will not complain of losses, sickness, troubles, &c. The name and the nature of these things are changed, as they pass through the hands of God. What the world calls misfortune, affliction, dishonor, is an advantage, a grace, and a favor from heaven, when considered in the order of Providence.

[Renounce your will, and beg of God that his may be accomplished in you.]

Yea, Father! for so it hath seemed good in thy sight. *Matt. xi 26.*

He is pleasing to God, to whom God is pleasing. *St. Austin.*

## TWENTY-FOURTH DAY.

### CONFIDENCE IN GOD.

**G**OD is the great Father of mankind; our Lord Jesus Christ has taught us to call him so. Not even a hair shall drop from our heads without his knowledge. His providence reaches from end to end, disposing all things sweetly. What madness, therefore, to doubt of his protection, or to be slow in trusting to his guidance!

2. The insects are an object of his care; much more we, who are created to his image, and redeemed by the blood of his only-begotten Son. God feeds the infidels, who know him not; he heaps favors on the impious, by whom he is blasphemed. What will he not do for Christians, who honor and love him?

3. Our affairs are much better off in his hands than they could be in our own. Let us leave all to him: he is at once our Father and our Creator. The tenderness he has for his children obliges him to take care of them. He has promised us his protection: he will be as good as his word. Sooner shall the heavens and the earth be destroyed than a man perish whose confidence is in God!

[Examine your heart, and see whether your confidence be worthy the goodness of God, and the merits of Jesus Christ.]

Thou art my God: my lots are in thy hands. *Psalms xxx 16.*

Throw yourself upon him: he will not withdraw, to let you fall. *St. Austin.*

TWENTY-FIFTH DAY.

THE LOVE OF GOD.

**G**OD has loved us so far as to give us his only Son. If he had had any thing better, he would have given it to us. Is it not purchasing our love very dearly to purchase it at this rate? A trifling bounty is entitled to our love: why then shall we not love a bounty that is infinite? What! does its being infinite render it less amiable?

2. God commands me to love him. Is that commandment rigorous which orders us to love what is infinitely worthy of our affections? He commands us to love him with all our hearts. Is a heart so small too much for a God so great? But in saying *all*, he admits of no exception. Whatever share I give him, if I give him not all, I give him nothing.

3. If eternity could have an end, the torments of hell, even in the judgment of the damned, would not be too much to obtain his heavenly love. There is not one of those miserable souls that would not think itself happy, if, after ages of suffering, it could love that infinite beauty. We can love God if we please; every moment invites us to it: not to do so while it can be done, is a monstrous insensibility.

[Disclaim every love but that of God alone, and endeavor to love him above all things.]

If I have not charity, I am nothing. 1 Cor. xiii 2.

If we had a difficulty to love God first, we certainly should have none to love him after he has loved us. *St. Austin.*

TWENTY-SIXTH DAY.

THE LOVE OF OUR LORD JESUS CHRIST.

**N**OTHING was ever purchased at so dear a rate as my soul. A divine life was given to redeem it. I deserved hell; justice cried out for punishment: but Christ would listen only to his heart. It pleaded in my behalf, and obtained forgiveness. If I return him not life for life, the least I can do is to return him love for love.

2. The dog that I feed, watches, caresses, and attends me. Jesus has given his blood for me, and continues to give himself; yet I am still insensible. Learn, then, ungrateful soul, thy duty from a bruto! Thy dog is thy

teacher and thy judge. If his example reform not thy heart, thou art more brutal than he is.

3. We can feel for our friends; we are not insensible of the good they do us; we pique ourselves upon gratitude. Shall we be ungrateful only to Christ? Shall he alone find us hard-hearted? Had we ever a friend that sacrificed himself for us?

[Beg the love of Jesus from Jesus himself. Without his grace, we shall never be able to love him.]

If any man love not our Lord Jesus, let him be anathema. 1 Cor. xvi 22.

If I owe myself entirely for having been created, what shall I add for having been redeemed, and redeemed in so excellent a manner? *St. Bernard.*

## TWENTY-SEVENTH DAY.

### THE LOVE OF OUR NEIGHBOR.

**I**F we love not our neighbor, we cannot love God. Whatever good we do, it is all nothing, if we do not love our brethren. Even martyrdom itself will not avail us, without charity.

2. "This is my commandment," said Jesus, "that ye love one another, as I have loved you." *St. John xv 12.* Had mankind nothing else than Christ's love to endear them, they are objects of esteem for that very reason. If our Saviour has loved them, shall we refuse to do so?

3. Do we love all men, as Christ has loved them? Do we thirst for their salvation, as he did? Do we do by them as we would be done by?

[Excite yourself to love those whom our Lord Jesus Christ has loved so tenderly. Firmly purpose to promote their salvation, and never to do what may offend against charity.]

He that loveth his neighbor, hath fulfilled the law. *Rom. xiii 8.*

By charity alone, the children of God are distinguished from the children of Satan. *St. Austin.*

## TWENTY-EIGHTH DAY.

### THE LOVE OF OUR ENEMIES.

**S**O essential is charity to the Christian religion, that we are obliged to love even our enemies. Christ has

given the commandment, and set the example. A God orders this: shall we find it hard to obey? A God forgives his very executioners, and we refuse to pardon a brother!

2. He that will not forgive, shall not be forgiven. God will not pardon us, but as we pardon others. If we seek revenge, we call down God's anger upon us. We must either love our enemies or hate ourselves.

3. It would seem that two Christians who hate each other are not really professors of the same religion; for can they approach the same altar, eat the same food, believe the same heaven, and hope to be together eternally? Mutual hatred is allowed but to the devils—it belongs to them alone. There is not a more formal sign of reprobation than refusing to pardon; and a soul with that mark may be looked on as marked for hell.

[Examine your heart at the sight of the crucifix: and if you feel a hatred for any person, take sentiments of charity from the wounds of Jesus.]

Whosoever hateth his brother is a murderer. 1 John iii 15.

You, a Christian, desire to be revenged! but Christ hath not yet taken vengeance. *St. Austin.*

## TWENTY-NINTH DAY.

### THE IMITATION OF OUR LORD.

**T**HE Son of God, when he united his divinity to our human nature, became the model of Christians. He is the head of the predestined; we are therefore bound to resemble them.

2. The manners of the world are carefully studied; the life of Jesus Christ is hardly thought upon. Courtiers form themselves upon their prince; philosophers have been imitated, even in their faults. Did we ever seriously strive to imitate Jesus? Have we taken any pains to follow his example, or copy the virtues of his holy life?

3. What shall we say for ourselves at the awful tribunal of divine justice, when we shall be compared to our model? When the life of Jesus shall be opposed to our life? his humility to our pride, his wounds to our delicacy, his sweetness to our anger and impatience, &c.? Ah! what a monster is a Christian without Christianity? Baptized! and a slave of the devil! Under the banner of the Cross!

yet a follower of the flesh, and of the world! We must then renounce our baptism, or conform to the life of our Saviour.

[See whether you bear any resemblance to the Son of God, and whether you may be truly considered as a disciple of a crucified Jesus.]

Master, I will follow thee whithersoever thou shalt go.  
*St. Matt. viii 19.*

Without cause am I a Christian, if I follow not Christ.  
*St. Bernard.*

### THIRTIETH DAY.

#### FERVOR IN THE SERVICE OF GOD.

**L**ET us have as much zeal for God as he has for us; he acts exteriorly only for the perfection of our souls. All the desires of his heart; all the cares of his providence; all the tenderness of his mercy, are referred to this. What a subject of confusion for tepid souls!

2. Were we to judge of God by our own indifference, it might be said that he does not deserve our services, and that his rewards are very trifling. What idea can be had of a master whose servants attend him carelessly, and without the smallest affection? We dishonor God, we cry down his service as often as we perform negligently what he requires of us. Wo be to the man, who does the work of God without attention!

3. An action done for God, how trifling soever it be, is of far greater value than all the exploits of heroes. If we pique ourselves upon so much courage, in laboring for vanity, what should be done when we are employed for eternity!—What!—the servants of the devil spare no pains; they do not complain of what they go through; they are ever indefatigable: is Jesus Christ less considerable than the devil? Is paradise less valuable than hell? Hell then, shall be, as it were, our instructor. We are to love God, as much as the damned hate him; we are to serve God, as the world serves the devil. Is this too much?

[Examine your conduct, with regard to the service of God. Consider the actions you are most remiss in, and excite yourself to perform them, henceforth, with a fervor worthy your master.]

In spirit fervent, serving the Lord. *Rom. xii 11.*

Let the ardor you formerly had for the world, be now entertained for him that created it. *St. Austin.*

# THIRTY-FIRST DAY.

## DEVOTION TO THE MOTHER OF GOD.

**A** PURER, a more excellent, or a more amiable being than this glorious Virgin, was never yet created. God having, from all eternity, destined her to be the Mother of his Son, it was proper she should be embellished with every created excellence, and that her dignity and influence in heaven should far surpass the dignity and influence of all the other saints. Most justly, then, is she entitled to our veneration, respect and confidence.

2. We will put ourselves under her protection; we will recommend ourselves to her prayers. How great soever our wickedness, how numerous soever our faults shall have been, we will always have recourse to her, and hope, through her prayers, for the grace of our conversion. Her charity is so great, her interest is so powerful, that she must always plead successfully for the repenting sinner.

3. But let us never forget, that to honor her properly, is to imitate her virtue: that to persevere in sin, upon the hopes of her future intercession, is most absurd, impious, and detestable. Her hatred of this evil should be always before our eyes; her purity, her mildness, her patience, should ever be present to us.

Hail, full of grace. *Luke i 28.*

O name! under which no one should despair. *St. Austin.*

## RULE OF LIFE FOR A PIOUS CHRISTIAN.\*

### NECESSITY OF A RULE.

**I**T is not enough to do good; we must do it well, that is, according to order.† This is the only way of discharging our obligations with facility, constancy, and merit. It is of the utmost importance, therefore, that a Christian consult his spiritual director with regard to the regulation of his actions, the hour of performing them, the time and method to be employed in them, and the spirit with which they should be animated.

\* Taken chiefly from the writings of Father Nepveu.

† Let all things be done . . . according to order. *1 Cor xiv 40.*

## OF RISING AND MORNING PRAYER.

**H**AVE a regular hour for rising in the morning, and let nothing, if possible, prevent you from observing it. Immediately raise your mind and heart to God, and while dressing recite some prayers, or occupy your thoughts with the subject on which you are to meditate. Then say your morning prayers, before attending to any thing else, and endeavor to foresee the occasions you may have during the day of offending God, that you may take the necessary precautions against them.

## OF HEARING MASS.

**A**SSIST at Mass every day, and in such manner as the sanctity of the action and your own spiritual interests require; that is, with those dispositions of fervor and recollection which are necessary, to honor the holy mysteries and to derive from them the benefits which they are capable of conferring.

## OF MEDITATION.

**F**AIL not every day to devote half an hour, or at least fifteen minutes, to meditation on some truth of religion. If you once bring yourself to understand the importance of this holy exercise; you will always find sufficient time for it, and practice will soon make it easy and familiar to you.

## OF MEALS.

**T**AKE your meals with a pure intention, that is, because it is the will of God. Remember that it is not for your pleasure or to gratify your appetite that you should eat or drink, but to support nature, and maintain your strength for the divine service. Always say grace both before and after meals; be careful to avoid all intemperance and sensuality, and practise some act of mortification. Endeavor to shun eating between meals, when there is no necessity for it.

## OF WORK OR ORDINARY EMPLOYMENT.

**O**FTEN call to mind that sentence passed upon all mankind, *In the sweat of thy face thou shalt eat bread, till thou return to the earth, out of which thou wast taken; for dust thou art, and into dust thou shalt return.* Gen. iii 19. In consequence of this sentence, submit yourself to the

labors of your calling, as a penance laid upon you by the Almighty, and go through them with a penitential spirit, offering them up daily to God for your sins.

Acquaint yourself well with the obligations of your state of life, knowing that they form an essential part of the duty imposed on you by the law of God: Fathers, mothers, husbands, wives, masters, mistresses, children, servants, all have their particular and indispensable obligations.

Fly idleness as the mother of all mischief; and, if your condition in life does not oblige you to any work or employment, by way of seeking your bread, yet always occupy yourself in something useful, for your soul's sake, that the devil may never find you idle.

In the beginning of your work direct your intention to God: consider what you are taking in hand as a business allotted you by him, and let your design in doing it be to please him. Almighty God most certainly appoints to every one in his family his respective employment: embrace then yours in consequence of the will of God; and offer up both yourself and your work, from time to time, to him, in union with the works in which your Saviour was employed in this mortal life.

In the midst of your work, let your interior, as much as possible, be taken up with God by recollection: make a closet in your heart for Jesus Christ, invite him thither, and entertain him as well as you can: seat yourself with Magdalen at his feet, and make frequent aspirations of love to him.

If in your work you would amuse yourself with singing, instead of profane or lewd songs, sing hymns and praises to God; and if you work in the company of worldlings, set a particular guard over your heart, that it draw not in the infection of their vain and wicked discourse.

Perform all your works with due care to do them well, not as pleasing the eyes of men, but the eyes of God; in whose presence, and for whom you ought to do all that you do. And when, by his will, you are called away from your work, as you are to be willing to do it for him, so you must be willing to leave it for him.

Take care to mortify that over-great eagerness with which you sometimes find yourself set upon your work, and do all with calmness and peace, if you would have God be with you.



## OF CONVERSATION.

**I**F any man offend not in word, the same is a perfect man. *St. James* iii 2. There is no time in which a Christian is more obliged to be on his guard than in his conversation, on account of the many ways in which we are liable to offend God. Four principal faults are to be avoided in conversation: vanity, which breathes a love of the world, and is opposed to the maxims of the gospel; slander and detraction, which implicate in sin those who speak, and those who take pleasure in listening, or who do not prevent the discourse when it is in their power; looseness of speech, that is contrary to modesty, and gives rise to a multitude of evil thoughts, desires and actions: raillery, which so often degenerates into a want of civility and charity. Let your words be few and edifying, and always governed by a due regard for those by whom you are surrounded.

## OF VISITS.

**T**HERE are visits of necessity which you should endeavor to sanctify by a pure intention, that is, by a desire to discharge your duty and follow the order of Providence. There are also visits of charity, which should be made in a spirit of religion. As to those which civility requires, consider them as the bonds of social life, and regulate them according to the maxims of the gospel. But visits of a dangerous nature are to be absolutely avoided: and those which are vain and useless you will not indulge in, if you reflect seriously upon the value of time, and how little leisure they have who know their duties and desire to perform them.

## OF RECREATIONS.

**R**ECREATION should be resorted to as a remedy; and as remedies ought not to be hurtful, or dangerous, or too frequently employed, we must take care to avoid in recreation what may be excessive or injurious. If criminal pleasures are to be always avoided, those which are innocent should be used with moderation, and never at the expense of any duty that demands attention. When engaged in any amusement, endeavor not to apply to it with too much earnestness, that would expose you to a violation of charity or to waste of time. Public balls, the drama, and the opera, and all exhibitions or gatherings that may

be the occasions of sin, are to be absolutely avoided, as the worst enemies of Christian piety. The same is to be said of reading books which are irreligious, immoral, or devoting a considerable time to those which are vain and frivolous, and tend only to amuse the fancy, without forming the judgment or improving the heart.

OF READING GOOD BOOKS OR HEARING THE WORD OF GOD.

**L**ET not a day pass without employing at least one quarter of an hour in reading some spiritual book; and a more considerable time on Sundays and Holydays; advise with your director what books may be most proper, and endeavor to procure them for yourself and family.

Begin your reading by an humble invocation of the Holy Ghost, that you may profit by it; read leisurely and attentively, so as to let the lessons which you read have time to make proper impressions upon you, and to sink deep into your heart. Pause awhile upon such places as touch you most: and from time to time excite affections and resolutions in your soul, suitable to the subject which you are reading.

Look upon it, that as when you are praying, you are speaking to God, so when you are reading or hearing his word, he is speaking to you. As then you desire he should hear you when you speak to him, so take you care to hearken faithfully to him when he speaks to you: and lay up carefully in your heart the seed of his divine word, that it may not be picked up by the fowls of the air, your infernal foes, or carelessly trodden under your feet.

Hear the word of God as often as you have an opportunity: and on such occasions, endeavor to purify your souls as much as you can, from all vain curiosity; mind not the eloquence or action of the preacher, but attend to the truths which he delivers; do not say within yourself, how well does this or that suit with this or that person; but consider what suits with yourself, and lay it up in your mind for the rule of your comportment for the time to come.

After reading or hearing the word of God, give thanks to his divine Majesty for the instructions he has given you therein; single out some one or more particular points for your practice that very day, and beg of God that he would imprint them in your soul, that you may remember them, and put them in execution. Remember that the word of

God heard and read, and not put in practice, will one day rise in judgment against you.

If you are master or mistress of a family, see that those under your charge want not the advantage of frequent reading or hearing what is good. It is a care which your great Master expects from you.

#### OF VISITING THE BLESSED SACRAMENT.

**A**MONG the most effectual means of nourishing in our heart the love of God, and of strengthening ourselves against the occasions of sin, is to visit Jesus Christ in the sacrament of the altar. If the duties of your state of life permit, fail not to spend a few moments daily in presence of your Saviour, to invoke upon yourself and yours his blessing, and the graces you have need of. There is no one who cannot find time to visit his friends, and to spend with them many unprofitable hours; how strange a disorder would it be that the children of God should allege a want of time for visiting him who is their only true and constant friend!

#### OF EVENING PRAYER.

**I**F you are at the head of a family, perform this exercise in common. Thus will you render it more efficacious with God, and you will fulfil the obligation you are under, of making your children and servants attend to it. Never fail to make a general examination of your conscience, and also a particular examen, if you wish to root out effectually your evil habits, and place your salvation in a state of security. Go to bed with your mind intent upon some pious thought.

#### OF CONFESSION.

**W**HOEVER wishes to advance in Christian perfection, should go to confession every week. Whoever wishes to labor seriously at his salvation, should confess at least once a month; and if he would not expose himself to be lost, he should approach the tribunal of penance as soon as he feels his conscience burdened with a mortal sin. Endeavor to acquit yourself well of this duty, and to expiate your sins by a salutary penance. Do not confine yourself to that which is enjoined by your confessor, but practise other good works—such as visiting the

~~ask~~, or those who are in prison; relieving the poor; praying before the Blessed Sacrament; co-operating in religious and charitable undertakings; abstaining even from innocent pleasures; observing simplicity in your dress and furniture; bearing with patience the defects of your neighbor; and submitting with resignation to the crosses and afflictions of life.

OF COMMUNION.

**C**OMMUNICATE often. If you are not in the habit of mortal sin, and endeavor to avoid it, you may approach the holy communion with profit once a month. If you keep yourself free from mortal sin, and are not in the habit of deliberate venial sins, you may receive with benefit to yourself once a week. But the frequency of communion is a thing which ought to be regulated for each one by his spiritual director.

OF THE SPIRIT OF MORTIFICATION.

**T**HE life of a Christian should be a continual exercise of penance. Mortify yourself in ordinary things, as nothing is more necessary in order to establish the empire of grace and destroy that of nature in our soul. The following practices you will find very useful: to renounce the desire of doing that which is useless; to keep a guard over your eyes; to avoid inquiring for news; to abstain from a witticism, or any remark that would be gratifying to self-love; to deny yourself, at times, even the most innocent amusements; to moderate the indulgence you are apt to show to yourself; to speak little, and to do it without emotion; to be courteous and obliging to those for whom you feel an aversion; to be patient and silent under the trials you may have to suffer. Endeavor to bear your crosses, as Jesus Christ bore his, with patience, and in a spirit of penance, as they come from God; with love and thankfulness, inasmuch as they are dispensed to you for your own good, and may become the source of an eternal weight of glory.

OF THE USE OF RICHES.

**I**F you are rich, remember what you owe to the poor. The threats and promises of Jesus Christ cannot fail, if you reflect upon them, to make you attentive to the

practice of alms-deeds. God required from the Israelites the tenth of their goods; and this may serve as a very good rule for the Christian. In the exercise of charity, you should consider the extent of your means and the extent of your neighbor's sufferings. You will always have enough wherewith to fulfil this obligation, if you moderate your attachment to earthly things, regulate your expenses, and take that care of your means which is according to reason.

#### OF THE PREDOMINANT PASSION.

**T**RY to discover, with the help of grace, the principal failing or passion to which you are subject. Examine what is the favorite object of your thoughts and desires; what you find it most difficult to resist; and what is the most frequent cause of your offending God. To overcome this failing, whatever it may be, you should have recourse to prayer, meditation, frequentation of the sacraments, and particularly to acts of virtue opposed to it; to great vigilance in foreseeing the occasions of sin, and to the particular examen.

#### OF PREPARING FOR DEATH.

**S**ET apart one day in every month to prepare yourself for death; and strive to perform all your actions as if that day would be the last of your life. Approach the sacraments of penance and the holy eucharist. Examine if there is any thing that could trouble you in your last moments; whether there is any restitution or reconciliation to be made, any doubts to be cleared, &c. Perform the devotions that are suited to persons on the bed of death—making acts of resignation, conformity to the will of God, acts of faith, hope, love, contrition, &c. Call upon Jesus crucified, upon the Blessed Virgin Mary, your guardian Angel, your holy Patrons; and when you retire to your bed, consider it as the grave, which is to separate you from all things living.

#### OF DEVOTION TO THE MOTHER OF GOD.

**R**EMEMBER what the Saints have said of the important part that Mary takes in the salvation of souls; that she is the channel through which the Almighty is pleased to communicate his graces; and that her name is

a star of hope which is never invoked in vain. Cherish, then, a tender devotion to the Blessed Virgin Mary. Pray to her frequently; join the associations established in her honor; and, above all, endeavor to imitate her virtues.

#### OF A SPIRITUAL RETREAT.

**O**F all the practices of piety, a spiritual retreat is the most efficacious for converting souls to God, and inspiring a greater fervor in his service. It is difficult to preserve our innocence amidst the many dangers to which we are exposed in this world; and to do so requires a strong courage, powerful helps, and continual precautions. The firmest resolution will be shaken, the most fervent piety will grow cool, and the most solid virtue will be overcome, if we do not from time to time fortify ourselves by the exercises of a retreat against the evil influences that assail us. If religious, who are the most secure against these dangers, annually have recourse to a retreat in order to revive among them the spirit of their vocation, how can they who live in the world lead a truly Christian life without the use of similar means? Whatever may be your occupations, then, set apart a few days every year for the special consideration of your spiritual welfare. You will always find this excellent means of salvation practicable, if you sincerely desire to make use of it. All persons admit the importance or necessity of an occasional retreat; but a supposed want of time prevents many from attending to it. This excuse, however, will not justify them in the sight of God; because, if there is any affair that calls for the serious attention of man, it is the salvation of his soul; and no occupations, however numerous or important they may be, can ever exempt him from the obligation of devoting to it that portion of time which may be necessary to secure it. When we are sick, we lay aside all business, and think only of the recovery of health. Our temporal affairs are also frequently suspended even for purposes of relaxation and amusement. Have we not infinitely more reason to interrupt them occasionally with a view to consult our eternal interests? Remember those words of Jesus Christ: "What will it profit a man, if he gain the whole world, and lose his own soul?" and you will not fail to avail yourself of the blessings which are afforded by a spiritual retreat.

THOUGHTS ON A SPIRITUAL RETREAT.

**I** DO not know," says St. Ignatius, "nor can I conceive, a more effectual means of sanctifying oneself, than the exercises of a spiritual retreat."

A retreat is a grace which the Almighty offers to us, because he loves us.

It will recall to our mind that we have a God to serve, a soul to save, a hell to avoid, and a heaven to gain.

The effect of a retreat, if duly made, will be to restore peace to our agitated souls, and to obtain the pardon of those sins which are the cause of our interior troubles. Is not this peace, this pardon, deserving of our most serious efforts?

It is the will of God that we should perform the exercises of a retreat with a sincere and upright heart. He, by his grace, will do the rest, and perfect the work he has begun.

*Readings suited to the time of a Spiritual Retreat.*

- 1st day.—Acts of the Apostles, ch. ix;  
Following of Christ, b. 1, ch. xxv.
- 2d day.—St. Matthew, ch. v;  
Following of Christ, b. 1, ch. xxii.
- 3d day.—St. Matthew, ch. xx;  
Following of Christ, b. 1, ch. xxiii.
- 4th day.—St. John, ch. xiv, xv;  
Following of Christ, b. 1, ch. xxiv.
- 5th day.—1 Corinthians, ch. xi;  
Following of Christ, b. 2, ch. 1.
- 6th day.—St. James, ch. i, iii;  
Following of Christ, b. 3, ch. xxxii.
- 7th day.—2 Corinthians, ch. vi;  
Following of Christ, b. 2, ch. xii.

PRACTICES FOR THE TIME OF A RETREAT.

**A**SSIST faithfully at all the exercises of the retreat. Perform them with attention, and with a sincere desire to profit by them.

Observe as strict a silence in going to and returning from the church as circumstances will permit, endeavoring to keep your thoughts fixed on some pious subject.

Perform daily some act of charity or mortification.

Withdraw as much as possible, from secular business.

**Implore frequently the light and grace of the Holy Ghost.**

**Make a review of your conscience since the last retreat, and, if necessary, a general confession.**

**Consult your director in regard to all matters that disturb your mind, or require his advice.**

**Often say to yourself: This retreat is a signal favor of heaven. How will I wish, at the hour of death, to have performed it!**

#### RESOLUTIONS AT THE CLOSE OF A RETREAT.

**I WILL** always remember that the paramount concern which should engross my attention in this world, is to serve God, to save my soul, to fear an evil death, to prepare for the divine judgment, to avoid hell-fire, to secure the happiness of heaven. These considerations must always predominate in my mind.

**I will** often reflect upon the vanity of earthly things, the emptiness of worldly pleasures, and the brevity of human life.

**I will** mingle in social amusements and entertainments only so far as utility or the laws of charity may require.

**Remembering** that the wisdom of this world is folly before God, I will never suffer its distracting cares or occupations to interfere with my obligations to God.

**I will** guard against the influence of human respect, and discharge every duty, despite the observations of men.

**In the practice of piety,** I will endeavor to prevent it from assuming that repulsive character which might result from the indulgence of humor or singularity.

**I will** be careful not to contract debts beyond my means, and will observe the most scrupulous justice in all dealings with my neighbor.

**In regard to the poor and suffering members of society,** I will consider it a duty and a happiness to relieve their wants, according to my means.

**I will** approach the sacraments frequently, and shun the occasions of sin.

**These resolutions, and others of a more particular nature, which I have formed during the retreat, I will read once a month, and animate myself to a faithful observance of them.**



## PRAYER.

**O** LORD! finish in me the work thou hast begun. Aid me in fulfilling the good resolutions which thou hast inspired; for without thee I can do nothing. O holy Virgin! powerful help of Christians! obtain for me the grace to accomplish what I have resolved, for the honor of thy divine Son. *Amen.*

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## DEVOTION OF BONA MORS.

**T**HERE is no grace which a Christian should value more, or which he should more fervently ask of God, than that of a happy death. An excellent means of securing this happiness is, to honor the agony of Jesus expiring on the cross, and the martyrdom of his holy Mother on that tragic occasion; and with a view to spread this devotion among the faithful, Father Vincent Caraffa, general of the Society of Jesus, formed an association at Rome in 1648, which derived its name from the agony of our Lord Jesus Christ expiring on Calvary, but is commonly called the association of Bona Mors. It has been approved by the Sovereign Pontiff, and enriched with many spiritual favors. See *Indulgences*, No. XXXVIII.

Those who wish to join this association must give in their names to the person who keeps the register.

The rules, which all are to observe, are as follows:  
 1. Every one is to say daily, three times, *Our Father*, and *Hail Mary*, in memory of the three hours our blessed Redeemer hung upon the cross, with the intention of obtaining for themselves, and others of the congregation, a happy death. Likewise they shall say, every day, not only for themselves, but also for those at that time in their agonies, or who shall be next under that dreadful trial: *Lord! into thy hands I recommend my spirit, and recommend all agonizing souls.—Mary, Mother of Grace, Mother of Mercy, defend us from the enemy, and receive us at the hour of death. Amen.*

2. The Associates (if they can, without great inconvenience) are to frequent the holy communion once every month; that they may be enriched with a plenary indul-

gence, which may be applied to the suffering souls in purgatory, by way of suffrage. In these communions they are to petition for themselves, and others of the confraternity, a happy death: and before they leave the Church, they are to recite, five times, *Our Father*, and *Hail Mary*, in honor of the five most sacred wounds of our Redeemer, for those of the congregation, who are in tribulation, who are sick, dying, or have departed.

Let all endeavor to be present at the monthly assembly, "De Bona Morte." Those who are lawfully prevented from attending the solemn devotion of that day, are to recite at home the prayers appointed for public meetings. Such as cannot read, may say their beads, begging that they may attain with the rest to eternal glory. If two or three are in the same family, one of them may recite the aforesaid prayers in an audible voice, the others answering in their respective places. Many, by an act of supererogation, on all Fridays, offer to Jesus Christ crucified and his dolorous Mother the stations of his bitter passion, and the addresses to his five sacred wounds: but this is left to every one's devotion and circumstances.

The rules of the association do not oblige under pain of sin; but if they are wilfully transgressed, the persons so offending do not partake in the prayers and good works which are performed by those devoted to our blessed Saviour's passion, in satisfaction for past sins, and obtaining a happy death; and he continues under this privation so long as the prescribed devotion is intermitted: yet, returning to the observance of the rules, he shares proportionably from the time he begins again with fervor. Sick persons are excepted, who in health did their duty, and are resolved to do the same, when restored to their former state.

## PRAYERS FOR PUBLIC MEETINGS AND PRIVATE DEVOTIONS.

**I**N the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

**O**PEN, O Lord! our mouths, to bless thy holy name; cleanse our hearts from all vain and distracting thoughts; enlighten our understandings; inflame our will, that we may worthily perform this holy exercise with attention and devotion, and may deserve

to be heard in the presence of thy divine Majesty, who with the Father and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

**L**ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Holy Mary,

All ye holy angels and archangels,

St. Abel,

All ye choirs of just souls,

St. Abraham,

St. John the Baptist,

All ye holy patriarchs and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

All ye holy apostles and evangelists,

All ye holy disciples of our Lord,

All ye holy innocents,

St. Stephen,

St. Laurence,

All ye holy martyrs,

St. Sylvester,

St. Gregory,

St. Augustin,

All ye holy bishops and confessors,

St. Benedict,

St. Francis,

All ye holy monks and hermits,

t. Mary Magdalen,

St. Lucy,

All ye holy virgins and widows,

All ye saints of God, make intercession for us.

Be merciful unto us, spare us, O Lord.

Be merciful unto us. hear us, O Lord.

From thy anger, O Lord, deliver us.

From the danger of death, O Lord, deliver us

Pray for us.

O Lord, deliver us.

From an unfortunate death,  
From the pains of hell,  
From all evil,  
From the power of the devil,  
Through thy nativity,  
Through thy cross and passion,  
Through thy death and burial,  
Through thy glorious resurrection,  
Through thy admirable ascension,  
Through the grace of the Holy Ghost the comforter,

In the day of judgment,  
We sinners, do beseech thee to hear us.  
That thou spare us, we beseech thee to hear us.  
Lord, have mercy on us.  
Christ, have mercy on us.  
Lord, have mercy on us.

LET US PRAY.

**M**AY thy clemency vouchsafe, O God! so to confirm thy servants in thy holy grace, that at the hour of their death, the enemy may not prevail against them, but that with thy angels they may deserve to pass into life everlasting; through our Lord Jesus Christ. *Amen.*

**O**MNIPOTENT, and most merciful Creator! who, to refresh thy thirsty people in the desert, didst command streams of water to flow from the hardest rocks, draw, we beseech thee, from our dry eyes, and stony hearts, desired tears of perfect compunction, that we may fully detest all sin, and only thirst after the happy and glorious vision of thee, our God, the Father, the Son, and the Holy Ghost. *Amen.*

AN ACT OF CONTRITION.

**M**Y dear Lord Jesus Christ, redeemer of the world! Behold prostrate at thy feet, the most unhappy, and the most ungrateful creature on the face

of the earth. My God! I have offended thee most grievously, in thoughts, words, and deeds. My heinous crimes fixed thee on the bloody cross. To rescue me from eternal damnation, thou didst agonize three hours on Mount Calvary. But oh! How much am I displeased with myself! How I grieve for having offended thee, a God of infinite goodness, and of infinite charity! I am astonished, and confounded at thy incomprehensible patience, in supporting the most provoking wretch that breathes. From the very bottom of my heart, I detest all my sins; and because I love thee, and will love thee above all things created, I steadfastly purpose, by thy holy grace, never to offend thee more, and to die a thousand deaths, rather than commit one mortal sin. *Amen.*

### THE STATIONS OF THE SACRED PASSION.

**O** MOST sweet Jesus! praying to the Father in the garden, sorrowful even unto death, and sweating in an agony of grief, have mercy on us.

*Resp.* Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! delivered by the traitor's kiss into the hands of thy enemies, seized and bound like a thief, and abandoned by thy disciples, have mercy on us.

*Resp.* Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! by the unjust verdict of the Jews found guilty of death, brought like a malefactor before the tribunal of Pilate, scorned and derided by impious Herod, have mercy on us.

*Resp.* Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! stripped of thy garments, and most inhumanely scourged at the pillar, have mercy on us.

*Resp.* Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! crowned with thorns, blindfolded, buffeted, struck with a reed, clothed in den-

sion with a purple garment, and many other ways scorned and reviled, have mercy on us.

*Resp.* Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! reputed more criminal than Barabbas, the murderer, rejected by the Jews, and condemned to the ignominious death of the cross, have mercy on us.

*Resp.* Have mercy on us, O Lord! have mercy on us

O most sweet Jesus! loaded with a heavy cross, and led like an innocent lamb to the place of execution, have mercy on us.

*Resp.* Have mercy on us, O Lord! have mercy on us

O most sweet Jesus! hanging between two thieves, derided, blasphemed, made to taste vinegar and gall, and enduring most horrible torments from the sixth to the ninth hour, have mercy on us.

*Resp.* Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! dead upon the cross, in the presence of thy holy Mother, and wounded in thy side with a spear, whence issued forth water and blood, have mercy on us.

*Resp.* Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! taken down from the cross, and bathed with the tears of thy most sorrowful Mother, have mercy on us.

*Resp.* Have mercy on us, O Lord! have mercy on us.

O most sweet Jesus! torn and bruised all over, thy body bearing the sacred marks of thy five most precious wounds, embalmed with spices, and laid in the epulchre, have mercy on us.

*Resp.* Have mercy on us, O Lord! have mercy on us.

*Vers.* He truly bore our sorrows.

*Resp.* And he carried our grief.

LET US PRAY.

**O** GOD! who, for the redemption of the world, didst vouchsafe to be born, circumcised, rejected by the Jews, betrayed with a kiss, bound like a male-

factor, like an innocent lamb, led to slaughter, ignominiously brought before Annas, Caiphas, Pilate and Herod, accused by false witnesses, scourged with whips, buffeted, defiled with spittle, crowned with thorns, stripped of thy clothes, fastened to the cross, placed between two thieves; to have vinegar and gall given thee to drink, and thy side pierced through with a spear: mayest thou, O Lord! by these most grievous pains, which I, though unworthy, do commemorate, and by thy most sacred death, and passion, free me from the pains of hell, and conduct me, whither thy mercy conducted the good thief, crucified with thee, who, together with the Father, and the Holy Ghost, livest and reignest for ever. *Amen.*

#### DEVOUT ADDRESSES TO THE FIVE WOUNDS OF OUR SAVIOUR.

Let us adore the five most sacred wounds of Christ, our Lord, and each one in particular, with an assured confidence of obtaining all blessings through his passion and death, offered for us to his eternal Father. We will also condole with the most holy Mother of Christ, whose soul was pierced with the sword of grief, standing under the cross of her beloved Son. We will likewise praise and magnify the most blessed Trinity, for so great and incomprehensible a benefit.

##### TO THE WOUND OF THE LEFT FOOT.

**M**Y Lord, Jesus Christ! I humbly adore the most sacred wound of thy left foot. I render thee thanks for that cruel pain, suffered with so great love and charity. I feelingly compassionate thy torments, and the excessive grief of thy most afflicted Mother. I humbly beg pardon for all my sins, which I lament more than all imaginable evils, because they offend thee, O infinite goodness! And I resolve never more to sin. O! bring all sinners with me, to a true conversion, and give them light to discover the heinousness, the enormity, and brutality of a mortal crime.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

TO THE WOUND OF THE RIGHT FOOT.

**M**Y Lord, Jesus Christ! I humbly adore the most sacred wound of thy right foot. I render thee thanks for that cruel pain, suffered with so great love and charity. I feelingly compassionate thy torments, and the excessive grief of thy most afflicted Mother. I supplicate thee to grant me strength against all temptations, and a prompt obedience in the execution of thy divine will. Comfort, O Jesus! all poor, miserable, afflicted, tempted and persecuted persons. Most just Judge! govern those who administer justice, and assist all laborers in the cure of souls, whether amongst Christians or Infidels.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

TO THE WOUND OF THE LEFT HAND.

**M**Y Lord, Jesus Christ! I humbly adore the most sacred wound of thy left hand. I render thee thanks for that cruel pain, suffered with so great love and charity. I feelingly compassionate thy torments, and the excessive grief of thy most afflicted Mother. By them I petition thee, to deliver me from the pains of hell, and grant me patience and conformity to thy blessed pleasure in all the contradictions of this present life. I offer unto thee all my exterior and interior sufferings, in satisfaction for my sins, which have so often deserved eternal torments. I beg thee to pardon all my enemies, and others ill-affected towards me. Bless, O Lord! the sick with patience and health, support, with thy assisting grace, all those who are in agonies, that they may not perish.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.



## TO THE WOUND OF THE RIGHT HAND.

**M**Y Lord, Jesus Christ! I humbly adore the most sacred wound of thy right hand. I render thee thanks for that cruel pain, suffered with so great love and charity. I feelingly compassionate thy torments, and the excessive grief of thy most afflicted Mother. I supplicate thee to grant me a firm and resolute will, in all things relating to my salvation. Bless me with final perseverance in grace, to secure the enjoyment of that glory, which was purchased at the price of thy most sacred blood. Grant also, my Jesus! speedy peace and repose to the souls in purgatory. Cause thy holy servants in this world to make daily progress in perfection, especially those who are of this confraternity.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

## TO THE WOUND IN THE SACRED SIDE.

**M**Y Lord, Jesus Christ! I humbly adore the most sacred wound in thy blessed side, rendering thanks for the immense love, manifested towards us, at the opening of thy inflamed heart. I feelingly condole the affronts, and the excessive grief of thy most afflicted Mother. Grant me pure love, and perfect charity, that loving thee above all things, and all things in thee, my miserable soul, by the assistance of thy holy grace, may be worthy to be breathed out in the sacred wound of thy blessed side. I humbly beg thee, dear Jesus! to protect thy holy Catholic Church, direct thy governing Vicar upon earth, all ecclesiastical orders, and secular persons, who are instrumental in bringing souls to do their duty. Preserve in thy happy service all Christian kings and princes. Reduce into the way of salvation all those that are gone astray, whether through malice or ignorance. Bring und

thy sweet yoke all infidels, heretics, and other enemies of thy holy name.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

LET US PRAY.

**O** LORD, Jesus Christ! God of my heart! by those five wounds, which the love of us inflicted on thee, succor thy servants whom thou hast redeemed with thy precious blood. *Amen.*

**M**OST merciful Redeemer, I humbly beseech thee, by the unspeakable torments, and the immense grief, which thou wast pleased to suffer for me, a contemptible creature, especially when thy divine soul was bitterly separated from thy blessed body, that thou wilt secure my poor soul at the final separation, and comfort me then, as thou didst the good thief, saying to me: this day thou shalt be with me in Paradise. *Amen.*

Let us have recourse to the ever immaculate Virgin, Mother of God, beseeching her to protect us under the shadow of her wings, until the wrath of God be appeased; and to obtain for us true contrition, and perseverance in the holy grace of her blessed Son. We will also petition for what each one, here present, stands in need of, according to his spiritual or temporal necessities, to the greater glory of God. To merit these favors, we will pray in union with that more than seraphic love, wherewith the dolorous Mother stood under the cross of the bleeding Jesus.

STABAT MATER DOLOROSA.

**B**ENEATH the world's redeeming wood  
The most afflicted Mother stood,  
Mingling her tears with her Son's blood.

As that flowed down from ev'ry part,  
Of all his wounds she felt the smart,  
What pierced his body pierced her heart.

Who can with tearless eyes look on  
When such a Mother, such a Son,  
Wounded and gasping does bemoan.

O worse than *Jewish* heart, that could,  
Unmoved, behold the double flood,  
Of *Mary's* tears, and *Jesus's* blood.

Alas! our sins, they were not  
In this atoning sacrifice,  
For which he bleeds, for which he dies.

When graves were open'd, rocks were rent,  
When nature and each element  
His torments and her grief resent:

Shall man, the cause of all his pain,  
And all his grief, shall sinful man  
Alone insensible remain?

Ah, pious mother, teach my heart,  
Of sighs and tears the holy art,  
And in thy grief to bear a part.

The sword of grief, which did pass through  
Thy very soul, O may it now  
Upon my heart a wound bestow.

Great Queen of Sorrows, in thy train,  
Let me a mourner's place obtain,  
With tears to cleanse all sinful stain.

To heal the leprosy of sin,  
We must the cure with tears begin,  
All flesh's corrupt without their brine

Refuge of sinners, grant that we  
May tread thy steps, and let it be  
Our sorrow not to grieve like thee,

O may the wounds of thy dear Son  
Our contrite hearts possess alone,  
And all terrene affections drown.

Those wounds, which now the stars outshine,  
Those furnaces of love divine,  
May they our drossy souls refine ;

And on us such impressions make,  
That we of suff'ring for his sake,  
May joyfully our portion take.

Let us his proper badge put on,  
Let's glory in the cross alone,  
By which he marks us for his own.

That when the dreadful trial's come,  
For every man to hear his doom,  
On his right hand we may find room.

O hear us, *Mary*, *Jesus* hear !  
Our humble pray'rs secure our fear,  
When thou in judgment shalt appear.

Now give us sorrow, give us love,  
That so prepared, we may remove,  
When call'd to seats of bliss above. *Amen.*

V. The sword of sorrow has pierced thy soul.

R. That out of many hearts cogitations may be revealed.

#### LET US PRAY.

**W**E beseech thee, O Lord, Jesus Christ! that the blessed Virgin Mary may effectually intercede for us with thy clemency, both now, and at the hour of our death, she, who at the hour of thy passion, had her most holy soul run through with the sword of sorrow; who livest and reignest with the Father, and the Holy Ghost, one God, world without end. *Amen.*

Let us say *Our Father*, and *Hail Mary*, three times, in memory of the three hours our dear Redeemer hung upon the cross, and apply them to the souls of the departed of his confraternity.

**Our Father, &c.**

Let us also say an *Our Father*, and a *Hail Mary*, for such as are in the lamentable state of mortal sin.

**Our Father, &c.**

Let us again say an *Our Father*, and a *Hail Mary*, for him or her of this confraternity, that is to die next, that he or she may be prepared, and depart heartily fortified with the holy sacraments of the Church.

**Our Father, &c.**

Let us dispose ourselves by acts of perfect contrition and pure love of God, to receive worthily the benediction of our Lord and Saviour in the adorable sacrament of the altar.

**M**ERCIFUL Redeemer, and holy God of infinite patience! great is my confusion to appear in thy divine presence, having so frequently postponed thee, the omnipotent Creator of the universe, to vile and contemptible creatures. I am a miserable worm of the earth, who utterly detest my horrid confidence of sinning in thy most pure sight; I own myself a notorious criminal, and I plead guilty at the bar of thy dread tribunal. Thou mightest have been glorified in thy justice, by suddenly striking me dead, and by condemning me to eternal flames, for base indignities committed against thee. But thou wert pleased to be glorified in the high prerogative of thy mercy, by calling me back to repentance. I abhor all my crimes of thought, word, and deed, not for the hope of reward, or fear of punishment, but for thy own sake, and because thou dost infinitely abominate them. Oh! my God of majesty and mercy! look upon those sacred marks in thy hands, feet and side, which thou retainest in thy glorified body, to plead my pardon. By that tender love, which induced thee to create, re-

deem and sanctify me, unite the abyss of thy merits to the abyss of my misery. I declare before thy throne, and before the whole court of heaven, that I freely choose to die here upon my knees, rather than to live any longer, to rob thee of due honor, by one mortal sin. My heart was created for thee, and I love thee more than myself. Every respiration coming from me, especially the last, when I breathe out my soul, shall be an irrevocable protestation of my pure and sincere love of thy divine Majesty. Sweet Saviour of perishing mankind! who openest thy hand, and fillest every creature with benediction, give me now, such a blessing as thou didst bestow on thy beloved disciples, when ascending in triumph from Mount Olivet, that I may live and die in this happy disposition. *Amen.*

When this exercise is performed in public, it is terminated by the benediction of the Blessed Sacrament, and after the prayer, *Deus qui nobis sub sacramento*, the following is added.

**O** LORD Jesus Christ, who at the sixth hour, to redeem the world, wert nailed to the cross, and didst pour forth thy precious blood for the remission of our sins; we humbly pray, that after our death we may joyfully enter the gates of Paradise. *Amen.*

#### THE ADMISSION PRAYER.

**J**ESUS, my God and my Saviour, sacrificed on the altar of the cross for the redemption of mankind, I, *N. N.*, though most unworthy, yet confiding in thy infinite mercy, and moved by an earnest desire and tender devotion towards thy adorable sufferings and life-giving death, do dedicate myself as a perpetual offering to thy divine Majesty, in the pious associations of thy painful agony, and of thy blessed Mother grieving under the cross. I most humbly beseech thee, by thy bitter passion, and the dolorous separation of thy divine soul from thy sacred body, that I

may never depart from thee by deadly sin. Be pleased likewise to grant me the favor, that I, and all the associates, both now and at the hour of our death, may obtain full remission of our sins; and, being fortified with the Sacraments of thy Holy Church, may, with thee, and by thee, triumph over the devil and death. *Amen.*

#### TO THE BLESSED VIRGIN.

**M**OTHER of God, Mother of mercy! I beseech thee, by that cruel sorrow which pierced thy afflicted soul, when, standing under the cross of thy beloved Son, thou didst see him die for our salvation, that thou wilt please to be favorable to me both now and at the last period of my mortal life. Permit not, oh! great Comforter of sinners! that it be ever said, that thou didst leave a soul in extreme necessity which had recourse to thee: but vouchsafe to look on me, and all associates, with those eyes of tender passion, as then thou didst behold bleeding Jesus, when expiring on Mount Calvary; that with thee we may praise him, the Father, and the Holy Ghost, for all eternity. *Amen.*

### CONSIDERATIONS ON DEATH.

#### MEDITATION ON THE DESIRE OF DEATH.

##### FIRST POINT.

**I**T is a great grace not to be afraid of death; and it is a great perfection to desire it, with a well regulated desire; for what virtue can we possess, which is not included in the desire of death? We may go over every virtue separately, and we will find, that in a well ordered desire of death, all are comprised. The stronger then our desire of death is, the more we shall advance in virtue, and the nearer we shall approach to what God desires us to be.

## SECOND POINT.

**T**HIS desire of death, to be really good, must be divested of self-love. We sometimes wish for death, that we may be delivered from an unhappy life; now, this desire is not entirely pure. A fervent soul never desires to be freed from this life merely because it is an unhappy one,—full of pains and trials: on the contrary, if there were no other evil in it, she would do all in her power to preserve it; since the more pains and trials we have, the greater sacrifices we may make to God, and the more we may prove our love to him. We may wish for death, because it will bring us to the possession of the object of our creation—the enjoyment of God; we may wish for it, because after death we shall be no longer exposed to the danger of offending God. The Saints desired death for these reasons, and so also may we.

## THIRD POINT.

**T**HE purest and best motive for desiring death is, because we cannot live without sinning, and instead of becoming more and more pleasing in the eyes of God, we disobey him daily—adding sin to sin. Who, that loves God, can help wishing for death from this motive? What pain can be so insupportable as to love God ardently, and yet see ourselves in a sort of impossibility to avoid offending him, either through the evil inclinations of our corrupt nature, or the habits we have contracted by the sins of our past life?

O my God! when I reflect that not a day passes in which I do not offend thee, and commit even the sins I would wish most to avoid, that I do so little good, not even the good I desire to do; how can I help wishing to be delivered from the body of this death? What are all the sufferings of this world, compared with the misfortune of offending my God! It is not the happiness of the blessed I sigh for, so much as the joy and happiness of no more offending thee, my God; of being no more unfaithful to thy grace.

Come then, O Death! that I may no more offend my God, no more oppose his will.



## VARIOUS REASONS FOR DESIRING DEATH.

**D**EATH may be lawfully desired for several reasons:  
 1st. God is our last end; and since death is the door through which we go to him, we may desire it. The more we desire it, the more we shall love God, and the less unworthy we shall be of his love.

2d. Let us consider that death liberates us from a gloomy prison. *Draw me out of this prison, says the Psalmist, that I may bless thy name.*

3d. Let us consider death as the end of that day, mentioned in the gospel, on which the master of the vineyard called the laborers to receive their hire. Job called the day of death, the day of recompense, after the toils of life.

4th. Let us consider death as the time of harvest. *They that sow in tears shall reap in joy. Going, they went and wept, casting their seeds; but coming, they shall come with joy, bearing their sheaves:*—as the just carrying their good works up to heaven, after the toils, trials, and sorrows of their exile upon earth.

5th. Let us consider death as the end of a tedious and painful war. Job says: *I will wait through the days of this sorrowful combat, till my happy change shall take place. . . . The life of man upon earth is a warfare.* Life is indeed a continual war, with the world, Satan and ourselves. O day of everlasting peace and rest! when will you dawn on my soul?

6th. St. Thomas says we put off our body as a heavy load—heavy indeed to those who wish to run in the way of holiness. Let us consider death as laying down our tabernacle of clay. What, indeed, is our body, but a tent, not given us for a dwelling, but a covering for the moment—a shelter during our journey to eternity?

7th. Let us consider death as the harbor in which the just are received, with the riches they have gained, after they quit the deep and perilous ocean of this life. Blessed are they who enter this harbor in safety! There storms and shipwreck are feared no more.

8th. Let us consider death as the end of a long exile from our true home and country. How indescribable is the happiness of a poor exile returning to his home, the dwelling of his family! Ah, how affectionate is the embrace of his father, and the welcome of his friends!

9th. Let us consider death as the passage from death to

life. Our life in this world is truly a death. By dying, we find life and lose death. How immense is the gain procured by this loss!

10th. Let us consider death as the dawn of the bright day of eternity. The night past—the day dawning. Oh! the glorious day that knows no night!

11th. Let us consider death as the coming of the heavenly Spouse. How blessed his coming for those happy ones who are waiting for him with a holy impatience!

## OF THE COMMUNION OF THE CROSS.

**A**LTHOUGH there is no possible advantage to be compared with that of receiving our Lord and Saviour in the holy eucharist, yet we also receive him by the Communion of the Cross: that is to say, we unite with him, and imbibe his spirit. We can know the value of neither, it is true, without faith. Now, when we are called to participate at our Lord's table, we go joyfully, not considering what we see, but what we believe; thus also, when he invites us to come and receive him, in afflictions and sufferings, we should receive this chalice with the same ardor, without looking at the veils under which it is concealed.

The great advantage of the Communion of the Cross is, that we receive it when our Lord himself pleases—at the very time he sees best. The ministers of his altar may be mistaken in sending us to communion; they may easily be deceived by us, since we deceive ourselves so easily through self-love. We may go to the table of our Lord when he does not call us to it; but we never can receive him in the Communion of the Cross without being called by himself: it is a mandate from heaven itself we obey.

Our Saviour, in the holy communion, permits his greatest enemies to do what they will with his sacred body; but in the Communion of the Cross he comes as a judge and saviour. He punishes his enemies, by leaving them to themselves: he punishes his children, but it is to strengthen and cure them. He makes use of this communion to purify and nourish them—to chastise and to reward

them. We need not go to church to make this communion of suffering: our Saviour comes to us, wherever we may be.

There are some maladies that are of such a nature as to deprive us of the happiness of receiving the holy eucharist; while it is this very malady itself that gives us the Communion of the Cross. Angels can praise and love our God; but angels cannot suffer for him. This glory of suffering with our Head, and for him, is reserved for us alone, as his happy members.

But how unhappy we are to be continually misled by appearances! We resemble, in this respect, a little child that refuses a rich diamond because it has the figure of a serpent, or that turns away from its father because he is dressed in a coat of mail. It is thus we suffer ourselves to be deceived by appearances: we do not welcome our beloved Lord, because he is covered with dust and blood, although he approaches us only that he may share with us the crown he gained in the combat.

In the mystery of the holy eucharist, we see him, without considering the color or taste of the bread, which is there only in appearance: so, in receiving his cross, we are not to look at what it is made of—that is, at the nature of our sufferings—but only at the interior virtue.

When the cross presented is in the form of poverty, it conceals eternal treasures; when in the form of shame, reproach or ignominy, the glory of God; when in that of afflictions, eternal consolations: in fine, in what shape soever our Saviour offers us his cross, it is his own blood he offers. Let us approach, when called to partake of it and let us not overturn the chalice on its altar, nor lose one drop of the precious blood it contains, in order to spare our own. Let us say sincerely: I am unworthy to take that precious chalice; yet I receive it with lively gratitude. Although our Lord is content with our patience and resignation, we should strive to bring to this high mystery of our union with him the most ardent sentiments of gratitude and love.

Let us not be unmindful of the quiet and peace we should bring with us. The most restless persons are quiet when at communion: no voice is heard but in the heart. As it would be highly improper to stir a great deal, or to make much noise, during this time of love and adoration, so, when we participate in the Communion of the Cross

we should honor his love and justice by that silence which is so agreeable to him.

We are apt to think the very least suffering too much, because we are lovers with our lips rather than with our hearts. True lovers of our crucified Saviour never think their share of sufferings great enough. We say we are weak; but who can proportion our cross to our weakness so well as our blessed Lord?

We open the door when he comes to us crowned with lilies, as to the Spouse in the Canticles; but when he wears his garment of ignominy, or his blood-stained robe, of which the prophet speaks, we are struck with dread, and would be tempted to shut out our bleeding Spouse, although he is covered with this painful and ignominious garment only to save us. We are disposed to act in this manner because we love ourselves much more than we love him. Let us take courage: all that is required from us is good-will. We are never strong enough to bear our cross; it is the cross which supports us: nor are we so weak as to be unable to bear it, since the weakest become strong by its virtue.

God is so good that he gives a great recompense for the smallest sufferings, although we owe these very sufferings to his justice; and, besides, we could never bear them, if he had not merited for us the grace to do so. He gave the last drop of his blood to give a value to one drop of ours. It is by suffering we atone for our sins, and procure eternal happiness.

It is to God alone we are to look, in all our trials; and we must be persuaded that men and devils combined can do nothing but what he permits, and that all the pains and trials which he suffers to befall us are sent for our own advantage, since they afford us the means of expiating our sins, of perfecting our virtue, and of glorifying him. Let us endeavor never to frustrate the designs of his love and mercy.

## REMOTE PREPARATION FOR DEATH.

**D**EATH in anticipation has many advantages.

1st. It is very agreeable to God, because by it we submit ourselves to him, as his creatures, and offer ourselves, voluntary victims to his power and majesty.

2d. It is very useful to ourselves, because it teaches us to die by degrees, and habituates us to the acts of virtue which we would wish to make at death, by doing beforehand what we would desire to do then. Those who do not pursue this practice, are in danger of dying without proper sentiments of piety; because the pain of the body frequently so disturbs the mind, that it can scarcely think of any thing else. But, when we are well versed in the art of dying, how great soever the pains of the body may be, the soul will generally be able to produce those acts, which it had long been accustomed to make: and if it should be utterly incapable of any exertion, what comfort will then result from having done repeatedly, and in full consciousness, that which is, in its present condition, impossible!

They, who wish to enter sincerely, and in earnest, on these preparations for death, will do well to begin by going to confession. To aid them in doing this well, they may use the following considerations:

1st. Consider what preparation you would make, and what dispositions you would try to bring to the confession, which you believed would be your last. You would certainly, if you believed you had but one more confession to make, examine very carefully if in your former confessions, nothing considerable had been passed over, of which you should now accuse yourself. You would surely try also to have a true regret and horror for your sins. In order to excite these sentiments in your heart, reflect on the Majesty of the God you have offended, and on his goodness lavished upon you, in every circumstance of your life.

If your Confessor permits, accuse yourself of some of the principal sins, of which you have been guilty during your life.

2d. Consider that a last confession, in which you might purpose to do all this, may never be in your power: you may be either carried off by a sudden death, or a violent

sickness may deprive you of reason, or leave you absolutely unfit for so serious a business.

How then can you omit doing now, what then it may be impossible to accomplish?

3d. Consider that even should it be in your power to make a good preparation for death in your last sickness, (which you can never be sure of,) still you ought not to neglect making it at present; because, by putting your soul into the hands of God, by an anticipated death, you do what you can to purify it, and secure its better reception, when you commit it to them, in actual death.

Make now the best preparation for the holy Viaticum. Represent to yourself the prophet Elias, travelling to the mountain of God. Make his case your own. In his weariness of life you may, no doubt, imitate him, if you consider the sins and sorrows yours is fraught with, and the tyranny of your passions, which allows you so little rest.

The priest, who represents to you the Angel sent to the prophet, will bring you the Bread of strength, the Bread of life, your Lord and Saviour himself, who will guide and support you in your way. Say then, when the priest approaches with the sacred host: Receive, O my soul, the Viaticum of the body of thy Lord Jesus Christ, to defend thee from the malice of thy enemy, and to conduct thee to eternal life. After holy Communion, read the prayers after receiving the holy Viaticum. Make your acts of resignation and confidence, as you would desire to make them at the hour of death.

It is an excellent practice to prepare yourself every month to die; doing, on the day appointed, what you would wish to do on the day of your death. Receive holy Communion, saying, before and after it, the prayers for the holy Viaticum—then make a spiritual reception of the sacrament of Extreme Unction, and say the prayers for agonizing and departing souls;—after this, remain as if at the tribunal of judgment, and listen to the reproaches you may there expect—imagine even you hear your last sentence. You should then return to your daily duties, as if sent back by divine mercy from the very gates of hell to do penance.

We do not know what we shall be able to do in our last moments; but if we make use of these preparations, and we should be suddenly called, we may say to God: What I have so often said to thee, my God, I wish now to repeat

but I am not able—hear my sighs, and the prayers of my whole life.

The sacrifice we make of ourselves at the hour of death, is the greatest and most meritorious of all, if it be well made. Now, the frequent thought of death, and frequent preparations for it, are sure means to enable us to make this sacrifice as we ought. This was verified in the case of the good old Solitary, who being perfectly calm and tranquil at the moment of death, said: “This is a road I have often travelled—it is nothing new for me to die.”

## SPIRITUAL RECEPTION OF THE SACRAMENT OF EXTREME UNCTION.

**I**T would be well to fix upon one Sunday of the month for the performance of this salutary exercise. On the same day, you should receive holy Communion as an anticipated Viaticum, &c.

Go either to the Church or oratory, adore your divine Saviour, Jesus Christ, hanging on the cross. At his adorable feet, renew your acts of sorrow for all your sins, with an unbounded confidence in his infinite merits, and say: *In the name of the Father, &c.* During my last illness, may my soul be victorious over all the attacks of the enemy, by the reception of this holy Sacrament, and by the invocation of all the holy Angels, Archangels, Patriarchs, Prophets, Apostles, Martyrs, Confessors, holy Virgins, and of all the Saints.

Then reflect most seriously on the sins committed by each sense, and endeavor to excite yourself to a sincere contrition for all: in sickness there is, ordinarily, but little time to do this.

## FOR THE UNCTION OF THE EYES.

**M**AKE the sign of the cross on them, apply the crucifix and say: By the holy unction which I hope to receive in my last illness, and through thy most clement mercy, O my God! I supplicate thee to pardon all the sins I have committed by my eyes. *Amen.*

Thou gavest me my eyes, O source of my life! that I might, by the view of thy works, be excited to bless, praise and render thee a thousand thanks. But, by an abuse of thy gifts, and a perversion of thy designs, I have used them to offend thee by an infinity of looks of

curiosity, pride, anger, &c.—by tears of pride, human feelings, &c.

Pardon, O my God! the abuse I have made of thy gifts; pardon all the sins I have committed by my eyes. I ask it, through the infinite merits of Jesus Christ, thy well beloved Son, my Saviour, and in virtue of his most precious blood, in which I hope to be washed, by the sacrament which he instituted for the sanctification of my whole being. *Amen.*

I offer thee, in satisfaction for the sins committed by my eyes, the infinite merits of his divine looks and sacred tears.

#### FOR THE UNCTION OF THE EARS.

**M**AKE the sign of the cross on them, apply the crucifix and say: By the holy unction which I hope to receive in my last illness, and through thy most clement mercy, O my God! I supplicate thee to pardon all the sins I have committed by my hearing.

Thou gavest me my ears, O Being of my being! *that I might hear the voice of thy praise.* But, alas! I have abused this gift by listening to murmurs, detractions, calumnies, irreligious discourses, &c. Pardon me, O God of mercy! through the infinite merits of Jesus Christ, thy well beloved Son, my Saviour, and in virtue of his most precious blood, in which I hope to be washed by the sacrament which he instituted for the sanctification of my whole being. *Amen.*

I offer thee, in satisfaction for the sins I have committed by my hearing, the holy use my divine Saviour made of this sense during his mortal life.

#### FOR THE UNCTION OF THE NOSTRILS.

**M**AKE the sign of the cross, &c., and say: By the holy unction which I hope to receive in my last illness, and through thy most clement mercy, O my God! I supplicate thee to pardon all the sins I have committed by my smelling.

My God and Creator! how admirably hast thou formed, and how wisely hast thou placed all my senses. I am sorry for the bad use I have made of them, and I entreat thee to forgive me. I detest especially all the sensuality I have indulged in—taking delight in perfumes—all the disgust I have given way to, with the sick, the poor, &c.

O my God! grant me pardon, through the infinite merits



of Jesus Christ, thy well beloved Son, my Saviour, and in virtue of his most precious blood, in which I hope to be washed, by the Sacrament which he instituted for the sanctification of my whole being. *Amen.*

I offer thee, in satisfaction for all the sins I have committed by my smelling, the sacred use which my Saviour made of this sense during his mortal life.

#### FOR THE UNCTION OF THE MOUTH.

**M**AKE the sign of the cross, &c., and say: By the holy unction, which I hope to receive in my last illness, and through thy most clement mercy, O my God! I supplicate thee to pardon all the sins I have committed by the sense of taste, and by my words. Alas! they are innumerable. What intemperance! what delicacy! what excess in eating! How many vain, proud, false, uncharitable and unbecoming discourses! How many murmurs, calumnies, &c.

I am sorry, O Lord! for all the sins I have committed by my mouth; and I ask pardon, through the infinite merits of Jesus Christ, thy well beloved Son, my Saviour, and in virtue of his most precious blood, in which I hope to be washed, by the sacrament which he instituted for the sanctification of my whole being. *Amen.*

I offer thee, in satisfaction for my delicacy and gluttony, the mortifications and fasts of my divine Saviour. In satisfaction for my sinful words, I offer his silence in his infancy, in his retired life, and in the presence of his judges; for the same intention, I offer all the sacred words which he uttered during his mortal life.

#### FOR THE UNCTION OF THE HANDS.

**M**AKE the sign of the cross, &c., and say: By the holy unction, which I hope to receive in my last illness, and through thy most clement mercy, O my God! I supplicate thee to pardon all my sins of commission and omission.

For all my bad actions, and all my omissions of good works, I am sorry, and ask pardon, through the infinite merits of Jesus Christ, thy well beloved Son, my Saviour, and in virtue of his most precious blood, in which I hope to be washed by the sacrament which he instituted for the sanctification of my whole being. *Amen.*

I offer thee, in satisfaction for the sins I have committed

by my hands, all the sacred actions performed by my divine Saviour, and all the pains which he endured, when his most holy hands were cruelly nailed to the cross.

FOR THE UNCTION OF THE FEET.

**M**AKE the sign of the cross, &c., and say: By the holy unction which I hope to receive in my last illness, and through thy most clement mercy, O my God! I supplicate thee to pardon all the sins I have committed by useless and sinful steps.

I am sorry, O my God! for the many steps I have taken in the paths of vanity and sin; I ask pardon through the infinite merits of Jesus Christ, thy well beloved Son, my Saviour, and in virtue of his most precious blood, in which I hope to be washed by the sacrament which he instituted for the sanctification of my whole being. *Amen.*

In satisfaction for them, I offer thee his journeys, fatigues, all his sacred steps, and the pains which he experienced, when his most holy feet were so cruelly pierced with rough nails.

The above acts may be enlarged or abridged, according to each one's time or devotion. After these acts, say the *Miserere*. Then you may fervently recite the prayers for the agonizing and departing. After this, imagine yourself summoned to the tribunal of judgment. At the same moment, perhaps, some religious soul is indeed undergoing her judgment; for her the time of mercy is past. Here let your acts of thanksgiving be heartfelt, your resolutions most determined. What would you do, had you been actually sent back from the gates of hell, or from those of purgatory?

THE LITANY FOR OBTAINING A GOOD DEATH.

**L**ORD Jesus, gracious God, Father of mercy! I present myself before thee with an humble and contrite heart. I recommend my last hour, and all that shall follow, into thy hands.

When my immovable feet will warn me, that my course in this life will soon be finished, merciful Jesus! have pity on me.

When my eyes, obscured at the approach of death, shall cast their dying looks towards thee, merciful Jesus! have pity on me.

When my lips, cold and trembling, will pronounce  
for the last time thy adorable name,

When my pale and livid cheeks will inspire the be-  
holders with compassion,

When the cold sweat of death will announce my  
approaching end,

When my ears shall be about to close to every hu-  
man voice, and open only to hear the irrevocable sen-  
tence of thy justice, which shall separate me from the  
number of the living,

When my imagination, agitated by dark and terrify-  
ing phantoms, will be plunged in cruel sadness,

When my mind, troubled at the sight of my iniqui-  
ties, and by the fear of thy justice, shall contend with  
the angel of darkness, who would hide thy mercies  
from me, and cast me into despair,

When my weak heart, overpowered by the pains of  
sickness, will be seized with the horrors of death,

When I shall be surrounded by my relatives and  
friends, lamenting my sad condition, and offering up  
their supplications in my behalf,

When I shall shed my last tears, the forerunners of  
my dissolution, receiving them as a tribute of penance,

When I shall have lost the use of my senses, and  
the whole world shall disappear from my view,

When the last sighs of my heart shall force my soul  
from my body, accepting them as expressive of a holy  
impatience to be thine,

When my soul shall be on my lips, departing from  
this world, and shall leave my body cold and lifeless,  
accepting the destruction of my being as a homage  
paid to thy divine majesty,

When my soul shall appear before thee, and for the  
first time behold the glory of thy countenance, oh!  
that it may not be then cast from thee, but that it  
may be received into the bosom of thy mercy, to sing  
thy praises for ever,

Merciful Jesus: have pity on me.

#### LET US PRAY.

**O** GOD! who, condemning us to death, hast concealed  
from us the moment of its occurrence, grant, that  
spending all the days of our lives in justice and holiness,  
we may have the happiness to breathe our last in thy love,  
through Jesus Christ, our Lord. *Amen.*

## INSTRUCTIONS FOR THOSE WHO ASSIST THE SICK AND DYING.

**T**HERE is no work of charity more acceptable to God, none more conducive to the salvation of souls, than to assist those about to depart out of this life, to die in a holy manner; for at the hour of death, on which the eternal happiness of each one depends, the attacks of hell are stronger, while the weakness of the sick is greater. Our Lord, to signify how pleasing the attendance on dying persons is to him, frequently showed to St. Philip of Neri, Angels suggesting words to those who assist them.

One of the principal cares of those attending the sick, should be, to have supernatural motives: that they may thus draw the blessing of God on the sick person as well as on themselves. If there be pain, disgust and danger in this exercise of charity, there is surely encouragement, consolation and joy in the reflection, that we are relieving the distress of poor sufferers. We should call to mind the eternal reward promised by Jesus Christ: "Come ye blessed of my Father . . . I was sick and you visited **ME.**" The motive which should influence us above all others, is this: our dearest Lord considers as done to himself, whatever we do to any one for his sake. How delighted should we be, to have it in our power to give some proofs of gratitude and love to our Jesus, our God, our All!

We should also remember that we have entered a school in which we are to learn the exercise of Charity, in the practice of patience and contempt of this life—being ready to sacrifice repose, health and life itself, for the salvation of souls and the glory of God.

### THOUGHTS WHICH MAY BE SEASONABLY SUGGESTED TO THE SICK.

**H**OW good is our God, to give us the means of doing penance for our sins in this life! Sometimes, when he sees we have not resolution enough to do voluntary penance, he sends us sickness.

Sickness is a time of great merit; for, although all our pains of body and mind could never of themselves merit

eternal glory, yet each moment of suffering, borne patiently, and united with the sufferings of our Saviour, merits for us that eternal glory.

Our Lord often deprives us of health, because we have made a bad use of it; or to avert the evils that would befall us, if we still possessed it.

Our good God will not punish us as our Judge, after having punished us as our Father.

If we receive our Father's chastisements with gratitude and love, we shall never receive the chastisements of our Judge. If we do not abuse his mercy, we shall never experience the rigors of his justice.

When we are attacked by sickness, we should, at the very beginning of this trial, humbly and lovingly submit; not desiring to come down from the cross, to which we are attached, until such is the will of God, whether it be for life or death.

We should not let the sickness which God intended to be the means of our effectual conversion to him, and of union to our suffering Saviour, become, through our own fault, the occasion of sin and separation from him.

St. Gregory says: "Our pains of mind and body are the torments of mercy. The chastisements of God are marks of his love."

St. Bernard says: "Time passes, and our pains pass with it; but the glory which follows these pains passes not—it is eternal."

St. Felix, martyr, exclaimed: "O how pleasing in the sight of God, is a Christian suffering with patience!"

Sickness is often a message from God, to remind us that we are shortly to leave our dwelling here below, and go to our eternal habitation.

We must not look on the dark side of our condition, but consider the many comforts we enjoy. Would it be well to lie always on the side which pains us most?

To bear our sufferings without complaining is a great deal; but to suffer in silence all the inconveniences the providence of God may make use of to sanctify our sickness, is true patience.

One drop of the blood of our Saviour, applied by an act of loving submission, is an efficacious balm in the bitterest extremity.

In our severest sufferings, let us measure our cross with the cross of our Jesus.

To those who suffer a great deal, say: You are on the cross; remember that our Lord, through excess of love for you, did not ask to come down from his. In the burnings of fever, speak to them of the fire of purgatory—in the thirst, which generally torments the sick, remind them of the drop of water refused to the rich man, and which shall eternally be refused—of the vinegar and gall given to Jesus in his extreme thirst on the cross: and in the sadness and weariness of long and painful nights, speak to them of the eternal night of the reprobate.

The Prayer Book should remain on the table beside the sick, and some of the acts for the sick should be frequently read for those who are unable to read for themselves, especially acts of patience, contrition, of perfect resignation to the will of God, of oblation or offering themselves up entirely to the divine will—of faith, hope and charity; these acts should be frequently repeated, as they tend more directly to unite the soul with God; and virtually contain in themselves all the dispositions necessary to defend the soul against the usual attacks of the enemy in her last moments.

#### SOME POINTS TO BE PARTICULARLY ATTENDED TO.

**S**PEAK but little at a time, and in a low voice, with a mild and compassionate manner.

Keep from the sick such objects as might affect them too much.

Frequently suggest acts of contrition, faith, hope and love of God and of our neighbor.

Remind them to renew often their oblation by saying: I offer thee, my God, my pains, my agony, and my death, in expiation of my sins, in union with the sufferings, agony and death of my Saviour.

Frequent use of the sign of the cross, and of holy water, should be made. Often remind them of Indulgences.

To prepare the sick for the news of approaching death, suggest it, by dwelling on the Lord's prayer, thus: My God, my Father, my sickness is from thee—are these the last days of my exile? Wilt thou now call me to thyself? *Our Father, who art in heaven.*

It is for the glory of thy name I live or die. *Hallowed be thy name*, whether in my life or in my death.

Let thy kingdom come to me, whether for this world or the next. *Thy kingdom come.*

Let all that is within me be subjected to thy will. *May thy adorable will be accomplished in my life or my death. Thy will be done on earth as it is in heaven.*

Give me my daily grace in this time of trial. *Give us this day our daily bread.*

Pardon me the sins I have committed against thee, as I pardon every one that has ever offended me. *Forgive us our trespasses, as we forgive them that trespass against us.*

I rejoice in the hope of being so soon released from the danger of offending thee—and I beseech thee to preserve me from yielding to temptation, during the few days of probation that may yet remain to me. *Lead us not into temptation.*

I do not ask for a long life; but I beg and implore to be delivered from an ill end. *Deliver us from evil.*

The preparations for Viaticum, Extreme Unction, and the last benediction, should be read to the sick at the very beginning of a serious illness, and more than once if they desire it. They should be read slowly, with short pauses now and then: it is in this manner all readings should be made, that the sick may have an opportunity to follow with mind and heart. As their weakness would not allow them to hear much at a time, you should return frequently—reading small portions each time.

As soon as symptoms of death manifest themselves, the dying should be immediately, though prudently, apprized of their condition.

When assisting dying persons, watch and pray continually, suggest one aspiration at a time, because the weakness and distress of the body; the confusion of the mind, when the soul is fluttering between time and eternity; the temptations of the enemy, who, at this time, redoubles his attacks, and all the circumstances that usually attend the state of dying persons, make them stand in need of every assistance that can be given.

Continue to watch and pray, even when they speak no more and give no sign that they hear you; because, many who, having, to all appearance, passed through their agony, and, for a considerable time, seemed to be actually dead, have afterwards revived, and declared that they heard all that had been said around them, and of them, though they were utterly unable to give the least sign of life.

## INSTRUCTIONS FOR THE SICK.

**W**E must suffer and die. Death is a debt which must be paid—none can escape it. By disobedience we all became subject to sickness and death. Who are unwilling to die? they, who do not know God,—they, who do not love him.

We have given ourselves wholly to God, we have become his children in a special manner; and we profess to be strangers on earth, looking continually for his kingdom. How generous then should be our dispositions! How spiritual and detached from the senses, our lives, which being separated from the world, should be no longer conformed to its spirit!

Instead of seeking anxiously for relief in our sufferings we should rather be humbled by the care that is taken of us. It is true, we have to conform to the practice of the house; but, at least, let us try to preserve, in our hearts, the spirit of penance, while charity grants us the indulgences offered alike to the weak and to the strong.

In order to cultivate and preserve this spirit, we should take the remedies given us, in the disposition of submission and obedience; neither seeking nor refusing them, nor showing vexation or impatience when we are to take them or do without them. We should use them as if we did not use them, and not with solicitude and anxiety, as worldlings do. For whatever advantage is expected to be derived from the use of them, we must look to the hand of God for their virtue and effect; since God is the Physician, of whom all other physicians are only the instruments: and whether they cure us or increase our malady, we may be sure they do only what he ordains for us. The best remedies and the most skilful and experienced physicians fail, when he sees their success would not be for our good: therefore, we should entertain an entire indifference for the event of our sickness. Still we must obey the orders of the physician, with the utmost exactness; for while the sacred Scripture says: *All healing is from God*, the same Scripture says, *Honor the physician, for the need thou hast of him; for, the Most High hath created him . . . . The Most High hath created medicines . . . . and a wise man will not abhor them. . . . The virtue of these things is come to the knowledge of men; and the Most High hath given knowledge*



*to men, that he may be honored in his wonders. By these he shall cure, and shall allay their pains . . . . Give place to the physician, for the Lord created him, and let him not depart from thee; for his works are necessary. Eccclus. xxxviii.*

If we would bear our sickness in the spirit of true penance, we must consider ourselves as criminals, condemned to punishment by our Sovereign and just Judge; or as disobedient children, on whom a most tender Father inflicts a salutary correction, that, by it, we may be brought back to our home, and restored to his bosom. Far then from being vexed by any neglect, were it even in our greatest want, we should rejoice in the occasion of adding to our penance. And, while we are grateful for the acts of kindness we receive, we should be ready to excuse every neglect. If we are true children of God, we will be glad, that the very means proposed for our relief should augment our sufferings.

We would be unworthy the name of his children, were we to complain, either of the words or humor of those who take care of us; and if we refrain from complaining ourselves, we should not wish others to complain for us; nor should we ever desire that others would represent the greatness of our sufferings, and thus procure sympathy for us. Such weakness may be pardonable in children, who, led by the movements of nature, desire to be petted, and who are indeed caressed, that they may not fret and be troublesome. But would it not be a shame for servants and followers of a crucified God to require such treatment, so unsuited to their profession of mortification and penance, and to that divine life, so far above nature, which they have embraced?

When we are pitied and soothed in our sufferings, we should be humbled, fearing, that by impatience or exaggeration of our pains, we may have caused these marks of compassion to be given to us. We should try, by our patience and silence, to prevent the repetition of what we are sensible is so opposed to the spirit of penance. The silence of our Saviour in his passion, should be our model in the time of suffering; for, then especially, we are most liable to use inconsiderate expressions: and when the impatience is expressed, often we would excuse it, by telling the worst of our pains, and thus increase the evil, instead of remedying it. On the other hand, if we show courage and fortitude, we betray our vanity. And, indeed, we

often would not wish to be believed while we deny the extent of our suffering. Silence is the only remedy for both these evils; for if we are patient and mortified, it renders these virtues worthy of the eye of God, in proportion as we conceal them from human eyes: and if we are disposed to give way to impatience, by observing this silence faithfully, we are kept under a salutary restraint, and insensibly we gain the victory over our impatient and unmortified spirit, by thus stifling and suppressing it. Besides this, we converse more easily with God, when we converse less with creatures. And we merit much if we tell our pains only to God, beg his grace to bear them well, and offer them to him as our penance.

We must remember that in time of sickness, we should show great charity to others, since we require so much at their hands. We ought to receive the care they bestow on us as a favor we are unworthy of, instead of noticing their omissions or neglects. Indeed it is a much greater advantage for us to bestow our patience on them, than to receive the fruits of theirs; what we gain from them being but a passing comfort or assistance, while what we give, is given to God, who will return a hundred fold in heaven.

If we have companions in our sickness, we must remember that we never can know what they suffer; and whatever the appearances may be, we must never judge to their disadvantage. Nothing would render us so unworthy of the grace of God, through which alone we can hope to bear our sufferings with merit, as judging disadvantageously of another.

We must not endeavor to seek out the cause of our sickness, whether it is place, employment, food, watchings, penances, &c., because this only feeds self-love, and weakens the spirit of penance. The true source of our maladies is always to be found in our sins, and in the visitations of the justice of God; or in his mercy, which gives us the means of doing penance and purifying ourselves; or in his bountiful providence, which draws his glory from our infirmities and trials, while we are securing new accessions of eternal glory.

In our trials, we cannot fail to see how necessary a patient and loving conformity to the good pleasure of God is; for, without it, the soul, which should be purified and strengthened by the sickness of the body, becomes more diseased than the body itself; and we, far from gaining

merit, would be rendered more guilty, and deprive our selves of the special help and consolation of God, at the very time we most need them.

Let us attend to the voice of our dying Saviour, who, from the height of his cross, to which he remained fastened until his last breath, tells us to suffer with him, that we may reign with him. He assures us that our patient sufferings will extinguish the eternal flames which our sins have deserved, consume our chaff, and purify us for eternity, where we will receive a weight of eternal glory, in exchange for the light and momentary pains of this short life.

St Cyprian, speaking of a penitent soul about departing this life, says: She may see, with consolation, the kingdom of God opening to her, the world passing, with all its sorrows and miseries, and giving place to an infinite, eternal happiness. No longer subjected to the temptations of the enemy, the soul finds her true peace: leaving the port of this life of turmoil, she enters her eternal dwelling; she passes from sufferings and death to a blissful immortality.

Who would not desire to quit the snares and dangers of our present condition, and go to him who said, when about to die: *Your sadness shall be turned into joy. I will come again to you: your heart shall rejoice, and your joy shall not be taken away.*

It is sickness and death which call us to God, and open our way to eternal life. How courageous then should we be in these painful trials, (through our bright hope of futurity,) which St. Paul calls corrections, not afflictions—trials of our faith, and proofs of God's love. We should accept, with our whole heart, the good occasion of gaining our eternal reward, and give thanks to him who supports us in all our pains, who lights up and gives constancy to our faith, which is tried like gold in the furnace. When we remember that this narrow way is traced by the very blood of our Saviour, we are encouraged and animated.

What are we in this world but probationers and exiles! Can we then see the end of our probation and banishment approaching without joy? Who approaches his home, the dwelling of his family and friends, with a reluctant heart! Is not heaven our true home, and is not our true Father there, and with him the myriads of the blessed, who are waiting for us?

*Let us hasten,* says the divine word, *to enter into this*

**rest.** Let us hasten to be united with Christ our head, freed from the danger or fear of losing him. Oh! how we should cherish this thought in our hearts! because our glory will be proportioned to our desires of being united to him.

The day of our death should be the happiest of our lives. Our holy Mother, the Church, commemorates the departure of her children out of this world, rather than their entrance into it—their deliverance from this Babylon of misery and sin, where salvation is never secure; from the prison of the body, in which so many enemies are enclosed. O day of our death, thrice happy day! O the blessed impossibility to offend God! Eternal liberty with the children of God, and everlasting repose and rest in him!

## CONSOLATIONS AND ADVANTAGES OF SUFFERINGS.

**WE** may be sure that, when God afflicts us, it is to instruct us; and when he strikes, it is to heal us. It is the Lord who chastises; let him be blessed for ever: he knows what is best: my trust is in his infinite goodness. Without this disposition, how pitiable our case would be! We would bear all the weight of the cross, without any alleviation—experience all its bitterness, without any of its sweetness.

O God! strengthen us; give us grace to suffer in the manner most agreeable to thee, and then send us what sufferings thou plearest.

What would we think of a person who, being happily driven, by a very favorable wind, towards the port to which he is bound, would choose rather to be left in the midst of rocks, where there is every danger of shipwreck? Now is it not just so with us? The wind of trials and sufferings will certainly drive us to the port of salvation, if we would but help to press on by a loving submission; and yet we shrink from the favorable gale: we prefer rather to be the sport of those dangers which threaten us with eternal ruin.

Are our pains and trials too high a price to pay for the possession of God? While we suffer, we must remember that we are purchasing heaven. It is only by suffering we

can become like our crucified Master, and receive a pledge of our share in his glory.

The cross, if carried with patient and loving submission, is a certain mark of our election.

The cross is the seal with which the mercy of God now marks us ; so that, when the ministers of his justice come, we may be distinguished from those over whom they are to pour the chalice of the divine wrath. This seal of the cross will rank us among those whose robes are washed in the blood of the Lamb—the Lamb that was slain for us. This divine Lamb will become our good Shepherd, in his heavenly Jerusalem, during a glorious and happy eternity, and lead us to the fountain of living waters : then he will wipe away all tears from our eyes ; and sorrow and pain shall be no more.

## INSTRUCTIONS FOR THE SICK, AGAINST DIFFERENT TEMPTATIONS, &c.

### IMPATIENCE.

**T**O die in the greatest pains in this life, and pass to the most dreadful torments of the next, was the case of the bad thief. And what was the cause? Was it solely the enormous sins of which he had been guilty? No: it was his want of faith, patience and contrition. For the accomplice of his crimes, and the companion of his torments, went to heaven from the very arms of the cross ; his faith, patience and contrition drew from his Judge this promise: *This day thou shalt be with me in Paradise.*

Let us consider that God puts a crown of thorns on us in this life, that we may merit a crown of glory in the next. The more painful the one is on earth, the more glorious will the other be in heaven. The suffering soon terminates, but the recompense will be eternal.

They who think much of the pains of this life think too little of the pains of the next: one or the other must be endured. When we are well persuaded that tribulations and sickness suffered here with patience stand in the place of purgatory in the next world, we soon enter into the dispositions with which the souls of the just suffer there ; and, far from desiring that our pains should be diminished, we desire even that they may be increased, that we may satisfy, in the fullest manner in our power, for our sins.

**Let us consider the bed in which we suffer as our purgatory.**

If we compare our pains with those of hell—that hell we have so often deserved; if we weigh and measure our sufferings with those of a lost soul,—the very greatest we can endure will appear as nothing, and we will cry out with gratitude and love: Let the mercy of my God be blessed for condemning me to these fevers and pains. How light is this punishment compared to my sins! St. Bernard says: If we descend in spirit into hell, and see with the eyes of faith what is suffered there, our severest pains would seem as nothing, in comparison with the eternal torments of the reprobate; and that which, without this consideration, seems insupportable, would be endured with gratitude and joy.

A religious of the order of St. Bernard was visited in his sickness by St. Agatha, who said to him: “Sixty days of pains, which you will suffer, will perfect you in the merits of the sixty years you have been serving God.” He died sixty days afterwards.

Impatience will neither ease our pains, nor cure our maladies; but patience will both mitigate and render them meritorious.

### FEAR OF DEATH.

**SINCE** I must die some day or other, why not die at this very time? I can easily be mistaken, but God can never mistake the best time for the end of my earthly course.

After death, there is no more danger of offending God—no more sin. Though I live no longer here below, I shall live with my God for ever; I shall love and praise him for all eternity.

“Jerusalem, my happy home, how do I sigh for thee,” &c.

### AGAINST THE FEAR OF BEING LOST.

**I**F I consider only the justice of God, my sins condemn me to punishment, to eternal reprobation: but I hear the voice of my Saviour, saying: At whatever time the sinner seeks for mercy and pardon, mercy and pardon shall both be granted, even at the last hour, if he come with a sincere and penitent heart. Remember the good thief.

My God forbids me to despair, he commands me to hope. It depends on me to renounce my sins sincerely—God does

not require what is impossible—the blood of my Saviour is ready to blot them out. I will hope in the virtue of that blood—I will enter into the sacred heart of my Jesus, where a dying sinner can always find refuge, salvation and life. If his justice should seem to drive me away from him, still I will follow him, with sighs and tears, until he receives me into the bosom of his mercy.

Our good and merciful God will never reject a repentant sinner, even had he been the greatest of all offenders. No malice of sin, no number of crimes can surpass the greatness of God's mercy. Persevere in trusting in his infinite goodness and mercy, until he bids you depart from this world in peace.

Our Saviour called Judas friend, to show that he was not yet irretrievably excluded from his friendship. His despair alone was the cause of his reprobation: he thought, as Cain did, that his sin was too great to be pardoned. The malice of man can never be infinite, while the goodness of God is always infinite: consequently I must never despair. An immense goodness demands a boundless confidence.

I know that my whole life has been filled with sins and imperfections. I now accept of death, with humble submission, in atonement for my continual disobedience to the holy will of my good God. And since I can only cease to sin, by ceasing to live, I am even glad to die, that I may sin no more. Is this confidence too great, my soul? It cannot be, since we have an INFINITE SATISFACTION to offer for sin, the INFINITE MERITS OF OUR REDEEMER. We will then go out of this world, CONFIDING IN JESUS, OUR GOD AND SAVIOUR. In thee, O Lord! have I trusted, I shall never be confounded.

My Faith is the same that Jesus Christ commissioned his Apostles to teach to the whole world, when he said to them: *Go ye, and teach all nations . . . and behold I am with you all days, even to the consummation of the world.*

Our blessed Saviour did not promise his Apostles to be with them, for three or four hundred years only, but *all days, even to the consummation of the world.* How then could the Catholic Church ever go astray, her pastors having always with them, Jesus Christ himself, who is *the way, the TRUTH and the life?* What a happiness to be a child of the holy Catholic and Apostolic Church!

To die in the bosom and communion of the true Church, oh what a blessing!

Invite the Blessed Virgin Mary, the holy Apostles, the millions of martyrs who have laid down their lives in defence of this pure and holy faith, the whole triumphant Church, to unite with you in thanksgiving.

*Glory be to the Father, &c.*

#### THE BEST DISPOSITIONS FOR A DEPARTING SOUL.

SEVERAL of the Fathers of the desert, having assembled together, conferred on the best manner of preparing for the last passage. The last that spoke, said, that he believed an humble and loving conformity to the divine will was most conformable to the spirit of our dying Saviour. And in truth this disposition includes every other: it perfects contrition, disposes the soul to receive the sacraments worthily; it tends to strengthen our faith, support our hope, and perfect our charity. This disposition is comprised in our dying Saviour's own words, which we should appropriate: *Father—a title of love—into thy hands I commend—an act of resignation—my spirit—that is my soul, my life, and all that I am. I commend my spirit into those divine hands, which, I know by faith, are filled with mercies and which are ever ready to apply the merits of my Jesus to my soul.*

After we have received the Viaticum and Extreme Unction, the securest and best disposition is that of an entire abandonment of ourselves to God, both for the time of death, and after death; for time and eternity, with only one desire—that God may glorify himself in us, in whatever way he pleases.

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## MEDITATIONS FOR THE SICK.

### FIRST MEDITATION.

#### FIRST POINT.

ENTER within yourself; unfold your heart before God. If any secret sin be there, will you not detest it? Will you not confess it sincerely? Will you not try by your sorrow and tears, to endeavor to efface it? Are you not disposed to do penance in order to atone for it?



Sin is less the cause of the damnation of so many souls than the want of confidence in God, which would make them expect all things from the infinite merits of Jesus Christ.

#### SECOND POINT.

**W**HATEVER sins we have been so unhappy as to commit during the course of our lives, if we have mingled our tears with the blood of the Lamb, which flows to our souls through the medium of the sacraments, we must not fear that these sins will appear against us. No vestige of them remains: *there is now no condemnation to them who are in Christ Jesus.* Rom. viii 1.

#### THIRD POINT.

**L**ET us not fear to appear at the tribunal of divine Justice: our Saviour's merits have sanctified our penance, and our sins are pardoned. The justice of God is for us changed into mercy. God considers us as his dear children redeemed by the blood of his Son;—as conquests won for heaven.

God's own glory is included in our salvation. Let us not fear; the cup of his wrath is poured out only on the hardened and impenitent.

### SECOND MEDITATION.

#### FIRST POINT.

**G**OD is charity, all charity and goodness; and goodness delights to communicate itself. It was this infinite goodness, which drew us from nothing, and gave us a being. This same goodness desires us to share in his own happiness. He is our father; and what will not a good father do for the salvation and happiness of his children,—even of those who had most afflicted and pained him by their undutiful conduct!

#### SECOND POINT.

**G**OD is so good that he protests that the punishment of sinners is a work most grievous to him, and that his greatest delight is to do good to every thing that lives. The almost immense charity, with which the hearts of the Saints are inflamed, is but a little stream which flows from the boundless ocean of his charity.

## THIRD POINT.

**I**F our salvation were in the hands of a friend, who loves us tenderly, how contented would we be! What then should be our happy security, since it is in the hands of our God—the most tender of Fathers! Our Father, who art in heaven. Yes, he is our Father;—we will love him, and our confidence shall be unbounded.

## THIRD MEDITATION.

## FIRST POINT.

**T**HE goodness of God to the worst of sinners, while they are on earth, is so great, that he seems to forget his majesty and the rights of his justice, in favor of the pleadings of his mercy, which seeks to pardon them. He uses every means to convert and gain their hearts,—remorse of conscience, threats, invitations, afflictions, &c.

A sinner being a strayed sheep from the fold of our Saviour; like a good shepherd, he seeks him with more care than he bestows on all the rest of his flock. And being a prodigal wanderer from the best of Fathers, he is received, on his return, with the tenderest compassion, and restored to every blessing, without even a reproach for his disobedience and ingratitude.

## SECOND POINT.

**W**HEN God threatens us for our sins, it is not his intention to punish, but to save us from punishment. Jonas knew well the heart of God, when he refused to go to Ninive to announce its approaching ruin. He doubted not, that if that abominable city did penance, God would be propitious to it, and revoke his sentence of condemnation; his displeasure and threats being always accompanied with mercy, in favor of humble and contrite penitents.

## THIRD POINT.

**T**HROUGH the whole course of my sinful life, God has patiently borne with me, even when I was at the height of my sinful career. He waited the return of his prodigal child; and, far, from rejecting me, when I came back, he received me with the utmost tenderness, and restored me to all my rights and privileges, as his own child. A thousand and a thousand times have I sinned, and as

often has he pardoned me. His past goodness, then, is a pledge of what I may hope for in death.

My greatest crime, at that moment, would be to distrust his mercy. He will not permit me to perish when I repent, since he did not destroy me in my sins. The mercies, with which he has followed me every moment of my life, fill my soul with confidence.

## FOURTH MEDITATION.

### FIRST POINT.

**I**T is God, who inspires the heart of a mother with so tender a love for the child of her breast—a love surmounting, in after years, even the black ingratitude of the child she has thus fed. How immense then must be the source of this love, which is but as a little stream flowing from the bosom of God,—the exuberance of his boundless compassion! How truly infinite must be that love which communicates itself to so many millions of hearts! Will he, who inspires the hearts of mothers with such inconceivable love, be himself without pity for the children he gave life to—the works of his own hands?

### SECOND POINT.

**C**ONSIDER the multitude of penitent souls, who have been, in all ages, striking monuments of the mercies of God. The people of Israel, so perverse in their iniquities, mourned and wept before God; and he let the hand drop, which he had lifted to destroy them. But they relapsed quickly, and were again pardoned when they repented. Again and again his mercies overcame their obstinacy in iniquity, and, upon the first marks of sincere conversion, compassionated their infidelities and ingratitude. Ninive was sentenced to destruction, but did penance, and was pardoned. King David, a murderer and adulterer, confesses his sin, detests it, and is restored to friendship. The penitent Manasses, humbled at the feet of God, weeps in his chains and captivity; and, in his turn, binds up the hands of the divine justice, at the very moment they were raised against him. Nor can their pardon be doubted; for God, who is truth itself, has said, and has often repeated the like assurances, that the day and moment the sinner renounces his sins and returns to him, his sins

shall be cast into the depths of the sea, and buried in eternal oblivion.

### THIRD POINT.

**C**AN the greatest sinner doubt of the mercies of God, and his disposition to receive him with tenderness, if he considers the words addressed to his faithless people, to draw them to repentance? A husband, says he, will receive no more a faithless wife: that kind of wound can never be closed. But my heart is quite different from yours: though you have left me, and followed strange lovers, jealous as I am, (and none can be more jealous,) still return to me, and I will receive you, and again restore you to every right of my love. How can a sinner, who reflects on the force of these words, refuse to be converted! or how can a converted sinner consider them, and still entertain doubts of his pardon, and of the mercy of so compassionate a God?

### FIFTH MEDITATION.

#### FIRST POINT.

**L**ET us detest our sins as the greatest of all evils, but not be terrified by them, nor despond.

The tears which St. Peter shed were as precious as the sin for which he wept was vile. Nothing could be more shameful than the conduct of Magdalen; yet nothing could ennoble her more, or be more pleasing to our Lord, than her repentance and tears at his feet. Infinite goodness of our God! what, in itself, must be our ruin, and draw his malediction on us, becomes the occasion of our salvation. It is only a skilful physician who can draw remedies from poison; and God alone can draw his glory from our shame.

#### SECOND POINT.

**I**N consequence of the sin of our first parents, God becomes man to save us; he procures the greatest glory for heaven, and the most abundant mercy for earth. The most grievous sins may be washed away in the blood of our Jesus; and humble and penitent sinners are more dear and pleasing to God than they were odious to him in their state of sin. How should we love our God, who draws our good from the evil we commit against him, and turn

to our salvation the very sins which would, of themselves, have dragged us into hell!

### THIRD POINT.

**O**H! that all created beings would unite their voices to declare this wondrous mercy of our God!—that the whole court of heaven would join my weak praise, and thank that infinite goodness and mercy which disarm the divine justice!

O unspeakable goodness of God! our sins become the occasion of our happiness and glory.

## SIXTH MEDITATION.

### FIRST POINT.

**L**ET us go, my soul, to the foot of the throne, to praise and bless the infinite love of God, who gave us his own Son to redeem us. Let us love and thank him who passed through the labors of our redemption—his whole life consecrated to us—seeking us, instructing us, remedying our miseries, supplying our wants, at last laying down his very life for us; then rising for us from the tomb, ascending to heaven, to prepare our place, and yet remaining under veils of love, the companion of our exile, depositing the virtue of his blood, the treasures of his merits in the sacraments, and sending us the Holy Spirit, the comforter.

### SECOND POINT.

**B**Y baptism and faith in Jesus Christ we are united to God, and become his adopted children. The sacraments incorporate us with his beloved Son. Since we have had the happiness to be called to the true faith, to be baptized in the blood of our Saviour, and to be enriched with his infinite merits, we may confidently say that we possess all things; and, notwithstanding our unworthiness, we may hope, through our Jesus, to obtain every grace and benediction.

### THIRD POINT.

**W**E deserve indeed the rigors of God's justice; but he will save us for the sake of him who asked nothing but our salvation in exchange for his blood and life.

The condemnation of a sinner is a violence done to the divine mercy, as great as that which a tender father experiences who would be compelled to sign the condemnation of his revolted child.

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## DEVOTIONS FOR THE SICK.

### A PRAYER IN THE BEGINNING OF SICKNESS

**O** MY God! I accept of the sickness with which thou art pleased to visit me, as a special favor from thy fatherly hand. I accept of all its circumstances and consequences, in satisfaction for my sins. Thou gavest me health and strength, O Lord! and thou hast taken them away: may thy holy name be for ever blessed. I most humbly adore all thy divine appointments, and resign myself entirely to the direction of thy wise providence, acknowledging that thou treatest me with too much indulgence. I deserve far greater sufferings than those I now endure, and merit pains even greater than those of hell, where I would long since have been, had not thy pure mercy interposed between my soul and thy justice. Alas! how many are now suffering in those unquenchable flames for crimes less than mine! My pains are nothing in comparison with theirs. I have no reason to complain. Oh! may thy holy will be done on earth as it is in heaven! I offer myself, with an entire submission, to suffer whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest. Thou knowest how frail I am; that I am nothing but dust and ashes. Deal not with me according to my sins, neither punish me according to my iniquities; but, according to the multitude of thy most tender mercies, have compassion on me. Oh! let thy justice be tempered with mercy; and let thy heavenly grace come

to my assistance, to support me under this illness. Confirm my soul with strength from above, that I may bear with fortitude and Christian patience, and even with the warmest gratitude, all the pains, disquiets and difficulties of my sickness. Be thou my defence against the assaults of the enemy. Grant also, if this illness is to be my last, that I may not be deprived of those helps which thou hast, in thy mercy, prepared to strengthen my soul on its passage to eternity; that, being perfectly cleansed from all my sins, I may believe in thee, trust in thee, and, through the merits of thy passion and death, be admitted into the company of the blessed, where I may love and praise thee for ever. *Amen.*

#### SHORT ACTS FOR THE SICK.

When the sick are no longer able to read for themselves, these acts should be read for them, slowly—voice and manner as before suggested. Read only a few of them at a time, but suggest them frequently.

**M**Y God, I accept this sickness from thy hands, and I entirely resign myself to thy blessed will, whether it be for life or death. Not my will, but thine, be done. *Thy will be done on earth, as it is in heaven.*

I submit to all the pains and uneasiness of this my illness: my sins have deserved infinitely more.

O Lord, I offer up to thee all that I now suffer, or may have yet to suffer, to be united to the sufferings of my Redeemer, and sanctified by his passion.

I adore thee, O my God, and my all! as my first beginning and last end: and I desire to pay thee the best homage I am able, and to bow down all the powers of my soul to thee.

I desire to praise thee for ever, in sickness as well as in health. I desire to join my heart and voice with the whole church of heaven and earth in blessing thee for ever.

I give thee thanks, from the bottom of my heart, for all thy mercies and blessings, bestowed upon me and thy whole church, through Jesus Christ thy Son, and, above all, for having loved me from all eternity, redeemed me with his precious blood, called me to the true faith, and to a life of special consecration to thee.

My God! I believe all those heavenly truths which thou hast revealed, and which thy holy Catholic Church believes and teaches. Thou art the sovereign Truth, who neither canst deceive nor be deceived. Thou hast promised the spirit of truth, to guide thy Church in all truth. *I believe in God the Father Almighty, &c.* In this faith I resolve, through thy grace, both to live and die. O Lord! strengthen and increase this my faith. O my God! all my hopes are in thee; and, through Jesus Christ my Redeemer, through his passion and death, I hope for mercy, grace and salvation from thee. In thee, O Lord! I have put my trust: oh! let me never be confounded!

I love thee, O my God! with my whole heart and soul, above all things: at least I desire so to love thee. Oh! come now, take full possession of my soul, and teach me to love thee for ever. I wish to love my neighbor with perfect charity, for the love of thee. I forgive, from my heart, all who have in any way offended or injured me; and I ask pardon of all whom I have in any way offended or injured. Have mercy on me, O God! according to thy great mercy, and, according to the multitude of thy tender mercies, blot out my iniquities.

Oh! who will give water to my head, and a fountain of tears to my eyes, that, night and day, I may bewail my sins!

Oh! that I had never offended so good a God!

Oh! that I had never sinned!

Too late have I known thee, O eternal Truth!

Too late have I loved thee, O Beauty, always ancient, and ever new!



O God! be merciful to me, a sinner. Jesus, Son of the living God! have mercy on me. Jesus, infinite goodness! have mercy on me.

I renounce, from this moment and for all eternity, the devil and all his works, and I abhor all his suggestions and temptations. Suffer not this mortal enemy, O Lord of my soul! to have any power over me, either now or at my last hour. Let thy holy Angels defend me from all the powers of darkness.

My whole confidence, either of living or dying well, is grounded on the infinite merits of my Redeemer's death and passion. Receive, O eternal Father! his precious merits, in satisfaction for all my sins.

Thou hast, in thy justice, decreed that I should die: I most humbly submit to the sentence, and readily accept of death in the spirit of penance; I desire to honor thee by the sacrifice of my life, and to give a proof of loving obedience to thy just decrees.

I desire that the destruction of my mortal existence should honor thy immortality.

I wish to die, to expiate by my sufferings and death all the sins which I have ever committed.

I wish to die, that I may no longer offend thee—that I may love thee, possess thee, praise thee, bless thee, and glorify thee for ever in heaven.

I wish to die for thy glory, and to testify that I love thee better than myself.

Heaven is my true home, and death is the path that leads to it.

O heavenly Jerusalem! O beautiful city of God, my happy home! When shall I arrive at thy sacred tabernacles!

Take courage, my soul: thy hour approaches; thy miseries and sorrows will soon have an end.

Thou art going to the nuptials of the Lamb: thou art going to the land of the living.

My divine Redeemer, I depend on thy merits, and

take shelter in thy bleeding wounds. I trust that thou wilt not suffer me to be for ever miserable, because thou art infinitely good and merciful. Since I have thy blood to plead in my behalf, why should I fear? Why should I tremble at the thought of death, when I consider that thou hast satisfied for my sins, and laid down thy life for my salvation?

I am not afraid of hell, though I have deserved it; because my dear Jesus has purchased heaven for me.

I hope in his mercy; and all the artifices of the enemy shall never induce me to relinquish my hope.

In spite of them all, I will sing eternal praises to thee, O blessed Trinity, Father, Son and Holy Ghost! I will adore thy mercies, and possess and love thee for ever. I will now say what, perhaps, I shall not be able to say at my dying moments. O Father of mercies, and God of all consolation! into thy most merciful hands I commend my soul, both for time and eternity.

Now, instead of then, (when, perhaps, I may be deprived of the use of speech or reason,) I offer thee, O Lord! my heart, my life, my agony, pains, anguish and distress, and my death, to be united to the bloody sweat, agony and death of my dear Saviour Jesus Christ: I now declare my abhorrence of whatever evil thoughts the enemy shall then suggest to me.

O God of my heart, my portion and my inheritance for ever! I desire to love thee with my whole heart, mind and strength. Oh! how good hast thou been to me! and how ungrateful have I been to thee! I grieve, from the bottom of my heart, that I have ever offended thee.

How lovely are thy tabernacles, O Lord God of hosts! I love the beauty of thy house, and the place where thy glory dwelleth. The eye hath not seen, the ear hath not heard, nor hath it entered into the heart of man to conceive, what good things God hath prepared for those who love him.

O holy Mary, Mother of God, who didst assist at the death of thy beloved Son Jesus, obtain for me the grace of a happy death. *Hail Mary, &c.*

Glorious St. Michael, prince of the heavenly host, intercede for me at the hour of my death.

O holy Guardian Angel, to whose care God, in his mercy, has committed me, stand by me at the dreadful hour; protect me against all the powers of darkness; defend me from all my enemies, and conduct my soul to the mansions of bliss.

O all ye blessed Angels and Saints of God, assist me by your intercession in this last and dreadful passage.

O Lamb of God, who takest away the sins of the world, be thou then to me a powerful Redeemer and Advocate with the Father.

O sweet Jesus! receive me into thy arms in that day of my distress: hide me in thy wounds: bathe my soul in thy precious blood.

Let thy passion and death stand between my soul and thy justice.

O sweet comforter of desolate and distressed souls! let me then experience the multitude of thy tender mercies, when my soul shall be in conflict with the pangs of death.

Be mindful of thy poor creature, whom thou hast redeemed with thy precious blood.

Remember thou hast bought my soul at a dear rate: oh! let not thy precious blood be shed for me in vain!

Thou hast promised to save all who invoke thy name with faith and confidence: I now invoke thy sacred name, O Jesus! with my whole heart; and with all possible respect and devotion, I supplicate thee to have mercy on my soul at the moment of its departure from this world, and admit it to life everlasting.

O my divine Jesus! grant me grace to unite my

sufferings with thine; may my agony and death be sanctified by thine; and may I participate in the sacred dispositions of thy holy soul, in thy last moments: to these dispositions I now unite myself with my whole heart, to supply what will be wanting in me. I abandon myself entirely to thee, O my Jesus! Thy will, not mine, be done: thy will be done on earth, as it is in heaven.

Lord Jesus, I beseech thee by thy sufferings on the cross, especially at the hour when thy blessed soul left thy sacred body, to have mercy on my soul at the time of its departure.

Call me to thyself, and receive me into the number of thy elect, that I may praise thee eternally. *Our Father, &c.*

I desire to be dissolved, and to be with Christ. Father, into thy hands I commend my spirit.

Sweet Jesus! receive my soul.

*Glory be to the Father, and to the Son, and to the Holy Ghost, &c.*

## PREPARATION FOR THE HOLY VIATICUM.

**J**ESUS Christ, my divine Saviour, is about to give himself to me as my Viaticum. O ineffable love of my God and Saviour, thus to visit me in sickness! In becoming man, thou didst visit all mankind in order to save them; in coming to me as my Viaticum, it is thy design to consummate the work of my salvation. This great work was commenced by Baptism; it was still farther advanced by Confirmation, and by all the Communions which I have made during my life: now thou comest to finish it by the Holy Viaticum. Inconceivable goodness! A God comes to his creature! the Holy of holies to a sinner! He, who is all, to a mere nothing!

*Ah! Lord, what is man that thou art mindful of him; or the son of man that thou visitest him?*

But, why does our Lord and Saviour come to us as our Viaticum in sickness? He comes to console us in our dejection, our weariness, our despondency; to be our companion and guide in the long and perilous journey to

eternity; to present us to his Father, and plead the cause of our eternal salvation. In dying, we leave all that we hold dearest in the world; now, this is not done without much natural repugnance: therefore Jesus Christ comes to us, to be the support and consolation of our hearts.

In dying, we pass from time to eternity; in this journey, we go alone, and by an unknown way: therefore Jesus Christ comes to accompany us, in this frightful solitude, this difficult and dangerous journey.

In dying, we go to appear before the tribunal of divine justice; and because we are burdened with sins, and destitute of virtues, Jesus Christ comes to wash away our sins in his blood, and to impart his grace to our souls.

Admirable goodness! when all things fail us, our Jesus comes to be all things to us. When every one abandons us, and must leave us alone, our Jesus comes to be himself our companion and guide: and when the affair of our eternal salvation is to be concluded, he washes us with his blood, and applies to us the merits of his death and passion.

Truly we may say with the well-beloved disciple, St. John: *Having loved his own who were in the world, he loved them to the end.*

**M**Y Saviour, thou hast loved me much: my whole life has been one continued series of graces; and because thou hast loved me much, thou lovest me to the end—to my death, when thou art my helper, my support and my consolation.

Thou lovest me even after my death; thou wilt then be my advocate with thy Father.

O unspeakable goodness of Jesus, my Saviour! inflame my heart, with the fire of thy own divine charity, that I may desire ardently to receive thee; and that I may truly say, what thou didst deign to say in the institution of this adorable Sacrament: *With desire I have desired to receive thee.* O my Saviour! I have an extreme desire to receive thee, as my Viaticum. With St. John, I invite thee to come: *Come, Lord Jesus.* Yes, my Saviour, I desire thee with ardor. Come, come, O Jesus, come! be a Saviour me; come, and finish the work of my salvation.

**A PRAYER BEFORE RECEIVING THE HOLY VIATICUM.**

**S**<sup>ACRED</sup> Viaticum, light of the blind, support of the weak, aliment of the strong, consolation of the dying, precious pledge of immortality, faithful and charitable guide, come to me, and conduct me safely to the delightful and eternal abode, which thou hast, through love and mercy, prepared for me, which thou hast merited for me by thy sufferings and by the effusion of thy blood. Come, O God of light! come to my mind, and dissipate its darkness. Come to my soul, O God of sanctity! and replenish it with those graces, which flow, in abundance, from thy adorable flesh and precious blood. Come to my heart, O God of charity! and inflame it with that ardor which is hidden with thee in this adorable Sacrament, the furnace of sacred love. Come to my body, O God of all purity! to purify and sanctify this sinful flesh.

I accept, with an entire submission, death, which I have deserved; but I would wish thee to receive as a sacrifice of love, what I am obliged to pay thy justice, as a debt contracted by my sins. I wish to die, because I have deserved death; I wish to die, that I may be indissolubly united to thee; but, above all, I wish to die, because such is thy will. Strike then, my Lord and my God, when it shall please thee, provided thou thyself dost prepare me. It is with these dispositions, O my God and Saviour! that I desire to receive thee. Come, my Jesus, come; my whole soul desires thee. Come, and teach me to die well, that I may live for ever with thee in heaven.

Here you may recite the hymn:

Jesus, Saviour of my soul,  
Let me to thy refuge fly, &c.

**A PRAYER AFTER RECEIVING THE HOLY VIATICUM.**

**N**<sup>OW</sup>, my God and Saviour, thou art mine; thou thyself art my Viaticum. Glory and thanksgiv-

ing be to thee, O Jesus! who in thy sweetness has been pleased to visit my poor soul. Now, that thou art come to me, I will never let thee go. Nothing, O my Jesus! nothing shall ever separate me from thee. *I desire to be dissolved, and to be with thee; for thou art my life, and to die will be my gain.* Now I will fear no evils, though I walk in the midst of the shadow of death, for thou, O Lord, art with me. Thou hast come to be the companion of my soul in its journey to eternity. Thou sanctifiest, for the last time, my poor body, and puttest the seal of immortality upon it. Thy glorified body, my Jesus, is applied to the body of thy poor creature; thy very blood is running through my veins, and leaving everywhere the pledge and germ of a new life.

This divine Viaticum, which I have received, is my God, my Saviour, who himself has said: *I am the way, the truth, and the life.* O adorable and sacred Viaticum! thou art the way that conductest me, the truth that enlightenest me, and the life that deliverest me from spiritual and eternal death. O my God and Saviour! divine Viaticum! how truly thou art to me, the *way, the truth, and the life!*

What have I now to fear! Being thus armed and fortified, I need not dread the most formidable enemies I may have to encounter, since I possess, in the sacred Viaticum, the Lord of Hosts, who himself combats in me and for me. Lord, in thee have I trusted, let me never be confounded.

Here recite the hymn:

Oh! what could my Jesus do more,  
Or what greater blessing impart, &c.

## ON THE SACRAMENT OF EXTREME UNCTION.

THE Council of Trent declares the end and design of the sacrament of Extreme Unction in these words: "Our most merciful Redeemer, who desired that his ser-

yants should at all times be provided with wholesome remedies against the darts of their enemies—as in the other sacraments he gives Christians the greatest helps, to enable them to pass their lives in a Christian manner, free from any grievous spiritual detriment—so he hath fortified the latter end of our lives with the most powerful protection of the sacrament of Extreme Unction. For, though our adversary seeks and seizes, during our whole lives, every possible occasion of ruining our souls, yet there is no time wherein he more vehemently exerts all his strength and art to ruin us entirely, and destroy, if possible, our confidence in the mercy of God, than when he sees the last moments of life approaching.”

This sacrament is explained at large in all its parts, and commanded to be used by St. James in these clear and express terms: *“Is any man sick among you? let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man, and the Lord shall raise him up: and if he be in sins, they shall be forgiven him.”* The effect of this sacrament will easily appear from what has been said: it cleanses the soul from the remains of sin, that is, from that anxiety and disturbance of mind, that fear and disquiet, that tepidity and sloth of spirit, which, in some degree, sin always leaves in the soul, and which, when a person is in danger of death, often produces very bad consequences. Hence, it calms the mind, and renders the sick person composed and resigned to the will of God, giving him great courage and confidence in the divine mercy. It washes away the guilt of venial sins, which may lurk in the soul. It also cleanses the soul even from the guilt of mortal sin, in certain circumstances, where the sick person cannot have recourse to the sacrament of penance. But, when the sacrament of penance can be received, it must always be applied to for the remission of mortal sin; in dying persons, however, it may sometimes happen that this cannot be done. It strengthens the sick person to bear with more Christian patience, all the pains and sufferings of his sickness: it fortifies the soul against all the assaults of Satan in her last moments; and it contributes to restore health to the body, if expedient for the soul.

To receive this sacrament with full fruit, the sick person should have cleansed his soul from the guilt of mortal sin,



by a previous use of the sacrament of penance, when this can be done. If he be conscious of being in the state of sin, but cannot confess, being deprived of the use of speech, for example, though in his senses, he must have a sincere internal sorrow and repentance for these sins, with a desire to confess, if he could do so. As repentance is absolutely required for the remission of every sin, great or small, he ought therefore to have a sincere repentance for all his sins in general, whether great or small, known or unknown. He ought, also, to have a great and firm confidence in the mercy of God, and the merits of Christ, that by this sacrament he will be enabled to die the death of the just, and find favor with God. He should join his earnest prayers with those of the Church, while the sacrament is being administered to him: for, this is a sacrament of prayer: *And the prayer of faith shall save the sick man.*

The following is intended as an immediate preparation for receiving the sacrament of Extreme Unction:

By the unction of Baptism, our senses, our body, and our whole being were consecrated to God, to show that we were wholly his, and that we ought to live only for him: but alas! how many times have we offended our good God by our senses, and our whole being!

Jesus Christ, our divine Saviour, seeing our senses profaned by the bad use we have made of them: seeing our souls, either guilty, or at least indebted to the divine justice, and consequently not in a condition to appear before God, and to be united to him, comes to purify us again in his own blood. He comes to fill us with his graces, to enrich us with the infinite treasures which he acquired for us by his passion and death.

**B**Y Baptism we were washed in thy blood, O Jesus! and received the first grace, the principle of a spiritual life; by Extreme Unction, in which we are anointed in thy blood, thou givest the plenitude of thy grace, and consummatest in us this spiritual and divine life.

O loving Redeemer! at the time thou wast instituting thy admirable sacraments, thou didst think of each one of us, and destined for each one, the graces which were to be received through them, as through so many channels, by which thy blood would flow to us.

During the administration of this Sacrament, let us consider Jesus Christ in the person of the priest; and as often as he says: *By this holy unction, &c.*, let us behold Jesus Christ pouring his blood upon us. If our faith is lively, we shall see the precious blood of our Jesus really applied to our souls: and our acts of love and contrition will be most sincere and heartfelt.

#### A PRAYER BEFORE EXTREME UNCTION.

**T**HOU hast mercifully provided remedies, O Lord! for all our necessities; grant me thy grace so to make use of them, that my soul may receive all those good effects which thou hadst in view in their institution.

Now I desire to be anointed as thou hast commanded by thy Apostle: grant, I beseech thee, that by this holy unction, and by the prayers of the Church, I may partake of that spirit, with which Christ suffered on the cross for thy glory, and for the destruction of sin. Give me true patience to support all the pains, weariness and disgust which I may still have to endure; give me inward strength to resist all the temptations of the enemy; give me that true light by which I may be conducted, through the shadow of death to eternal happiness. If thou foreseest that my health will be conducive to thy greater glory, and expedient for my eternal salvation, let this be the means to restore it. Dispose of me as thou thinkest best; all I desire, is the accomplishment of thy will; give health or sickness, life or death; not my will, but thine be done: it is a greater happiness to fulfil thy adorable will, than to enjoy ten thousand lives. How happy should I be, if the destruction of my body could repair the injuries I have offered to thy divine majesty! My eyes, alas! have seen vanities; my ears have been open to sinful and unprofitable discourses; my tongue has many ways offended in speaking and tasting; my hands have contributed to innumerable follies; my feet have gone astray in the paths of iniquity. By

this holy unction and by the prayers of thy holy Church, pardon me, O Jesus! all the sins I have committed by the gratification of my senses. Let those avenues, through which sin has made its way into my soul, be now closed to the world; let my eyes be open to thee alone: my ears attentive to thy sacred word; my tongue solely employed in soliciting mercy. Let my prayers ascend like incense in thy sight; let my hands be lifted up to heaven for pardon; may my feet walk in thy ways, and my heart be the living temple of the Holy Ghost. Into thy hands, O dear Jesus! I commend my spirit. In thee I will live; in thee I will die; in thee I hope to possess eternal rest for ever and ever. *Amen.*

#### A PRAYER AFTER EXTREME UNCTION.

**O** MY Jesus! thou hast, with thy own blood, purified and sanctified my whole being: for this, and all other blessings, I offer thee the pure and perfect thanksgiving thou receivest from thy Blessed Mother and all the Saints. I do not desire to be freed from my pains; thou knowest what is best for me: give me patience to suffer whatever thou pleasest, and as long as thou pleasest. If it be thy divine will to inflict on my weak body still greater punishments than those I now endure, my heart is ready, O Lord! my heart is ready to accept them, and suffer in whatever manner shall be conformable to thy holy will. This one grace I most earnestly beg of thee, my God, that I may die the death of thy elect, and be admitted, after the sufferings and tribulations of this transitory life, into the kingdom of thy glory, there to see, praise and love thee for all eternity. *Amen, most compassionate and most bountiful Jesus, Amen.*

#### SENTIMENTS OF PIETY AFTER EXTREME UNCTION.

**A**FTER Extreme Unction has been administered, a crucifix is left with the sick to signify to them

that Jesus Christ is their only good for time and eternity; and that in him alone they ought to seek consolation, and put all their hope. Cast your eyes upon your crucifix, and then turn them upon yourself: you are purified and sanctified in the adorable blood of this crucified God, applied to you by this sacrament. Praise and thank your Blessed Saviour; be consoled and hope in Jesus Christ.

Praise and thank the eternal Father, in, and through Jesus Christ, for all his graces, saying with the holy Apostle St. Paul: *Blessed be God and the Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings in Christ.*

He chose us in him before the foundation of the world, and predestined us unto the adoption of children, by baptism, through Jesus Christ, to whom he has united us: and he has made us members of his body, that we should be holy and sanctified in his sight.

By the sacrament of penance I have been washed in the blood of his well-beloved Son, that I might become agreeable to his divine Majesty, through this Son, whose blood redeemed me.

By the holy Viaticum and the sacrament of Extreme Unction, he has shed upon me abundantly the treasures of his grace.

May he be blessed for ever for all his graces to me. Praise and thanksgiving be to the eternal Father who has given me his only and well-beloved Son, to be my Saviour. In giving us this dear Son, what has he not given us? Praise and thanksgiving be to Jesus Christ, the only Son of God, who, through an excess of love for me, has redeemed me at the price of his blood; who has applied to me this adorable blood and all its merits, by the sacraments which he instituted for this intent.

Being washed in this blood, and nourished by it, how great should be my hope!

Praise and thanksgiving be to the Holy Ghost, who

was given to me in Baptism and Confirmation, as the seal of the divine adoption; and, in the sacraments of Penance and Extreme Unction, as the earnest of my heavenly and eternal inheritance. Possessing the Holy Spirit as the pledge of a blissful eternity, what should be my peace and security! *Bless the Lord, O my soul; and let all that is within me praise his holy name.*

*Bless the Lord, O my soul, and never forget all he hath done for thee.*

*Who forgiveth all thy iniquities: who healeth all thy diseases: who redeemeth thy life from destruction; who crowneth thee with mercy and compassion.*

*Bless the Lord all ye his Angels: you, that are mighty in strength, and execute his word, hearkening to the voice of his orders.*

*Bless the Lord, all ye his hosts: you ministers of his, that do his will.*

*Bless the Lord, all his works: in every place of his dominion, O my soul, bless thou the Lord.*

How replete with consolation is the thought, that you are purified in the blood of a Man-God, by the application of his merits through the sacraments!

If the remembrance of your sins should come to trouble you, think of the consoling words, which St. John addressed to the faithful: *We have an advocate with the Father, Jesus Christ the Just; and he is the victim of propitiation for our sins, and not only for our sins, but also for those of the whole world.*

The blood of a Man-God is of an infinite value; it is consequently not only sufficient to expiate the sins of the whole world, but of an infinity of worlds.

I am purified and sanctified in the blood of this Man-God, in this blood of infinite value. I have, moreover, for an advocate with the eternal Father, him who is the Just one by excellence; who having no need of asking mercy for himself, employs all his credit, and all his merits in our behalf. I hope then with confidence, in the infinite merits of this Victim,

sacrificed for my sins, and in the powerful mediation of this Just one by excellence, who asks grace and mercy for me. Fear not to exhaust his merits; they are inexhaustible: have unlimited confidence in his blood, the value of which is infinite.

Place all your hope in Jesus Christ, and say with St. Paul: *Since God has not spared his own Son, but delivered him up to death for me; and since again he has given me this same Son, to be my Viaticum, my guide, my protector, my advocate and my Saviour, what can he refuse me, after giving me his only Son? With him, will he not give me all things? pardon, reconciliation, and the glory which he has merited for me? Who will accuse me, at the judgment seat of God, since it is God himself who justifies me? Who will condemn me? Will it be Jesus Christ? Very far from it, he has died for the expiation of my sins; he has risen for my justification; he is seated at the right hand of God, to intercede for me.* Dwell on these divine words of St. Paul; they will fill the soul with confidence.

Three things may alarm us, at the hour of death, and cause us to apprehend the judgments of God: our sins, our accusers and our judge.

Against the fears which you may experience on account of the number and enormity of your sins, call to mind this consoling truth: God has not spared his own Son, but has delivered him up to death for my sins: is there any sin, then, which he will refuse to pardon?

Against the fear of your accusers, oppose the remembrance of this consoling truth: It is God himself who justifies me, who then will accuse me?

Against the excessive fear of the severity of the judge: *Who will condemn me? will it be Jesus Christ? Very far from it: HE died for me, and rose for my justification; HE is seated at the right hand of God, to intercede for me.*

Everywhere Jesus Christ asks mercy for me. In the crib, he weeps for my sins; during his whole life, he labors to expiate them; on the cross, he is the victim of propitiation for my iniquities; in heaven, he is an advocate who pleads my cause, and he is still a victim of propitiation asking for me the application of his blood. Unite your voice to the voice of the blood of Jesus Christ; through him, and with him, pray and hope for mercy. Have mercy on me, O Lord, have mercy on me, for my soul trusteth in thee.



## ON THE LAST BENEDICTION.

*Some considerations to dispose the soul to receive with full benefit the Last Benediction, to which is attached a Plenary Indulgence.*

**O**UR good God has indeed been a God of mercy to you! At your entrance into the world, your soul was purified from the stain of original sin, in the blood of your Jesus;—you were made a child of God, and an heir of heaven. Alas! no sooner were you capable of sinning, than you defiled your dear-bought robe of innocence, forfeited your title of child of God, and your claims to your heavenly inheritance. Again, your rights and privileges were restored; but again and again you were ungrateful: you offended a thousand times; and as often were you pressed by his love and mercy to return, and be again purified in the same redeeming blood. You have been brought up, as it were, in the bosom of mercy; your whole life, through every revolving day and hour, has been a continual succession of mercies. And now that you are so near your entrance into eternity, your good God, with a solicitude more affectionate than that of the tenderest mother, is still watching over you: he calls upon you to receive this Last Benediction, this Plenary Indulgence, that you may appear before him pure and spotless. Renew, then, with your whole heart, your acts of sorrow for all the sins of your past life, and your acts of perfect resignation to suffer, as long as it may please your good God, all

the inconveniences and pains of sickness, and death itself, in satisfaction for the punishment you have deserved by your sins. With these dispositions you may entertain a lively confidence, that from the liberality of the divine bounty, you will obtain the remission of all the punishment due to your sins. Yes, firmly hope that this application of the superabundant merits of Jesus Christ will cancel your whole debt of temporal punishment, and that you will pass from the arms of death into the arms of your Saviour and God.

*The principal prayers said by the Priest, immediately before giving the Last Benediction, and the formula of the Benediction, are as follows :*

## LET US PRAY.

**M**OST merciful God, Father of mercies; and God of all consolation, who wishest no one to perish, that believeth and hopeth in thee; according to the multitude of thy mercies, look propitiously upon thy servant, *N.*, whose true faith and Christian hope commend him [her] to thy favor. Visit him [her] in thy salvation, and by the passion and death of thy only begotten Son, mercifully grant him [her] the remission and pardon of all his [her] sins, that his [her] soul at the hour of its departure may find thee a favorable judge, and being washed from every stain in the blood of thy same Son, may deserve to pass into eternal life: Through the same Jesus Christ our Lord. [*Here the Confiteor is recited by one of the assistants; the Priest says, Misereatur, etc., and continues:*] May our Lord Jesus Christ, Son-of the living God, who, in his most affectionate mercy, gave to the blessed Peter, his Apostle, the power of binding and loosing, receive thy confession and restore to thee the first stole, which thou didst receive in Baptism: and I, by the power imparted to me by the Apostolic See, grant to thee the full indulgence and remission of all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*



## 676 UNION WITH THE PASSION OF OUR LORD.

By the most sacred mysteries of man's redemption, may Almighty God remit to thee all the punishment of the present and future life, open to thee the gates of Paradise, and lead thee to eternal joys. *Amen.*

May the Almighty God, Father, Son, and Holy Ghost, bless thee. *Amen.*

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## UNION WITH THE PASSION OF OUR LORD, FOR THE TIME OF OUR AGONY.

**O** MY Saviour! to ease the agony I must endure, thou didst suffer a mortal agony thyself. At this moment, my soul is sorrowful unto death; let then the sadness and sorrow of thy agony sanctify mine. Oh! let the sweat of blood, which came from thy adorable body, sanctify my sweat of death! Support and comfort me, thy poor child, and grant me a speedy deliverance from this agony; but thy will, not mine, be done.

O my Saviour! Saviour of the greatest sinners! thou receivedst with kindness the kiss of Judas, calledst him friend, at the moment he betrayed thee; thou didst look with compassion on St. Peter, who denied thee, and didst call for pardon on the Jews who crucified thee. Oh! then, my Saviour! pardon me; pardon my sins of malice like those of Judas, my sins of weakness like that of St. Peter, and my sins of ignorance like those of the Jews. Thou ceasest not to be the Saviour, the Friend of sinners, the Lamb of God, who takest away the sins of the world: give me then the kiss of peace, which Judas did not profit by; the look of mercy, which converted St. Peter; and grant me the pardon thou invokedst on thy murderers.

My Saviour and my God! do not leave me, I am in the fire of tribulation. I have no consolation, no help, no salvation but in thee. Remember thou didst

suffer to give me; apply to me, at this moment, which is to decide my eternal lot, the merits of the blood thou didst shed for me, that all my sins may be blotted out. Let thy humiliations repair my sins of pride; thy blows and wounds my hateful sensualities; thy obedience unto death, my disobedience and revolts. O my Saviour! say to me, thy poor sinful child trusting in thy mercy, what thou didst say to the sinner converted at thy side: *This day, thou shalt be with me in Paradise.* Let me hide in thy wounds and take shelter in thy heart. In this trying hour, say to thy Mother for me: Behold thy child. My Jesus, my God, into thy hands I commend my spirit.

PRAYERS TO BE RECITED BY THE ASSISTANTS, WHEN  
A DYING PERSON LOSES THE USE OF SPEECH.

**L**ORD Jesus Christ, we beseech thee, by thy bitter agony and prayer in the garden, that thou wouldst be pleased to be an advocate with thy eternal Father, in behalf of this thy servant. Lay before him all those drops of blood, which, in thy anguish of spirit, flowed from thy body, and offer them for the remission of all his [her] sins; that, in this hour of extremity, he [she] may be discharged from that handwriting of sin which stands against him [her], and from that punishment which he [she] fears to be too justly due to his [her] sins.

Our Father, &c. Hail Mary, &c.

**L**ORD Jesus Christ, who, for our salvation, was pleased to suffer death on the cross; we beseech thee to offer up all the anguish and pains which thou didst then endure, and most especially at the hour of thy death, in behalf of this thy servant, that they may be accepted in his [her] favor, for the good of his [her] soul, for the obtaining of a happy hour, and for the release from that punishment which he [she] has deserved for his [her] sins.

Our Father, &c. Hail Mary, &c.

**L**ORD Jesus Christ, who hadst so boundless a love for man, that it induced thee to become man for our salvation, we beseech thee to let this thy infinite charity and goodness towards mankind, so plead with thy eternal Father in behalf of this thy poor servant, that, by thy powerful mediation, his [her] soul, at the moment of its departure from the body, being freed from the bonds of sin, may find a free admittance through the gate that leads to the mansions of eternal bliss.

Our Father, &c. Hail Mary, &c.

**L**ORD Jesus Christ, who by thy precious blood hast redeemed us; we beseech thee to imprint deeply on the soul of this thy servant the memory of thy most sacred wounds, that having them perpetually in his [her] sight, he [she] may be encouraged to suffer with patience and resolution, and be armed against all the pangs of death. Thus let him [her] cheerfully submit to all the difficulties of his [her] condition, and begin, even here, to be united to thee with a love that shall never end.

Grant him [her] now to partake of the fruit of thy holy incarnation, of thy bitter passion, of thy glorious resurrection and admirable ascension.

Grant that he [she] may be sensible of the effects of thy holy mysteries and sacraments, and of all the prayers which are offered to thee by the whole Church.

**R**EMEMBER, O Lord! that thou wast once in the straits of death; that in this extremity, after crying out to thy eternal Father, and commending thy spirit to him, thou didst expire. Behold now this thy servant in his [her] anguish crying aloud to thee. stand thou by him [her], defend and comfort him [her] in this his [her] distress, and receive his [her] soul into thy merciful embraces.

**R**EMEMBER, O Jesus! that thy arms were stretched forth, thy side opened, and thy sacred

head bowed down on the cross ; have regard now, we beseech thee, to the soul of this thy servant, which, departing out of this world, seeks refuge in thee ; receive it into thy arms, clasp it to thy breast, and there let it hide itself, secure from the attacks of all its enemies, till the anger of God pass over. Into thy hands we commend his [her] spirit, which has been created and redeemed by thee ; despise not, we beseech thee, the work of thy hands.

**O** CHRIST JESUS, who wast crucified for our redemption ! we beseech thee, by that love which brought thee from heaven, to have compassion on the soul of this thy servant ; forgive him [her] all his [her] sins, and by the merits of thy bitter passion, satisfy for all his [her] failings, and supply his [her] defects. Lord, let him [her] now experience the multitude of thy tender mercies, and be sensible of thy infinite goodness. Dispose his [her] soul by thy grace, that she may be prepared at thy call to go forth to meet thee her heavenly bridegroom ; grant him [her], we beseech thee, true patience and perfect resignation in his [her] pains and anguish ; give him [her] a full discharge from all his [her] sins ; confirm his [her] faith ; strengthen his [her] hope, and perfect his [her] charity, that, departing hence, his [her] soul may be received into thy mercy. O dear Redeemer ! by that distress which thou didst suffer on the cross, when thou criest out to thy eternal Father, we pray thee to show mercy to this thy servant, in his [her] extremity : hear the sighs and desires of his [her] heart ; and since he [she] is now deprived of the faculty of speech, speak thou for him [her], we beseech thee, who art the eternal Word, and to whom the Father will refuse nothing.

**B**Y thy victory over death, and the infinite merits of thy passion, we beseech thee, in behalf of this thy servant, to have thoughts of peace, mercy and

comfort, and not those of affliction. Bear him [her] up against all distrust and despair, deliver him [her] from his [her] necessities, and be his [her] comforter in his [her] distress. Let those hands, which were once nailed to the cross, now plead for him [her], and obtaining his [her] pardon, conduct him [her] into thy eternal rest. *Amen.*

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### THE RECOMMENDATION OF A SOUL DEPARTING.

**L**ORD, have mercy on us.  
 Christ, have mercy on us.  
 Lord, have mercy on us.  
 Holy Mary, pray for him [her].  
 All ye holy Angels and Archangels,  
 Holy Abel,  
 All ye choirs of the just,  
 Holy Abraham,  
 St. John the Baptist,  
 St. Joseph,  
 All ye patriarchs and prophets,  
 St. Peter,  
 St. Paul,  
 St. Andrew,  
 St. John,  
 All ye holy Apostles and Evangelists,  
 All ye holy Disciples of our Lord,  
 All ye holy Innocents,  
 St. Stephen,  
 St. Lawrence,  
 All ye holy martyrs,  
 St. Sylvester,  
 St. Gregory,  
 St. Augustine,  
 All ye holy bishops and confessors,  
 St. Benedict,  
 St. Francis,

Pray for him [her].

All ye holy monks and hermits, pray for him [her].

St. Mary Magdalen, pray, &c.

St. Lucy, pray, &c.

All ye holy virgins and widows, pray, &c.

All ye Saints of God, make intercession for him [her].

Be merciful, spare him [her], O Lord!

Be merciful, deliver him [her], O Lord!

Be merciful, receive him [her], O Lord!

From thy anger, deliver him [her], O Lord!

From the danger of death, deliver him [her], O Lord!

From an ill end, deliver him [her], O Lord!

From the pains of hell, deliver him [her], O Lord!

From all evil, deliver him [her], O Lord!

From the power of the devil, deliver him [her], O Lord!

Through thy nativity, deliver him [her], O Lord!

Through thy cross and passion, deliver him [her], O Lord!

Through thy death and burial, deliver him [her], O Lord!

Through thy glorious resurrection, deliver him [her], O Lord!

Through thy admirable ascension, deliver him [her], O Lord!

Through the grace of the Holy Ghost, the Comforter, deliver him [her], O Lord!

In the day of judgment, deliver him [her], O Lord!

We sinners, beseech thee to hear us.

That thou spare him [her], we beseech thee to hear us.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

LET US PRAY.

**D**EPART, O Christian soul, out of this miserable world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who sanctified thee; in the name of the Angels, Archangels, Thrones, Dominations, Cherubim and Seraphim; in the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs and confessors, of the holy monks and hermits, of the holy virgins and of all the Saints of God; let thy place be this day in peace, and thy abode in holy Sion: Through Christ our Lord. *Amen.*

**G**OD of clemency, God of goodness! O God! who, according to the multitude of thy mercies, forgivest the sins of such as repent, and graciously remittest the guilt of their past offences; mercifully regard this thy servant, *N.*, and grant him [her] a full discharge from all his [her] sins, who most earnestly begs it of thee. Renew, O most merciful Father! whatever is corrupt in him [her] through human frailty, or by the snares of the enemy; make him [her] a true member of the Church, and let him [her] partake of the fruit of thy redemption. Have compassion, O Lord! on his [her] tears, and admit him [her] to the sacrament of thy reconciliation, who has no hope but in thee: Through Christ our Lord. *Amen.*

**I** RECOMMEND thee, dear brother [sister], to Almighty God, and commit thee to his mercy, whose creature thou art; that having paid the common debt by surrendering thy soul, thou mayest return to thy Maker, who formed thee out of the earth. May, therefore, the noble company of Angels meet thy soul at its departure; may the court of the Apostles receive thee; may the triumphant army of glorious martyrs

conduct thee; may the crowd of joyful confessors encompass thee; may the choir of blessed virgins go before thee; and may a happy rest be thy portion in the company of the patriarchs. May Jesus Christ appear to thee with a mild and cheerful countenance, and give thee a place among those who are to be in his presence for ever. Mayest thou be a stranger to all who are condemned to darkness, chastised with flames, and punished with torments. May God command thy wicked enemy with all his evil spirits, to depart from thee. At thy approach, encompassed by Angels, may the infernal spirits tremble and retire into the horrid confusion of eternal night. May thy God arise, and thy enemies be put to flight. May all who hate him, fly before his face: let them vanish like smoke; or as wax before the fire, so let sinners perish in the sight of God. But as to the just, let them rejoice and be happy in his presence. May all the ministers of hell be filled with confusion and shame, and let no evil spirit dare to stop thy course to heaven. May Christ Jesus, who was crucified for thee, deliver thee from torments; may he deliver thee from eternal death, who for thy sake vouchsafed to die. May Christ Jesus, the Son of the living God, place thee in his garden of paradise; and may he, the true Shepherd, own thee for one of his flock. May he absolve thee from all thy sins, and place thee at his right hand, in the inheritance of his elect. Oh! may it be thy happy lot to behold thy Redeemer face to face; to be ever in his presence, in the beatific vision of that Eternal Truth, which is the joy of the blessed. And thus placed among those happy spirits, mayest thou be for ever filled with heavenly sweetness. *Amen.*

Receive thy servant, O Lord! into that place, where he [she] may hope for salvation from thy mercy. *Amen.*

Deliver, O Lord! the soul of thy servant from all the dangers of hell, and from all pain and tribulation. *Amen.*



Deliver, O Lord! the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world. *Amen.*

Deliver, O Lord! the soul of thy servant, as thou deliveredst Noah in the flood. *Amen.*

Deliver, O Lord! the soul of thy servant, as thou deliveredst Abraham from the midst of the Chaldeans. *Amen.*

Deliver, O Lord! the soul of thy servant, as thou deliveredst Job from all his afflictions. *Amen.*

Deliver, O Lord! the soul of thy servant, as thou deliveredst Isaac from being sacrificed by his father. *Amen.*

Deliver, O Lord! the soul of thy servant, as thou deliveredst Lot from Sodom, and the flames of fire. *Amen.*

Deliver, O Lord! the soul of thy servant, as thou deliveredst Moses from the hands of Pharaoh, king of Egypt. *Amen.*

Deliver, O Lord! the soul of thy servant, as thou deliveredst Daniel from the lions' den. *Amen.*

Deliver, O Lord! the soul of thy servant, as thou deliveredst the three children from the fiery furnace, and from the hands of an unmerciful king. *Amen.*

Deliver, O Lord! the soul of thy servant, as thou deliveredst Susanna from her false accusers. *Amen.*

Deliver, O Lord! the soul of thy servant, as thou deliveredst David from the hands of Saul and Goliath. *Amen.*

Deliver, O Lord! the soul of thy servant, as thou deliveredst Peter and Paul out of prison. *Amen.*

And, as thou deliveredst that blessed virgin and martyr, St. Thecla, from most cruel torments, so vouchsafe to deliver the soul of this thy servant, and bring it to the participation of thy heavenly joys. *Amen.*

## LET US PRAY.

**W**E commend to thee, O Lord, the soul of this thy servant, and beseech thee, O Jesus Christ, Redeemer of the world! that, as in thy mercy to him [her], thou becamest man, so now thou wouldst vouchsafe to admit him [her] into the number of the blessed. Remember, O Lord! that he [she] is thy creature, not made by strange gods, but by thee, the only true and living God; for there is no other God but thee, and none can work thy wonders. Let his [her] soul find comfort in thy sight, and remember not his [her] former sins, nor any of those excesses which he [she] has fallen into, through the violence of passion and corruption. For although he [she] has sinned, yet he [she] has still retained a true faith in thee, Father, Son, and Holy Ghost; he [she] has had a zeal for thy honor, and faithfully adored thee, his [her] God, and the Creator of all things.

**R**EMEMBER not, O Lord! the sins and ignorances of his [her] youth; but according to thy great mercy, be mindful of him [her] in thy eternal glory. Let the heavens be opened to him [her], and let the Angels rejoice with him [her]. May St. Michael, the Archangel, the chief of the heavenly host, conduct him [her]; may blessed Peter, the Apostle, to whom were given the keys of the kingdom of heaven, receive him [her]; may holy Paul, the Apostle, and chosen vessel of election, assist him [her]; may St. John, the beloved disciple, to whom the secrets of heaven were revealed, intercede for him [her]; may all the holy Apostles, to whom was given the power of binding and loosing, pray for him [her], may all the chosen servants and blessed martyrs of God, who, in this world, have suffered torments for the sake of Christ, intercede for him [her]; that, being delivered from this body of corruption, he [she] may be admitted into the kingdom of heaven: Through

the assistance and merits of our Lord Jesus Christ who liveth and reigneth with the Father and the Holy Ghost, world without end. *Amen.*

If the sick person continues in distress of agony, it may be proper for the assistants to continue in prayer, repeating the preceding prayers, or saying the Penitential Psalms.

*When the soul has departed, the following Responsory is to be said :*

**C**OME to his [her] assistance, all ye Saints of God; meet him [her], all ye Angels of God; receive his [her] soul, and present it now before its Lord. May Jesus Christ receive him [her], and the Angels conduct him [her] to his [her] place of rest; may they receive his [her] soul, and present it now before its Lord.

*V.* Eternal rest grant him [her], O Lord! and let perpetual light shine upon him [her]. May the Angels present him [her] now before the Lord.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, &c.

*V.* And lead us not into temptation.

*R.* But deliver us from evil.

*V.* Eternal rest grant him [her], O Lord!

*R.* And let perpetual light shine upon him [her]

*V.* From the gates of hell,

*R.* Deliver his [her] soul, O Lord!

*V.* May he [she] rest in peace.

*R.* Amen.

*V.* O Lord, hear my prayer;

*R.* And let my cry come unto thee.

LET US PRAY.

**T**O thee, O Lord, we recommend the soul of thy servant *N.*, that being dead to this world, he [she] may live to thee; and whatever sins he [she] has

committed through human frailty, we beseech thee, in thy goodness, mercifully to pardon: Through Christ our Lord. *Amen.*

THEN THE FOLLOWING PRAYER FOR THE ASSISTANTS MAY BE ADDED.

**G**RANT, O Lord! that, while we here lament the departure of thy servant, we may ever remember, that we are most certainly to follow him [her]. Give us grace to prepare for that last hour, by a good life; that we may not be surprised by a sudden death; but be ever watching when thou shalt call, that so with the Spouse, we may enter into eternal glory: Through Jesus Christ our Lord. *Amen.*



## A PRAYER OF THANKSGIVING,

UPON THE RECOVERY OF A PERSON FROM SICKNESS.

**A**LMIGHTY and everlasting God, I here acknowledge thy blessing in the recovery of my health, and return thee my most hearty thanks for it. I beg thy grace, to enable me to make a better use of it than I have hitherto done; to correct all the errors of my past life, that I may improve in virtue, be an example to others, and consecrate that health to thee, which is now thy special gift; that thus living to thee, I may be ever prepared for my last hour: Through Jesus Christ our Lord. *Amen.*

Bless the Lord, O my soul! may he be praised and glorified for ever.

Bless the Lord, O my soul! and forget not all his benefits.

Blessed be the Lord God of our fathers: let praise and glory be given to him for ever.

I will praise thee, O my God! while I live: I will glorify thy holy name, while I have my being.

Oh! magnify the Lord with me, all ye holy Angels: praise him, all ye Saints.

I will bless the Lord at all times; his praise shall be ever in my mouth.

Give glory to the Lord, for he is good, for his mercy endureth for ever.

Blessed be the name of the Lord; from henceforth, now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

Glory be to the Father, &c.



## MASS FOR THE DEAD.

### A PRAYER BEFORE MASS.

**O** ETERNAL God! who, besides the general precepts of charity, hast commanded a particular respect to be shown to parents, kindred, and benefactors, and by the institution of the Sacrifice of the Mass, has left us the means of testifying our love and gratitude towards them even after death, vouchsafe that the mass I this day offer in union with thy minister, for the souls of N. and N., may shorten their sufferings, if they be still detained in the purifying flames of purgatory.

As there may be many of my friends, relatives, or ancestors, tormented in these intense flames, who were the instruments of thy Providence, in bestowing on me existence, education, and innumerable other blessings, grant that I may be the means of obtaining for them a speedy release from their excessive sufferings, and a free admittance to thy eternal joys: through Jesus Christ our Lord. *Amen.*

## AT THE BEGINNING OF MASS.

**O** ALMIGHTY God! with whom the spirits of the just live, and in whose holy custody are deposited the souls of all that depart hence in an inferior degree of grace, and are therefore detained in a state of suffering; as we bless thee for the saints already admitted into thy glory, so we humbly offer up our prayers for the afflicted souls who continually sigh after the day of their deliverance.

If among them be the souls of those for whom we this day petition, vouchsafe to pardon their sins, that they may behold thee, and in thy glorious light eternally rejoice: Through Jesus Christ our Lord. *Amen.*

*Introit. Psalm lxiv.*

**G**RANT them, O Lord, eternal rest, and let perpetual light shine on them. *Ps.* A hymn becometh thee, O Lord, in Sion, and a vow shall be paid thee in Jerusalem: hear my prayer, all flesh shall come to thee. Grant them, &c. *to Ps.*

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

} *Each repeated three times.*

*Collect.*

**O** GOD! the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest, &c.

*Lesson. Rev. xiv 13.*

**I**N those days: I heard a voice from heaven, saying to me: Write: Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors: for their works follow them.

*Gradual.*

**E**TERNAL rest grant to them, and may perpetual light shine on them. *V. Ps. cxi.* The just shall be in everlasting remembrance: he shall not fear the evil hearing.

*Tract.*

**R**ELEASE, O Lord! the souls of all the faithful departed, from the bonds of their sins. *V.* And by the assistance of thy grace, may they escape the sentence of condemnation. *V.* And enjoy the bliss of eternal light.

*The Sequence for the Dead.*

|                                                                                                                                    |                                                                                          |
|------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------|
| <b>T</b> HE day of wrath, that<br>dreadful day,<br>Shall the whole world in<br>ashes lay,<br>As David and the Sybil say.           | <b>D</b> IES iræ, dies illa,<br>Solvēt sæclum in favilla:<br>Teste David cum Sybilla.    |
| What horror must invade<br>the mind,<br>When the approaching<br>Judge shall find<br>Few venial faults in all man-<br>kind.         | Quantus tremor est futurus,<br>Quando Jūdex est venturus,<br>Cuncta stricte discussurus! |
| The last loud trumpet's<br>wond'rous-sound<br>Shall through the rending<br>tombs rebound,<br>And wake the nations under<br>ground. | Tuba mirum spargens so-<br>num<br>Per sepulchra regionum,<br>Coget omnes ante thronum,   |
| Nature and death shall<br>with surprise<br>Behold the trembling sinner<br>rise,<br>To view his Judge with con-<br>scious eyes.     | Mors stupebit, et natura,<br>Cum resurget creatura,<br>Judicanti responsura.             |

|                                              |                                       |
|----------------------------------------------|---------------------------------------|
| Then shall, with universal<br>fear,          | Liber scriptus proferetur,            |
| The seven-sealed judgment<br>book appear,    | In quo tetum continetur,              |
| To scan the whole of life's<br>career.       | Unde mundus judicetur,                |
| The Judge ascends his<br>awful throne,       | Judex ergo cum sedebit,               |
| Each secret sin shall here be<br>known.      | Quidquid latet, apparebit :           |
| All must with shame confess<br>their own.    | Nil inultum remanebit.                |
| Ah, wretched ! what shall<br>I then say,     | Quid sum, miser ! tunc die-<br>turus, |
| What patron find, my fears<br>t'allay,       | Quem patronum rogaturus,              |
| When even the just shall<br>dread that day ? | Cum vix justus sit securus !          |
| Thou mighty, formidable<br>King !            | Rex tremendæ majestatis !             |
| Of mercy unexhausted<br>spring !             | Qui salvandos salvas gratis.          |
| Save me ! O save ! and com-<br>fort bring.   | Salva me, fons pietatis.              |
| Remember what my ran-<br>som cost ;          | Recordare, Jesu pie,                  |
| Let not my dear-bought soul<br>be lost,      | Quod sum causæ tuæ viæ,               |
| In storms of guilty terrors<br>tost.         | Ne me perdas illa die.                |
| In search of me why feel<br>such pain ;      | Quærens me, sedisti lassus :          |
| Why on thy cross such<br>pangs sustain,      | Redemisti, crucem passus :            |
| If now those sufferings must<br>be vain ?    | Tantus labor non sit cassus.          |
| Avenging Judge, whom<br>all obey,            | Juste Jūdex ultionis,                 |
| Cancel my debt, too great to<br>pay,         | Donum fac remissionis                 |
| Before the sad accounting<br>day.            | Ante diem rationis.                   |



O'erwhelmed, oppressed  
with doubts and fears,  
Their load my soul in anguish bears:  
I sigh, I weep—except my  
tears.

Thou, who wert moved at  
Mary's grief,  
Who didst absolve the dying  
thief,  
Dost bid me hope, O grant  
relief.

Reject not my unworthy  
prayer,  
Preserve me from the dan-  
gerous snare,  
Which death and gaping hell  
prepare.

Give my immortal soul a  
place  
Among thy chosen right-  
hand race,  
The sons of God and heirs  
of grace.

From that insatiate abyss,  
Where flames devour and  
serpents hiss,  
Deliver me, and raise to bliss.

Prostrate my contrite  
heart I rend,  
My God, my Father, and  
my friend,  
Do not forsake me in the  
end.

Well may they curse their  
second birth,  
Who rise to a surviving  
death.

Thou great Creator of man-  
kind,  
Let all thy faithful mercy  
find. *Amen.*

*In gemisco tantquam reus*

*Culpa rubet vultus meus :*

*Supplici parce, Deus.*

*Qui Mariam absolvisti,*

*Et latronem exaudisti,*

*Mihi quoque spem dedisti.*

*Proces meæ non sunt dignæ*

*Sed tu bonus fac benigne,*

*Ne perenni cremer igne.*

*Inter oves locum præsta,*

*Et ab hædis me sequestra,*

*Statuens in parte dextra.*

*Confutatis maledictis,  
Flammis acribus addictis,*

*Voca me cum benedictis.*

*Oro supplex et acclinis,*

*Cor contritum quasi cinis,*

*Gere curam mei finis.*

*Lacrymosa dies illa !*

*Qua resurget ex favilla  
Judicandus homo reus.*

*Huic ergo parce Deus :*

*Pie Jesu Domine, dona eis  
requiem. Amen.*

*Gospel.* John vi 51, 55.

**A**T that time: Jesus said to the multitude of the Jews: I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, Amen, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up in the last day.

*Offertory.*

**L**ORD Jesus Christ, King of Glory! deliver the souls of all the faithful departed from the flames of hell, and from the deep pit. Deliver them from the lion's mouth, lest hell swallow them, lest they fall into darkness; and let the standard-bearer, St. Michael, bring them into the holy light. \*Which thou promisedst of old to Abraham and his posterity. V. We offer thee, O Lord, a sacrifice of praise and prayers: accept them on behalf of the souls we commemorate this day, and let them pass from death to life. \*Which thou, &c., to V.

AT THE OBLATION AND SUBSEQUENT PRAYERS.

**O** GOD! what victim can better appease thy justice, than that which we are going to offer in this unbloody renewal of the sacrifice of the cross? As that divine oblation disarmed the wrath, and induced thee to revoke the sentence of condemnation pronounced against mankind, so mercifully grant, that this adorable sacrifice may atone for the sins and imperfections of those souls for whom it is offered; that being released from the flames by which they are surrounded, they may be received into thy kingdom, and

through the passion and death of our divine Redeemer, pass into eternal joys.

O all-bountiful Jesus! who art the propitiation for the living and the dead, what thanks are due to thee for having left us this divine sacrifice, and for having thus rendered it available to the souls of the faithful departed; mercifully grant, that they for whom it is offered this day, being released from suffering, may shortly prove powerful advocates for us in heaven, who now intercede for them on earth. *Amen.*

PSALM CXXIX *paraphrased.*

**F**ROM the depths have I cried to thee, O Lord, Lord hear my voice.—Sensible of my own nothingness and unworthiness, I raise my voice to thee, O King of glory, and entreat thee to listen favorably to the prayer of thy servant.

*Let thine ears be attentive to the voice of my petition.*—Despise not the work of thy hands, reject not the humble efforts of thy unworthy servant on behalf of those suffering souls who now burn with the most inflamed desire of being united to thee.

*If thou wilt observe iniquities, O Lord, Lord who wilt sustain it?*—If thou wilt consider the multitude of my offences; if thou wilt view me in the terror of thy justice, I must flee from this altar, and, instead of trying to plead the cause of others, endeavor to hide myself from thy wrath.

*For with thee there is merciful forgiveness, and by reason of thy law I have waited for thee, O Lord.*—Let thy mercy, O God, interpose now between me and thy justice, and having purified my soul in the blood of the spotless victim now offered for the living and the dead, may my prayers find a gracious acceptance in thy sight.

*My soul hath relied on his word, my soul hath hoped in the Lord.*—Covered with the precious merits of my divine Saviour, and sheltering myself under the star-

dard of the cross, the source of all our hope, I claim the release of those suffering souls who know that their Redeemer liveth, and whose only hope rests on his sacred passion and death.

*From the morning watch even until night, let Israel hope in the Lord.*—Night and day shall I continue my supplications, O God of Israel: be not deaf to my cries, and reject not the voice of my mourning.

*Because with the Lord there is mercy, and with him plentiful redemption.*—Let that mercy, O my God, which thou delightest to exercise, be applied to those whose greatest torment is the absence of thy sweet and adorable presence. Jesus Christ, a willing victim on this new Calvary, pleads powerfully for the perfect remission of every stain that now separates them from thee.

*And he will redeem Israel from all its iniquities.*—Jesus Christ the just, now become an object of malediction for the sins of his people, claims for those departed objects of our solicitude that gracious pardon announced by the prophet to repentant Israel; his sacred merits we presume to offer in atonement for the residue of human frailty.

*Secret.*

**L**OOK down favorably, we beseech thee, O Lord! on the sacrifice we offer for the souls of thy servants: that as thou wast pleased to bestow on them the merit of Christian faith, thou wouldst also grant them its abundant reward. Through, &c

AT THE PREFACE.

**I**T is truly meet and charitable, it is a holy and wholesome thought, that we address thee, O Lord God omnipotent! on behalf of those who have departed this life, that thou wouldst grant them a place of rest and eternal happiness. O Jesus! who, dying for mankind, arose again glorious and immortal from the dead; who ascended into heaven, triumphed over

death, and led captivity captive; who art to descend again in great power and majesty to judge the living and the dead,—we humbly address thee in favor of the souls recommended this day to thy mercy: give them a share in those eternal joys *which the eye hath not seen, the ear hath not heard, nor hath it entered the heart of man to conceive*, (1 Cor. xi 9.) There, amidst the elect and celestial choirs, let them proclaim, HOLY, HOLY, HOLY, is the Lord God of Sabaoth; the heavens and the earth are full of thy glory. Hosanna to him who is on high. Blessed is he who cometh in the name of the Lord. Hosanna in the highest.

#### AT THE CANON.

**W**E recommend to thee, O Lord! the souls of thy servants N. N.; and as, in mercy to them, thou didst become man, so now vouchsafe to admit them into the number of the blessed. Remember, O Lord! that the souls for whom we pray are thy creatures, not made by strange gods, but by thee, the only true and living God, for there is no other God but thee—none that can work wonders like unto thine.

Let their souls find comfort and mercy in thy sight, and remember not their former sins, nor any of those faults they may have fallen into through human frailty, or the violence of temptation; for, though they sinned, they still retained a true faith in thee, O holy Trinity, Father, Son, and Holy Ghost, and a lively zeal for thy honor: they faithfully adored, and died in favor with thee, O divine Lord, as well as in peace and charity with all mankind.

Remember not, O Lord! we beseech thee, the sins and ignorance of their youth; but, according to thy great mercy, be mindful of them in thy glory. May the heavens be now opened to receive them. May the Archangel St. Michael, chief of the heavenly host, conduct them. May the holy Angels of God meet and accompany them into the city of the hea-

venly Jerusalem. May blessed Peter the Apostle, to whom were given the keys of the kingdom of heaven, receive them. May holy Paul the Apostle, who was a vessel of election, help them. May St. John, the beloved Disciple, to whom God revealed the secrets of heaven, intercede for them. May all the holy Apostles, to whom was given the power of binding and loosing, pray for them. May all the blessed and chosen servants of God intercede for them, that, being delivered from present confinement and suffering, they may be admitted into the kingdom of heaven, through the assistance and merits of our Lord and Saviour Jesus Christ. Who livest, &c.

And now, all-powerful God! at this awful moment, when, by the words of consecration, thy divine Son is actually present, I offer up to thee this same beloved Son, who died for mankind. I humbly entreat thee, through the infinite merits of his death, to show compassion and mercy to the souls for whose repose the holy sacrifice is this day offered.

#### AT THE ELEVATION OF THE HOST.

**H**AIL! most blessed Jesus! eternal Son of the Most High God! O deign to be merciful to those for whom we pray. Thou who didst expire on the cross for their sakes, give rest to their souls. To whom shall we apply, but to thee? Thou hast the words of eternal life, by which thou canst shorten their sufferings, and give them eternal rest.

#### AT THE ELEVATION OF THE CHALICE.

**H**AIL! sacred blood! that flowed for the sins of the world: wash away whatever stains may render thy servants unfit to be admitted into heaven. O good and merciful God! look on the face of thy Christ, in whom thou art always well pleased, and permit the souls for which he suffered to rest eternally in thy divine presence.

## AFTER THE ELEVATION.

**L**ORD Jesus Christ! we earnestly entreat thee, by thy bitter agony and prayer in the garden, to become an advocate with thy eternal Father, on behalf of thy servants *N. N.* Lay before him, we conjure thee, all those drops of blood which, in thy anguish of spirit, flowed from thy sacred body, and offer them as a sacrifice of atonement, that thereby the souls of *N. N.* may be discharged from all the punishment still inflicted by divine justice on the guilt of sin.

: Lord Jesus! who wast pleased to suffer death on the cross for the redemption of mankind, we humbly beseech thee to offer up all that anguish and pain which thou didst endure, especially at the moment of thy death, on behalf of thy servants, that thy precious merits may be accepted for the repose of their souls, as superabundant atonement for that punishment which may still remain due for sin.

Lord Jesus Christ, who so loved us as to become man for our salvation, we beseech thee to represent to the Eternal Father thy infinite charity and goodness on behalf of thy servants, *N. N.*; plead their cause, that by such powerful mediation they may be freed from unspeakable pains, and find the gates of life open to receive them.

O Lord, grant them to partake now of the fruits of thy holy incarnation, of thy bitter passion, of thy glorious resurrection, and admirable ascension: grant that they may be sensible of the effects of this holy sacrifice, and of all the prayers which are offered to thee by the whole Church. Remember, O compassionate Jesus! that thy sacred arms were stretched forth on the cross; that in the excess of thy torments, thou didst cry out to thy eternal Father, commending thy spirit to him; have compassion now, we beseech thee, on the souls of thy servants *N. N.*, who in a state of suffering expect relief from thee; receive them

into thy arms ; give them shelter in thy adorable heart from all molestation till the anger of God pass over. Into thy hands we commend their spirits ; despise not, we beseech thee, those souls, which are the work of thy hands, created and redeemed by thee. O divine Jesus ! vouchsafe to look on them with eyes of mercy and compassion ; and grant them comfort, peace and eternal rest.

By that love which brought thee from heaven, and by the infinite merits of thy death, have compassion on the souls of thy servants *N. N.* ; satisfy for all their sins, failings and defects ; let them now experience the multitude of thy tender mercies ; make them sensible of the excess of thy goodness ; and since they can do nothing to mitigate the pains of purgatory, speak thou for them, we beseech thee ; thou, who art the eternal Word, and to whom the Father can refuse nothing.

*Repeat the LORD'S PRAYER with the Priest, after which say :*

**O** DIVINE Lord ! whose adorable heart ardently sighs for the happiness of thy banished children, we humbly beseech thee to remember the souls of thy servants for whom we pray ; command them, we conjure thee, to be received by thy holy angels, and conveyed to the abodes of rest and peace. *Amen.*

#### AT THE AGNUS DEI.

**L**AMB of God, who takest away the sins of the world, grant them rest. Lamb of God, who takest away the sins of the world, grant them rest. Lamb of God, who takest away the sins of the world, grant them everlasting rest.

#### FROM THE AGNUS DEI TO THE COMMUNION.

**O** ETERNAL God ! behold here on this altar, as was once on the cross, thy dear and only Son, the beloved object of thy complacency. Behold this



adorable Victim, who, to appease thy anger, sacrificed his own precious body and blood ; that body, which was torn with stripes, and covered with wounds ; and that blood, which was shed to wash away the sins of the world. He immolates himself with the same excess of mercy and love, as he did on Mount Calvary. O let not this sacred blood be shed in vain, but grant that its infinite merits may be applied to the souls of thy suffering servants, and give them admittance to thy presence, that they may bless and praise thee for ever and ever. Ah, my God ! thou knowest that the flames which surround them are not more active than their ardent desire to behold thee.

When shall these souls be united to thee, O God ! When shall they see thee in the land of the living ! Till then, they sigh and bewail their banishment, desiring continually to enjoy thy divine presence—to be admitted into thy eternal kingdom. Alas ! while myriads of blessed spirits see, love and enjoy thee incessantly ; while they are inebriated with the plenty of thy house, the souls of these thy servants are perhaps burning in flames, plunged in darkness, and far removed from the light of heaven. O ! thou, who art infinite in mercy ! be not deaf to my supplications for their speedy relief. O blessed Angels and Saints ! vouchsafe to join me in making intercession for *N. N.*, and obtain for them admittance into your happy society. As the hart pants after the fountain of living waters, so do these souls thirst after thee, O God ! the inexhaustible source of eternal and ineffable joys. Thou knowest the longing sighs of these suffering souls, O infinitely bountiful and compassionate Father ! and thou alone canst terminate their banishment. Thou cast open that spring of living water, for which they so ardently thirst ; thou canst fill their hungry souls with good things, and bestow on them the inheritance purchased by the blood of a dying Saviour. Draw aside, then, the veil which hides thy

amiable countenance; for what do these souls desire, but to contemplate, praise and love thee, their Sovereign Good, for all eternity.

## AT THE COMMUNION.

**I** MOST ardently desire, O my adorable Saviour, that thou wouldst honor this day the dwelling of my heart by thy divine presence. With what confidence could I then implore rest and eternal peace for the suffering souls of purgatory whom thou lovest, though thy justice forces thee to banish them for a time from their heavenly inheritance. Look, nevertheless, O merciful Redeemer, on the work of thy hands; hasten the happy hour of their deliverance, and grant that, partaking spiritually of the merits of thy august sacrifice, I may submissively accept, and patiently bear all that is disagreeable and painful to inclination, and thus avert a long separation from thee after the close of my mortal life. *Amen.*

## POSTCOMMUNION.

**G**RANT, we beseech thee, O Lord! that our humble prayers on behalf of the souls of thy servants, both men and women, may be profitable to them; so that thou mayest deliver them from all the punishment due to their sins, and make them partakers of the redemption thou hast purchased for them. Who livest, &c.

*After Dominus vobiscum, the Priest says, May they rest in peace. R. Amen.*

## AT THE LAST GOSPEL.

**M**AY now the bright company of angels meet your souls, O departed servants of the Lord; may the crowd of apostles receive you; may the triumphant army of glorious martyrs conduct you; and may a happy rest be your portion in the company of the patriarchs. May Jesus Christ appear to you with a

mild and cheerful countenance, and give you a place among those who are to be in his presence for ever.

May your God arise, and put your enemies to flight. Let them vanish like smoke, and as wax before the fire, so let them perish. May all the reprobate of hell be filled with confusion and shame; but let the just and elect rejoice and be happy in the presence of God, and may you be of that blessed number. May Christ Jesus himself rescue you from torments, who lovingly died for you. May the eternal Son of the living God place you in his garden of Paradise, and may he, the true Shepherd, own you for those of his flock; may he liberate you from confinement, and place you at his right hand in the inheritance of his elect. We pray that it may be your happy lot to behold your Redeemer face to face; to be for ever in his presence, in the vision of that truth which is the joy of the blessed; and thus placed among those happy spirits, may you be for ever replenished with heavenly sweetness. *Amen.*

#### A PRAYER AFTER MASS.

**A**ND now, O God! having recommended to thy mercy the souls of thy departed servants, grant we may ever remember that we are most certainly to follow them. Give us grace to prepare for our last hour by a good life, that so death, however sudden it may be, may not find us unworthy of admittance into eternal glory. Open likewise the eyes, and soften the hearts of those who have the misfortune of being at variance with thee; inspire them, we humbly beseech thee, with a true sense of their dreadful danger, that by a timely consideration of the uncertainty of life, and the certainty of death, they may be sincerely converted, and obtaining pardon for their sins in this life, be happy with thee for ever in the next. *Amen.*

## THE BURIAL SERVICE FOR ADULTS.

*Before the corpse is removed from the house, the priest sprinkles it with holy water, then says the following:*

*Ant.* Si iniquitates.

*Ant.* If thou, O Lord, wilt mark iniquities.

### PSALMUS 129.

**D**E profundis clamavi ad te, Domine: \* Domine exaudi vocem meam.

Fiant aures tuæ intendentes, \* in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: \* Domine, quis sustinebit?

Quia apud te propitiatio est: \* et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: \* speravit anima mea in Domino.

A custodia matutina usque ad noctem: \* speret Israel in Domino.

Quia apud Dominum misericordia: \* et copiosa apud eum redemptio.

Et ipse redimet Israel, \* ex omnibus iniquitatibus ejus.

Requiem æternam \* dona ei Domine.

### PSALM 129.

**O**UT of the depths I have cried to thee, O Lord: Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities; Lord, who shall stand it?

For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night: let Israel hope in the Lord.

Because with the Lord there is mercy: and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give unto him (or her), O Lord.

Et lux perpetua \* luceat ei.

*Ant.* Si iniquitates observaveris Domine : \* Domine quis sustinebit ?

And let a perpetual light shine upon him.

*Ant.* If thou, O Lord, wilt mark iniquities, Lord, who shall stand it ?

*In going to the church, the priest says :*

*Ant.* Exultabunt.

*Ant.* The bones.

PSALMUS 50.

**M**ISERERE mei, Deus ; \* secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum : \* dele iniquitatem meam.

Amplius lava me ab iniquitate mea : \* et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco : \* et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci : \* ut justificeris in sermonibus tuis, et vincas cum iudicaris.

Ecce enim in iniquitibus conceptus sum : \* et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti : \* incerta et oc-

PSALM 50.

**H**AVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquities.

Wash me yet more from my iniquity ; and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee : that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities ; and in sin did my mother conceive me.

For behold thou hast loved truth : the uncertain

alta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo et mundabor : \* lavabis me et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiā : \* et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis : \* et omnes iniquitates meas dele.

Cor mundum crea in me, Deus : \* et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua : \* et spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiā salutaris tui : \* et spiritu principali confirma me.

Docebo iniquos vias tuas : \* et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meæ : \* et exultabit lingua mea justitiā tuam.

Domine, labia mea aperies : \* et os meum annuntiabit laudem tuam.

Quoniam si voluisses

and hidden things of thy wisdom thou hast made manifest to me

Thou shalt sprinkle me with hyssop, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness ; and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God : and renew a right spirit within my bowels.

Cast me not away from thy face ; and take not thy holy spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways : and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation : and my tongue shall extol thy justice.

O Lord, thou wilt open my lips : and my mouth shall declare thy praise.

For if thou hadst de-

sacrificium, dedissem  
utique : \* holocaustis non  
delectaberis.

Sacrificium Deo spiritus  
contribulatus : \* cor con-  
tritum et humiliatum, De-  
us, non despicias.

Benigne fac Domine in  
bona voluntate tua Sion : \*  
ut ædificentur muri Jeru-  
salem.

Tunc acceptabis sacrifi-  
cium justitiæ, oblationes,  
et holocausta : \* tunc im-  
ponent super altare tuum  
vitulos.

Requiem æternam, etc.

*Ant.* Exultabunt Domi-  
no ossa humiliata.

*At the entrance of the church, inside, the priest says:*

Subvenite Sancti Dei,  
occurrite Angeli Domi-  
ni, suscipientes animam  
ejus, Offerentes eam in  
conspectu Altissimi.

*V.* Suscipiat te Christus  
qui vocavit te, et in sinum  
Abrahæ Angeli deducant  
te.

*R.* Suscipientes animam  
ejus, Offerentes eam in  
conspectu Altissimi.

sired sacrifice, I would in-  
deed have given it: with  
burnt-offerings thou wilt  
not be delighted.

A sacrifice to God is an  
afflicted spirit; a contrite  
and humbled heart, O God,  
thou wilt not despise.

Deal favorably, O Lord,  
in thy good will with Sion,  
that the walls of Jerusalem  
may be built up.

Then shalt thou accept  
the sacrifice of justice, ob-  
lations, and whole burnt-  
offerings; then shalt they  
lay calves upon the altar.

Eternal rest, &c.

*Ant.* The bones that have  
been humbled, shall re-  
joice in the Lord.

Come to his [her] as-  
sistance, ye saints of  
God! meet him [her] ye  
angels of the Lord! to re-  
ceive his [her] soul, and  
to present it to the Most  
High.

*V.* May Christ who  
called thee, receive thee;  
and may the Angels lead  
thee into the bosom of  
Abraham.

*R.* To receive his [her]  
soul, and to present it to  
the Most High.

**V.** Requiem æternam  
dona ei Domine, et lux  
perpetua luceat ei.

Offerentes eam in con-  
spectu Altissimi.

**V.** Eternal rest grant to  
him [her], O Lord! and  
may perpetual light shine  
upon him [her].

And to present it to the  
Most High.

*The corpse having been deposited before the sanctuary, the feet turned towards the altar, if it is a lay person, but the head towards the altar if it is a clergyman, and surrounded by lighted tapers, the office of the dead is said, and Mass celebrated. After which, the priest says :*

**N**ON intres in iudicium  
cum servo tuo Do-  
mine, quia nullus apud te  
justificabitur homo, nisi  
per te omnium peccatorum  
ei tribuatur remissio. Non  
ergo eum, quæsumus, tua  
judicialis sententia premat,  
quem tibi vera supplicatio  
fidei Christianæ commen-  
dat: sed gratia tua illi  
succurrente, mereatur  
evadere iudicium ultionis,  
qui dum viveret, insignitus  
est signaculo sanctæ Tri-  
nitatis: qui vivis et regnas  
in sæcula sæculorum.

**E**NTER not into judg-  
ment with thy ser-  
vant, O Lord! for no man  
shall be justified in thy  
sight, unless thou vouch-  
safe to grant him the re-  
mission of all his sins.  
Let not therefore, we be-  
seech thee, the sentence  
of thy judgment fall upon  
him [her], whom the true  
supplication of Christian  
faith recommendeth to  
thee: but by the assist-  
ance of thy grace, let him  
[her] escape the judgment  
of thy vengeance, who,  
whilst he [she] was liv-  
ing, was marked with the  
sign of the Holy Trinity:  
who livest and reignest  
for ever and ever.

**R.** Amen.

Libera me, Domine, de  
morte æterna, in die illa  
tremenda: Quando cœli

**R.** Amen.

Deliver me, O Lord!  
from eternal death, at that  
dreadful day, when hea-



movendi sunt et terra:  
Dum veneris judicare sæ-  
culum per ignem.

*V.* Tremens factus sum  
ego, et timeo, dum dis-  
cussio venerit, atque ven-  
tura ira. Quando cœli  
movendi sunt, et terra.

*V.* Dies illa, dies iræ,  
calamitatis et miseriæ, dies  
magna, et amara valde:  
Dum veneris judicare sæ-  
culum per ignem.

*V.* Requiem æternam  
dona ei Domine, et lux  
perpetua luceat ei.

*R.* Libera me, *usque ad*  
*primum versum.*

Kyrie eleison.  
Christe eleison.

Kyrie eleison.  
Pater noster, &c.

*During the Our Father, the priest sprinkles the corpse  
with holy water, after which he incenses it. He then says:*

*V.* Et ne nos inducas  
in tentationem.

*R.* Sed libera nos a  
malo.

*V.* A porta inferi.

*R.* Erue Domine ani-  
mam ejus,

ven and earth shall be  
moved; when thou shalt  
come to judge the world  
by fire.

*V.* I am struck with  
trembling, and I fear while  
the examination is coming,  
and the future wrath.  
When heaven and earth  
shall be moved.

*V.* That day is a day  
of wrath, of calamity and  
of misery; a great and  
most bitter day; when  
thou shalt come to judge  
the world by fire.

*V.* Eternal rest grant to  
him [her], O Lord! and  
may perpetual light, &c.

*R.* Deliver me, O Lord,  
&c., *to the first V.*

Lord, have mercy on us.  
Christ, have mercy on  
us.

Lord, have mercy on us.  
Our Father, &c.

*V.* And lead us not in-  
to temptation.

*R.* But deliver us from  
evil.

*V.* From the gate of  
hell.

*R.* Deliver his [her]  
soul, O Lord!

*V.* Requiescat in pace.

*R.* Amen.

*V.* Domine exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

OREMUS.

**D**EUS, cui proprium est misereri semper, et parcere: te supplices exoramus pro anima famuli tui N. quam hodie de hoc sæculo migrare iussisti: ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam à sanctis Angelis suscipi, et ad patriam paradisi perducì: ut quia in te speravit et credidit, non pœnas inferni sustineat, sed gaudia æterna possideat. Per Christum Dominum nostrum.

*R.* Amen.

*In going to the grave, the priest says:*

In paradisi deducant te Angeli: in tuo adventu suscipiant te Martyres, et perducant te in civitatem

*V.* Let him [her] rest in peace.

*R.* Amen.

*V.* O Lord! hear my prayer.

*R.* And let my cry come to thee.

*V.* The Lord be with you.

*R.* And with thy spirit.

LET US PRAY.

**O** GOD! whose property is always to show mercy, and to spare, we humbly beseech thee for the soul of thy servant N., which thou hast this day called out of this world, that thou wouldst not deliver it into the hands of the enemy, not forget it unto the end, but command it to be received by thy holy Angels, and to be led to Paradise, its true country; that, as it believed and hoped in thee, it may not suffer the pains of hell, but possess everlasting joys: through Christ our Lord.

*R.* Amen.

May the Angels conduct thee into Paradise; may the Martyrs receive thee at thy coming, and

sanctam Jerusalem. Chorus Angelorum te suscipiat, et cum Lazaro quondam paupere æternam habebas requiem.

bring thee to the holy city of Jerusalem! may the choir of Angels receive thee, and mayest thou have eternal rest with the once poor Lazarus!

*If the grave is not blessed, the priest blesses it, as follows:*

OREMUS.

LET US PRAY.

**D**EUS, cujus miseratione animæ fidelium requiescant, hunc tumulum benedicere dignare; eique Angelum tuum sanctum deputa custodem; et quorum quarumque corpora hic sepeliuntur, animas eorum ab omnibus absolve vinculis delictorum, ut in te semper cum Sanctis tuis sine fine lætentur. Per Christum Dominum nostrum. R. Amen.

**O** GOD, by whose mercy the souls of the faithful find rest, deign to bless this grave, and send thy holy Angel to guard it; and loose from all the bonds of sin the souls of those whose bodies are here interred, that they may ever rejoice in thee with thy Saints: through Jesus Christ our Lord. R. Amen.

*The priest then sprinkles the corpse and grave with holy water, and incenses them, after which the body is let down. He then says:*

*Ant.* Ego sum.

*Ant.* I am the resurrection and the life.

CANTICUM ZACHARIÆ.

CANTICLE OF ZACHARY.

**B**ENEDICTUS Dominus Deus Israël, \* quia visitavit, et fecit redemptionem plebis suæ.

**B**LESSED be the Lord God of Israel, because he hath visited, and wrought the redemption of his people;

Et erexit cornu salutis nobis, \* in domo David pueri sui.

And hath raised up a horn of salvation to us, in the house of David his servant.

**Sicut locutus est per os sanctorum, \* qui à sæculo sunt, prophetarum ejus.**

**Salutem ex inimicis nostris, \* et de manu omnium qui oderunt nos.**

**Ad faciendam misericordiam cum patribus nostris : \* et memorari testamenti sui sancti.**

**Jusjurandum, quod juravit ad Abraham patrem nostrum, \* daturum se nobis :**

**Ut sine timore de manu inimicorum nostrorum, liberati, \* serviamus illi.**

**In sanctitate et justitia coram ipso, \* omnibus diebus nostris.**

**Et tu puer, Propheta Altissimi vocaberis : \* præibis enim ante faciem Domini parare vias ejus :**

**Ad dandam scientiam salutis plebi ejus : \* in remissionem peccatorum eorum.**

**Per viscera misericordiæ Dei nostri : \* in quibus visitavit nos oriens ex alto :**

**Illuminare his, qui in tenebris, et in umbra mor-**

**As he spoke by the mouth of his holy Prophets, who are from the beginning :**

**Salvation from our enemies, and from the hand of all who hate us.**

**To perform mercy to our fathers, and to remember his holy covenant :**

**The oath, which he swore to Abraham our father, that he would grant to us ;**

**That, being delivered from the hand of our enemies, we may serve him without fear,**

**In holiness and justice before him all our days. .**

**And thou, child ! shalt be called the prophet of the Most High ; for thou shalt go before the face of the Lord to prepare his ways,**

**To give knowledge of salvation to his people, unto the remission of their sins,**

**Through the bowels of the mercy of our God : in which the Orient from on high hath visited us,**

**To enlighten those who sit in darkness, and in the**

tis sedent: \* ad dirigendos pedes nostros in viam pacis.

Requiem æternam.

*Ant.* Ego sum resurrection et vita; qui credit in me, etiam si mortuus fuerit, vivet: et omnis, qui vivit, et credit in me, non morietur in æternum.

Kyrie eleison.  
Christe eleison.

Kyrie eleison.  
Pater noster, etc.

*The priest sprinkles the corpse with holy water.*

*V.* Et ne nos inducas in tentationem.

*R.* Sed libera nos à malo.

*V.* A porta inferi.

*R.* Erue Domine animam ejus.

*V.* Requiescat in pace.

*R.* Amen.

*V.* Domine exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

shadow of death; to direct our feet into the way of peace.

Eternal rest, &c.

*Ant.* I am the resurrection and the life; he who believeth in me, although he be dead, shall live: and every one who liveth and believeth in me shall not die for ever.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.  
Our Father, &c.

*V.* And lead us not into temptation.

*R.* But deliver us from evil.

*V.* From the gate of hell,

*R.* Deliver his [her] soul, O Lord!

*V.* Let him [her] rest in peace.

*R.* Amen.

*V.* O Lord! hear my prayer,

*R.* And let my cry come to thee.

*V.* The Lord be with you,

*R.* And with thy spirit

OREMUS.

LET US PRAY.

**F**AC, quæsumus Domine, hanc cum servo tuo defuncto [*vel* famula tua defuncta] misericordiam, ut factorum suorum in pœnis non recipiat vicem, qui [*vel* quæ] tuam in votis tenuit voluntatem; ut sicut hîc eum [*vel* eam] vera fides junxit fidelium turmis, ita illic eum [*vel* eam] tua miseratione societ Angelicis choris. Per Christum Dominum nostrum. R. Amen.

*V.* Requiem æternam dona ei Domine.

R. Et lux perpetua luceat ei.

*V.* Requiescat in pace.

R. Amen.

*V.* Anima ejus, et animæ omnium fidelium defunctorum per misericordiam Dei requiescant in pace.

R. Amen.

**G**RANT, O Lord! this mercy to thy servant departed, that he [*she*] may not receive a return of punishment for his [*her*] deeds, who in desire observed thy will: that as here true faith has joined him [*her*] to the company of thy faithful, so thy mercy may there associate him [*her*] to the choirs of Angels: through Christ our Lord.

R. Amen.

*V.* Eternal rest give to him [*her*], O Lord!

R. And may perpetual light shine upon him, [*her*].

*V.* Let him [*her*] rest in peace.

R. Amen.

*V.* May his [*her*] soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.

R. Amen.

*In returning from the grave, the 129th Psalm, with its antiphon, p. 697, is recited.*

## BURIAL SERVICE FOR CHILDREN.

*The priest sprinkles the corpse with holy water, then says :*

*Ant.* Sit nomen Domini.

*Ant.* Blessed be the name.

### PSALMUS 112.

**L**AUDATE pueri Dominum : \* laudate men Domini.

Sit nomen Domini benedictum, \* ex hoc nunc, et usque in sæculum.

A solis ortu usque ad occasum, \* laudabile nomen Domini.

Excelsus super omnes gentes Dominus, \* et super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat, \* et humilia respicit in cœlo et in terra ?

Suscitans a terra inopem, \* et de stercore erigens pauperem :

\* Ut collocet eum cum principibus, \* cum principibus populi sui.

Qui habitare facit sterilem in domo, \* matrem filiorum lætantem.

### PSALM 112.

**P**RAISE the Lord, ye children : praise ye the name of the Lord.

Blessed be the name of the Lord, from henceforth, now, and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations : and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth ?

Raising up the needy from the earth, and lifting up the poor out of the dunghill :

That he may place him with princes, with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

**Gloria Patri, et Filio.**

*Ant.* Sit nomen Domini  
benedictum, ex hoc nunc,  
et usque in sæculum.

Glory be to the Father,  
&c.

*Ant.* Blessed be the  
name of the Lord: from  
henceforth, now, and for  
ever.

*While the corpse is carried to the church, the priest says  
the following:*

PSALMUS 118.

**B**EATI immaculati in  
via: \* qui ambulant  
in lege Domini.

Beati qui scrutantur tes-  
timonia ejus: \* in toto  
corde exquirunt eum.

Non enim qui operantur  
iniquitatem, \* in viis ejus  
ambulaverunt.

Tu mandasti \* mandata  
tua custodiri nimis.

Utinam dirigantur viæ  
meæ, \* ad custodiendas jus-  
tificationes tuas.

Tunc non confundar,  
\* cum perspexero in om-  
nibus mandatis tuis.

Confitebor tibi in direc-  
tione cordis: \* in eo quod  
didici judicia justitiæ tuæ.

Justificationes tuas cus-  
todiam: \* non me derelin-  
quas usquequaque.

PSALM 118.

**B**LESSED are the un-  
defiled in the way,  
who walk in the law of  
the Lord.

Blessed are they that  
search his testimonies:  
that seek him with their  
whole heart.

For they that work ini-  
quity, have not walked in  
his ways.

Thou hast commanded  
thy commandments to be  
kept most diligently.

O! that my ways may  
be directed to keep thy  
justifications.

Then shall I not be  
confounded, when I shall  
look into all thy command-  
ments.

I will praise thee with  
uprightness of heart, when  
I shall have learned the  
judgments of thy justice.

I will keep thy justifi-  
cations: O! do not thou  
utterly forsake me.



In quo corrigit adolescentior viam suam? \* in custodiendis sermones tuos.

In toto corde meo exquisivi te: \* ne repellas me a mandatis tuis.

In corde meo abscondi eloquia tua: \* ut non peccem tibi.

Benedictus es, Domine: \* doce me justificationes tuas.

In labiis meis \* pronuntiavi omnia iudicia oris tui.

In via testimoniorum tuorum delectatus sum, \* sicut in omnibus divitiis.

In mandatis tuis exercebor: \* et considerabo vias tuas.

In justificationibus tuis meditabor: \* non obliviscar sermones tuos.

Gloria Patri, etc.

**R**ETRIBUE servo tuo, vivifica me: \* et custodiam sermones tuos.

Revela oculos meos: \* et considerabo mirabilia de lege tua.

Incola ego sum in terra: \* non abscondas a me mandata tua.

Concupivit anima mea

By what doth a young man correct his way? by observing thy words.

With my whole heart have I sought after thee; let me not stray from thy commandments.

Thy words have I hidden in my heart, that I may not sin against thee.

Blessed art thou, O Lord: teach me thy justifications.

With my lips I have pronounced all the judgments of thy mouth.

I have been delighted in the way of thy testimonies, as in all riches.

I will meditate on thy commandments: and I will consider thy ways.

I will think of thy justifications: I will not forget thy words.

Glory be to the Father, &c.

**G**IVE bountifully to thy servant; enliven me, and I shall keep thy words.

Open thou my eyes: and I will consider the wondrous things of thy law.

I am a sojourner on the earth: hide not thy commandments from me.

My soul hath coveted to

**considerare justificationes tuas, \* in omni tempore.**

**Increpasti superbos: \* maledicti qui declinant a mandatis tuis.**

**Aufer a me opprobrium, et contemptum: \* quia testimonia tua exquisivi.**

**Etenim sederunt principes, et adversum me loquebantur: \* servus autem tuus exercebatur in justificationibus tuis.**

**Nam et testimonia tua meditatio mea est: \* et consilium meum justificationes tuæ.**

**Adhæsit pavimento anima mea: \* vivifica me secundum verbum tuum.**

**Vias meas enuntiavi, et exaudisti me: \* doce me justificationes tuas.**

**Viam justificationum tuarum instrue me: \* et exercebor in mirabilibus tuis.**

**Dormitavit anima mea præ tædio: \* confirma me in verbis tuis.**

**Viam iniquitatis amove**

**long for thy justifications at all times.**

**Thou hast rebuked the proud: they are cursed who decline from thy commandments.**

**Remove from me reproach and contempt: because I have sought after thy testimonies.**

**For princes sat, and spoke against me: but thy servant was employed in thy justifications.**

**For thy testimonies are my meditation: and thy justifications my counsel.**

**My soul hath cleaved to the pavement: quicken thou me according to thy word.**

**I have declared my ways and thou hast heard me: teach me thy justifications.**

**Make me to understand the way of thy justifications: and I shall be exercised in thy wondrous works.**

**My soul hath slumbered through heaviness: strengthen thou me in thy words.**

**Remove from me the**

**a me: \* et de lege tua miserere mei.**

**Viam veritatis elegi: \* judicia tua non sum oblitus.**

**Adhæsi testimoniis tuis Domine: \* noli me confundere.**

**Viam mandatorum tuorum cucurri, \* cum dilatasti cor meum.**

**Gloria Patri, etc.**

**way of iniquity, and out of thy law have mercy on me.**

**I have chosen the way of truth: thy judgments I have not forgotten.**

**I have stuck to thy testimonies, O Lord, put me not to shame.**

**I have run the way of thy commandments, when thou didst enlarge my heart.**

**Glory be to the Father, &c.**

*If time permit, the following may also be said:*

**PSALMUS 148.**

**LAUDATE** Dominum de cœlis: \* laudate eum in excelsis.

**Laudate eum omnes Angeli ejus: \* laudate eum omnes virtutes ejus.**

**Laudate eum sol et luna: \* laudate eum omnes stellæ et lumen.**

**Laudate eum cœli cœlorum: \* et aquæ omnes quæ super cœlos sunt, laudent nomen Domini.**

**Quia ipse dixit, et facta sunt: \* ipse mandavit, et creata sunt.**

**Statuit ea in æternum, et in sæculum sæculi: \***

**PSALM 148.**

**PRAISE** ye the Lord from the heavens: praise ye him in the high places.

**Praise ye him all his Angels: praise ye him, all his hosts.**

**Praise ye him, O sun and moon: praise him, all ye stars and light.**

**Praise him, ye heavens of heavens: and let all the waters that are above the heavens, praise the name of the Lord.**

**For he spoke, and they were made: he commanded, and they were created.**

**He hath established them for ever, and for ages**

præceptum posuit, et non præteribit.

Laudate Dominum de terra : \* dracones, et omnes abyssi.

Ignis, grando, nix, glacies, spiritus procellarum : \* quæ faciunt verbum ejus :

Montes, et omnes colles : \* ligna fructifera, et omnes cedri :

Bestiæ, et universa pecora : \* serpentes, et volucres pennatæ :

Reges terræ, et omnes populi : \* principes, et omnes judices terræ.

Juvenes, et virgines, senes cum junioribus laudent nomen Domini : \* quia exaltatum est nomen ejus solius.

Confessio ejus super cælum et terram : \* et exaltavit cornu populi sui.

Hymnus omnibus sanctis ejus : \* filiis Israel ; populo appropinquanti sibi.

Gloria Patri, etc.

of ages : he hath made a decree, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye deeps :

Fire, hail, snow, ice, stormy winds, which fulfil his word :

Mountains, and all hills, fruitful trees, and all cedars :

Beasts, and all cattle : serpents, and feathered fowls :

Kings of the earth, and all people : princes, and all judges of the earth :

Young men, and maidens : let the old with the younger praise the name of the Lord : for his name alone is exalted.

The praise of him is above heaven and earth : and he hath exalted the horn of his people.

A hymn to all his saints : to the children of Israel, a people approaching to him Alleluia.

Glory be to the Father, &c.

PSALMUS 149.

PSALM 149.

**C**ANTATE Domino canticum novum : \*

**S**ING ye to the Lord a new canticle : let his

laus ejus in ecclesia sanctorum.

Lætetur Israel in eo, qui fecite eum : \* et filii Sion exultent in rege suo.

Laudent nomen ejus in choro : \* in tympano et psalterio psallant ei :

Quia beneplacitum est Domino in populo suo : \* et exaltabit mansuetos in salutem.

Exultabunt sancti in gloria, \* lætabuntur in cubilibus suis.

Exaltationes Dei in gutture eorum : \* et gladii ancipites in manibus eorum.

Ad faciendam vindictam in nationibus : \* increpationes in populis :

Ad alligandos reges eorum in compedibus : \* et nobiles eorum in manicis ferreis ;

Ut faciant in eis iudicium conscriptum : \* gloria hæc est omnibus sanctis ejus.

Gloria Patri, etc.

PSALMUS 150.

**L**AUDATE Dominum in sanctis ejus : \*

praise be in the church of the saints.

Let Israel rejoice in him that made him : and let the children of Sion be joyful in their king.

Let them praise his name in choir : let them sing to him with the timbrel and the psaltery.

For the Lord is well pleased with his people : and he will exalt the meek unto salvation.

The saints shall rejoice in glory : they shall be joyful in their beds.

The high praises of God shall be in their mouth : and two-edged swords in their hands :

To execute vengeance upon the nations, chastisements among the people :

To bind their kings with fetters, and their nobles with manacles of iron.

To execute upon them the judgment that is written : this glory is to all his saints.

Glory be to the Father, &c.

PSALM 150.

**P**RAISE ye the Lord in his holy places : praise

laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus: \* laudate eum secundum multitudinem magnitudinis ejus.

Laudate eum in sono tubæ: \* laudate eum in psalterio et cithara.

Laudate eum in tympano et choro: \* laudate eum in chordis et organo.

Laudate eum in cymbalis benesonantibus: laudate eum in cymbalis jubilationis: \* omnis spiritus laudet Dominum.

Gloria Patri, et Filio.

ye him in the firmament of his power.

Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

Praise him with sound of trumpet: praise him with psaltery and harp.

Praise him with timbrel and choir: praise him with strings and organs.

Praise him on high-sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord.

Glory be to the Father, &c.

*On arriving at the church, the Priest says:*

*Ant.* Hic accipiet.

*Ant.* This child shall receive.

PSALMUS 23.

**D**OMINI est terra, et plenitudo ejus; \* orbis terrarum, et universi qui habitant in eo.

Quia ipse super maria fundavit eum: et \* super flumina præparavit eum.

Quis ascendet in montem Domini? \* aut quis stabit in loco sancto ejus?

Innocens manibus et mundo corde: \* qui non accepit in vano animam

PSALM 23.

**T**HE earth is the Lord's and the fulness thereof: the world and all they that dwell therein:

For he hath founded it upon the seas; and hath prepared it upon the rivers.

Who shall ascend into the mountain of the Lord. or who shall stand in his holy place?

The innocent in hands, and clean of heart, who hath not taken his soul in

suam, nec juravit in dolo proximo suo.

Hic accipiet benedictionem a Domino : \* et misericordiam a Deo salutari suo.

Hæc est generatio quærentium eum, \* quærentium faciem Dei Jacob.

Attollite portas principes vestras, et elevamini portæ æternales : \* et introibit Rex gloriæ.

Quis est iste Rex gloriæ ? \* Dominus fortis et potens, Dominus potens in prælio.

Attollite portas principes vestras, et elevamini portæ æternales : \* et introibit Rex gloriæ.

Quis est iste Rex gloriæ ? \* Dominus virtutum ipse est Rex gloriæ. Gloria Patri, etc.

*Ant.* Hic accipiet benedictionem a Domino, et misericordiam a Deo salutari suo, quia hæc est generatio quærentium Dominum.

Kyrie eleison.  
Christe eleison.  
Kyrie eleison.  
Pater noster, &c.

vain, nor sworn deceitfully to his neighbor.

He shall receive a blessing from the Lord, and mercy from God his Saviour.

This is the generation of them that seek him, of them that seek the face of the God of Jacob.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates; and the King of Glory shall enter in.

Who is this King of Glory? the Lord who is strong and mighty: the Lord mighty in battle.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates; and the King of Glory shall enter in.

Who is this King of Glory? the Lord of hosts he is the King of Glory. Glory be to the Father, &c.

*Ant.* This child shall receive a blessing from the Lord, and mercy from God his [or her] Saviour for this is the race of them who seek the Lord.

Lord, have mercy on us  
Christ, have mercy on us.  
Lord, have mercy on us.  
Our Father, &c.

*The body is sprinkled with holy water.*

**V.** Et ne nos inducas  
in tentationem.

**R.** Sed libera nos a  
malo.

**V.** Me autem propter  
innocentiam suscepisti.

**R.** Et confirmasti me in  
conspectu tuo in æternum.

**V.** Dominus vobiscum.

**R.** Et cum spiritu tuo.

OREMUS.

**O**MNIPOTENS et mi-  
tissime Deus, qui  
omnibus parvulis renatis  
fonte Baptismatis, dum  
migrant a sæculo, sine  
ullis eorum meritis vitam  
illico largiris æternam,  
sicut animæ hujus parvuli  
hodie credimus te fecisse :  
fac nos, quæsumus Do-  
mine, per intercessionem  
beatæ Mariæ semper vir-  
ginis, et omnium Sancto-  
rum tuorum, hic purificatis  
tibi mentibus famulari, et  
in Paradiso cum beatis  
parvulis perenniter sociari.  
Per Christum Dominum  
nostrum.

**R.** Amen.

**V.** And lead us not into  
temptation.

**R.** But deliver us from  
evil.

**V.** Thou hast taken me  
to thyself on account of  
my innocence.

**R.** And thou hast esta-  
blished me in thy pre-  
sence for ever.

**V.** The Lord be with  
you.

**R.** And with thy spirit.

LET US PRAY.

**O** ALMIGHTY and  
Most Meek God,  
who dost confer eternal  
life, without any merit of  
theirs, on all little children  
renewed by the water of  
Baptism, immediately on  
their departure from this  
life ; as we believe tha  
thou hast done to-day to-  
wards this little child.  
Grant, through the inter-  
cession of the Blessed  
Virgin Mary, and of all  
thy Saints, that we may  
serve thee here with puri-  
fied minds, and that we  
may be associated for ever  
in Paradise with those  
blessed little children.  
Through Christ our Lord

**R.** Amen.



*While the corpse is carried to the grave, and even when not carried, the following is said :*

*Ant.* Juvenes et virgines.

*Ant.* Young men and maidens.

PSALMUS 148, etc., *ut supra*, p. 712.

PSALM 148, &c., *as on* p. 712.

*Ant.* Juvenes et virgines, senes cum junioribus laudent nomen Domini.

*Ant.* Young men and maidens : let the old with the young praise the name of the Lord.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster, *secretò*.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, &c.

*V.* Et ne nos inducas in tentationem.

*V.* And lead us not into temptation.

*R.* Sed libera nos a malo.

*R.* But deliver us from evil.

*V.* Sinite parvalos venire ad me.

*V.* Suffer children to come to me.

*R.* Talium est enim regnum cœlorum.

*R.* For of such is the kingdom of heaven.

*V.* Dominus vobiscum.

*V.* The Lord be with you.

*R.* Et cum spiritu tuo.

*R.* And with thy spirit.

OREMUS.

LET US PRAY.

**O**MNIPOTENS sempiternæ Deus, sanctæ puritatis amator, qui animam hujus parvuli ad cœlorum regnum hodie misericorditer vocare dignatus es, digneris etiam Domine ita nobiscum misericorditer agere ; ut meritis tuæ sanctissimæ Passionis, et

**O** ALMIGHTY and Eternal God ! lover of holy purity ! who hast mercifully deigned to call the soul of this little child to the kingdom of heaven this day ; vouchsafe also, O Lord ! to deal mercifully with us in like manner, that by the merits of

intercessione beatæ Mariæ  
semper Virginis, et om-  
nium Sanctorum tuorum,  
in eodem regno nos cum  
omnibus Sanctis et electis  
tuis semper facias congau-  
dere. Qui vivis et regnas  
cum Deo Patre in unitate  
Spiritus sancti Deus, per  
omnia sæcula sæculorum.  
*R. Amen.*

thy most holy Passion,  
and by the intercession of  
the Blessed Virgin Mary,  
and of all thy Saints, thou  
wouldest grant, that we  
may rejoice for ever in the  
same kingdom with all  
thy Saints and elect. Who  
livest and reignest with  
God the Father, in the  
unity of the Holy Ghost,  
forever and ever. *R. Amen.*

*Here the corpse and the grave are sprinkled with holy water, and incensed: after which the body is interred. In returning from the burial to the church, the following is said:*

*Ant. Benedicite.*

*Ant. Bless the Lord.*

CANTICUM TRIUM PUERO-  
RUM. *Dan. 3.*

CANTICLE OF THE THREE  
CHILDREN. *Dan. 3.*

**B**ENEDICITE omnia  
opera Domini Domi-  
no: \* laudate et superexal-  
tate eum in sæcula.

Benedicite Angeli Do-  
mini Domino: \* benedi-  
cite cœli Domino.

Benedicite aquæ omnes,  
quæ super cœlos sunt,  
Domino: \* benedicite om-  
nes virtutes Domini Do-  
mino.

Benedicite sol et luna  
Domino: \* benedicite stel-  
le cœli Domino.

Benedicite omnis imber,  
ros Domino: \* benedi-

**A**LL ye works of the  
Lord, bless the Lord;  
praise and exalt him above  
all for ever.

O ye Angels of the  
Lord, bless the Lord; O  
ye heavens, bless the  
Lord.

O all ye waters that are  
above the heavens, bless  
the Lord; O all ye powers  
of the Lord, bless the  
Lord.

O ye sun and moon,  
bless the Lord; O ye stars  
of heaven, bless the Lord.

O every shower and  
dew, bless ye the Lord.

**cite omnes spiritus Dei Domino.**

**Benedicite ignis et æstus Domino : \* benedicite frigus et æstus Domino.**

**Benedicite rores et pruina Domino : \* benedicite gelu et frigus Domino.**

**Benedicite glacies et nives Domino : \* benedicite noctes et dies Domino.**

**Benedicite lux et tenebræ Domino : \* benedicite fulgura et nubes Domino.**

**Benedicat terra Dominum : \* laudet et superexaltet eum in sæcula.**

**Benedicite montes et colles Domino : \* benedicite universa germinantia in terra Domino.**

**Benedicite fontes Domino : \* benedicite maria et flumina Domino.**

**Benedicite cete, et omnia quæ moventur in aquis, Domino : \* benedicite omnes volucres cæli Domino.**

**Benedicite omnes bestię et pecora Domino : \* benedicite filii hominum Domino.**

**O all ye spirits of God, bless the Lord.**

**O ye fire and heat, bless the Lord ; O ye cold and heat, bless the Lord.**

**O ye dewes and hoar frost, bless the Lord ; O ye frost and cold, bless the Lord.**

**O ye ice and snow, bless the Lord ; O ye nights and days, bless the Lord.**

**O ye light and darkness, bless the Lord ; O ye lightnings and clouds, bless the Lord.**

**O let the earth bless the Lord ; let it praise and exalt him above all for ever.**

**O ye mountains and hills, bless the Lord ; O all ye things that spring up in the earth, bless the Lord.**

**O ye fountains, bless the Lord ; O ye seas and rivers, bless the Lord.**

**O ye whales and all that move in the waters, bless the Lord ; O all ye fowls of the air, bless the Lord.**

**O all ye beasts and cattle, bless the Lord ; O ye sons of men, bless the Lord.**

**Benedicat Israël Domi-  
num : \* laudet et superex-  
altet eum in sæcula.**

**Benedicite sacerdotes  
Domini Domino : \* bene-  
dicite servi Domini Do-  
mino.**

**Benedicite spiritus et  
animæ justorum Domino :  
\* benedicite sancti et hu-  
miles corde Domino.**

**Benedicite Anania, Aza-  
ria, Misael Domino : \*lau-  
date et superexaltate eum  
in sæcula.**

**Benedicamus Patrem et  
Filium cum sancto Spi-  
ritu : \* laudemus et super-  
exaltemus eum in sæcula.**

**Benedictus es Domine  
in firmamento cæli : \* et  
laudabilis, et gloriosus, et  
superexaltatus in sæcula.**

***Ant.* Benedicite Domi-  
num omnes electi ejus,  
agite dies lætitiæ, et con-  
fitemini illi.**

*Being before the altar, the priest says :*

**V. Dominus vobiscum.**

**R. Et cum spiritu tuo.**

O let Israel bless the  
Lord : let them praise and  
exalt him above all for  
ever.

O ye priests of the  
Lord ; bless the Lord : O  
ye servants of the Lord,  
bless the Lord.

O ye spirits and souls  
of the just, bless the Lord ;  
O ye holy and humble of  
heart, bless the Lord.

O Ananias, Azarias, and  
Misael, bless ye the Lord :  
praise and exalt him above  
all for ever.

Let us bless the Father  
and the Son, with the  
Holy Spirit ; let us praise  
and exalt him above all  
for ever.

Blessed art thou, O  
Lord, in the firmament of  
heaven ; and praiseworthy,  
and glorious, and superex-  
alted above all for ever.

*Ant.* Bless the Lord,  
all ye his elect ; spend  
days of joy, and confess  
to him.

**V. The Lord be with  
you.**

**R. And with thy spirit.**

OREMUS.

LET US PRAY.

**D**EUS, qui miro ordine Angelorum ministeria hominumque dispensas: concede propitius; ut a quibus tibi ministrantibus in cœlo semper assistitur, ab his in terra vita nostra muniatur. Per Christum Dominum nostrum. R. Amen.

**O** GOD, who by a wonderful order hast regulated the employments of angels and men; grant that those who are always ministering before thee in heaven, may defend our lives here on earth. Through Christ our Lord. R. Amen.

## MANNER OF SERVING A PRIEST AT MASS.

*The Clerk must kneel at his left hand, and answer him as follows:*

**I**NTROIBO ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Judica me, Deus, et discerne causam meam, de gente non sancta: ab homine iniquo et doloso erue me.

C. Quia tu es Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

P. Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

C. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus. Quare tristis es, anima mea, et quare conturbas me?

C. Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cælum et terram.

P. Confiteor Deo, &c.

**C.** Misereatur tui Omnipotens Deus, et dimissa peccatis tuis, perducatur te ad vitam æternam.

**P.** Amen.

**C.** Confiteor Deo omnipotenti, beatæ Mariæ, semper virgini, beato Michaeli archangelo, beato Joanni baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis, cogitatione, verbo, et opere. [*Strike your breast, and say*] Mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaellem archangelum, beatum Joannem baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te Pater—orare pro me ad Dominum Deum nostrum.

**P.** Misereatur vestri, &c.

**C.** Amen.

**P.** Indulgentiam, absolutionem, &c.

**C.** Amen.

**P.** Deus, tu conversus vivificabis nos.

**C.** Et plebs tua lætabitur in te.

**P.** Ostende nobis, Domine, misericordiam tuam.

**C.** Et salutare tuum da nobis.

**P.** Domine, exaudi orationem meam.

**C.** Et clamor meus ad te veniat.

**P.** Dominus vobiscum.

**C.** Et cum spiritu tuo.

*When the Priest goes from the book to the middle of the altar.*

**P.** Kyrie eleison.

**C.** Kyrie eleison.

**P.** Kyrie eleison.

**C.** Christe eleison.

**P.** Christe eleison.

**C.** Christe eleison.

**P.** Kyrie eleison.

**C.** Kyrie eleison.

**P.** Kyrie eleison.

**P.** Dominus vobiscum.

**C.** Et cum spiritu tuo.

*When the Priest says, Flectamus genua, as is the case a few times in the year, answer, Levate.*

*At the end of the Epistle, say, Deo gratias; then remove the Mass book to the other end of the altar, and always kneel or stand on the side opposite to that on which the book has been placed.*

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

*P.* Sequentia sancti evangelii secundum, &c.

*Making the sign of the cross on your forehead, mouth and breast, say:*

*C.* Gloria tibi, Domine.

*At the end say:*

*C.* Laus tibi, Christe.

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

*Here the clerk is to give wine and water, and then hand the basin, water and towel, for the Priest. The Priest having washed his fingers, the clerk returns to his former place, and answers:*

*P.* Orate fratres.

*C.* Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

*P.* Per omnia sæcula sæculorum.

*C.* Amen.

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

*P.* Sursum corda.

*C.* Habemus ad Dominum.

*P.* Gratias agamus Domino Deo nostro.

*C.* Dignum et justum est.

*At sanctus, sanctus, sanctus, &c., ring the little bell.*

*When you see the Priest spread his hands over the chalice, you must give warning, by the bell, of the consecration which is about to be made. Then holding up the vestment with your left hand, and having the bell in your right, you must ring during the elevation of the host:—As often as you pass by the blessed sacrament, you must adore on your knees.*

*P.* Per omnia sæcula sæculorum.

*C.* Amen.

*P.* Et ne nos inducas in tentationem.

*C.* Sed libera nos a malo.

*P.* Per omnia sæcula sæculorum.

*C.* Amen.

*P.* Pax Domini sit semper vobiscum.

*C.* Et cum spiritu tuo.

*The Priest's communion being ended, be ready to give him wine and water. If there are communicants, provide a towel, and say the Confiteor. After they have received, remove the book; take away the towel from the communicants, if there are any, and return to your former place.*

**P.** Dominus vobiscum.

**C.** Et cum spiritu tuo.

**P.** Per omnia sæcula sæculorum.

**C.** Amen.

**P.** Ite ; missa est : or, benedicamus Domino.

**C.** Deo gratias.

*In masses for the dead.*

**P.** Requiescant in pace.

**C.** Amen.

*Remove the book, if it be left open ; kneel to receive the Priest's blessing.*

**P.** Pater, et Filius, et Spiritus Sanctus.

**C.** Amen.

**P.** Dominus vobiscum.

**C.** Et cum spiritu tuo.

**P.** Initium (or, sequentia) sancti evangelii, &c.

**C.** Gloria, tibi, Domine.

*At the end say, Deo gratias.*

*Put out the candles, and lay up all decently and carefully.*



# VESPERS,

OR.

## THE EVENING OFFICE.

### FOR SUNDAYS.

Pater noster, &c.  
Ave Maria, &c.

Our Father, &c.  
Hail Mary, &c.

**D**EUS, in adiutorium  
meum intende.

R. Domine, ad adjuvan-  
dum me festina.

V. Gloria Patri, et Filio,  
et Spiritui sancto.

R. Sicut erat in princi-  
pio, et nunc, et semper,  
et in sæcula sæculorum.  
Amen. Alleluia. *From*  
*Septuagesima Sunday till*  
*Holy Thursday: Laus tibi,*  
*Domine, Rex æternæ glo-*  
*riæ.*

PSALMUS 109.

**D**IXIT Dominus Domi-  
no meo: \* Sede a  
dextris meis:

Donec ponam inimicos  
tuos, \* scabellum pedum  
tuorum.

Virgam virtutis tuæ

**I**NCLINE unto my aid,  
O God!

R. O Lord! make haste  
to help me.

V. Glory be to the Fa-  
ther, and to the Son, and  
to the Holy Ghost.

R. As it was in the be-  
ginning, is now, and ever  
shall be, world without  
end. Amen. Alleluia.  
*From Septuagesima Sun-*  
*day till Holy Thursday:*  
*Praise be to thee, O Lord!*  
*King of eternal glory.*

PSALM 109.

**T**HE Lord said to my  
Lord: Sit thou at my  
right hand:

Until I make thy ene-  
mies thy foot-stool.

The Lord will send forth

**emittet Dominus ex Sion:**  
\* **dominare in medio inimicorum tuorum.**

**Tecum principium in die virtutis tue in splendoribus sanctorum:** \* **ex utero ante luciferum genui te.**

**Juravit Dominus, et non pœnitebit eum:** \* **Tu es Sacerdos in æternum secundum ordinem Melchisedech.**

**Dominus a dextris tuis,**  
\* **confregit in die iræ sue reges.**

**Judicabit in nationibus, implebit ruinas:** \* **conquassabit capita in terra multorum.**

**De torrente in via bibet:**  
\* **propterea exaltabit caput.**

**Gloria Patri, &c.**

**PSALMUS 110.**

**CONFITEBOR** tibi Domine in toto corde meo: \* **in concilio justorum, et congregatione.**

**Magna opera Domini:** \* **exquisita in omnes voluntates ejus.**

**Confessio et magnifi-**

**the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.**

**With thee is the principality in the day of thy strength; in the brightness of the saints: from the womb before the day-star I begot thee.**

**The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech.**

**The Lord at thy right hand hath broken kings in the day of his wrath.**

**He shall judge among nations; he shall fill ruins: he shall crush the heads in the land of many.**

**He shall drink of the torrent in the way: therefore shall he lift up the head.**

**Glory be to the Father, &c.**

**PSALM 110.**

**I WILL** praise thee, O Lord! with my whole heart; in the council of the just, and in the congregation.

**Great are the works of the Lord; sought out according to all his wills.**

**His work is praise and**

centia opus ejus : \* et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus : \* escam dedit timentibus se.

Memor erit in sæculum testamenti sui : \* virtutem operum suorum annuntiabit populo suo :

Ut det illis hæreditatem gentium : \* opera manuum ejus, veritas et judicium.

Fidelia omnia mandata ejus : confirmata in sæculum sæculi ; \* facta in veritate et æquitate.

Redemptionem misit populo suo : \* mandavit in æternum testamentum suum.

Sanctum, et terribile nomen ejus : \* initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum : \* laudatio ejus manet in sæculum sæculi.

Gloria Patri, &c.

magnificencie : and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord : he hath given food to them that fear him.

He will be mindful for ever of his covenant : he will show forth to his people the power of his works :

That he may give them the inheritance of the gentiles : the works of his hands are truth and judgment.

All his commandments are faithful, confirmed for ever and ever, made in truth and equity.

He hath sent redemption to his people : he hath commanded his covenant for ever.

Holy and terrible is his name : the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it : his praise continueth for ever and ever.

Glory, &c.

PSALMUS 111.

PSALM 111.

**B**EATUS vir, qui timet  
Dominum : \* in man-  
datis ejus volet nimis.

Potens in terra erit se-  
men ejus : \* generatio rec-  
torum benedicetur.

Gloria et divitiæ in do-  
mo ejus : \* et justitia ejus  
manet in sæculum sæculi.

Exortum est in tenebris  
lumen rectis : \* misericors,  
et miserator, et justus.

Jucundus homo qui mi-  
seretur et commodat, dis-  
ponet sermones suos in  
judicio : \* quia in æternum  
non commovebitur.

In memoriâ æternâ erit  
justus : \* ab auditione ma-  
lâ non timebit.

Paratum cor ejus spera-  
re in Domino, confirma-  
tum est cor ejus : \* non  
commovebitur donec des-  
piciat inimicos suos.

Dispersit, dedit paupe-  
ribus : justitia ejus manet

**B**LESSED is the man  
that feareth the Lord :  
he shall delight exceed-  
ingly in his command-  
ments.

His seed shall be mighty  
upon earth : the genera-  
tion of the righteous shall  
be blessed.

Glory and wealth shall  
be in his house : and his  
justice remaineth for ever  
and ever.

To the righteous a light  
is risen up in darkness : he  
is merciful, and compas-  
sionate and just.

Acceptable is the man  
that sheweth mercy and  
lendeth : he shall order  
his words with judgment :  
because he shall not be  
moved for ever.

The just shall be in  
everlasting remembrance :  
he shall not fear the evil  
hearing.

His heart is ready to  
hope in the Lord : his  
heart is strengthened ; he  
shall not be moved until  
he look over his ene-  
mies.

He hath distributed, he  
hath given to the poor :

In sæculum sæculi, \* cornu  
ejus exaltabitur in gloriâ.

Peccator videbit, et  
irascetur, dentibus suis  
fremet et tabescet : \* de-  
siderium peccatorum pe-  
ribit.

Gloria Patri, &c.

PSALMUS 112.

**L**AUDATE pueri Do-  
minum : \* laudate  
nomen Domini.

Sit nomen Domini be-  
nedictum, \* ex hoc nunc,  
et usque in sæculum.

A solis ortu usque ad  
occasum, \* laudabile no-  
men Domini.

Excelsus super omnes  
gentes Dominus, \* et su-  
per cœlos gloria ejus.

Quis sicut Dominus De-  
us noster, qui in altis ha-  
bitat, \* et humilia respicit  
in cœlo et in terrâ ?

Suscitans à terrâ ino-  
pem, \* et de stercore eri-  
gens pauperem :

Ut collocet eum cum  
principibus, \* cum princi-  
pibus populi sui.

his justice remaineth for  
ever and ever : his horn  
shall be exalted in glory.

The wicked shall see,  
and shall be angry ; he  
shall gnash with his teeth,  
and pine away : the desire  
of the wicked shall perish.

Glory, &c.

PSALM 112.

**P**RAISE the Lord, ye  
children : praise ye  
the name of the Lord.

Blessed be the name of  
the Lord, from henceforth  
now and for ever.

From the rising of the  
sun unto the going down  
of the same, the name of  
the Lord is worthy of  
praise.

The Lord is high above  
all nations ; and his glory  
above the heavens.

Who is as the Lord our  
God, who dwelleth on  
high, and looketh down  
on the low things in hea-  
ven and earth ?

Raising up the needy  
from the earth, and lifting  
up the poor out of the  
dunghill :

That he may place him  
with princes, with the  
princes of his people.

**Q**ui habitare facit sterilem in domo, \* matrem filiorum lætantem.

Gloria Patri, &c.

PSALMUS 113.

**I**N exitu Israel de Ægypto, \* domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus, \* Israel potestas ejus.

Mare vidit, et fugit: \* Jordanis conversus est retrorsum.

Montes exultaverunt ut arietes: \* et colles sicut agni ovium.

Quid est tibi mare quod fugisti: \* et tu Jordanis, quia conversus es retrorsum?

Montes exultastis sicut arietes, \* et colles sicut agni ovium?

A facie Domini mota est terrâ, \* à facie Dei Jacob.

Qui convertit petram in stagna aquarum, \* et rupem in fontes aquarum.

Non nobis Domine, non

Who maketh the barren woman to dwell in a house, the joyful mother of children.

Glory, &c.

PSALM 113.

**W**HEN Israel went out of Egypt, the house of Jacob from a barbarous people:

Judea was made his sanctuary, Israel his dominion.

The sea saw, and fled: Jordan was turned back.

The mountains skipped like rams, and the hills like the lambs of the flock.

What ailed thee, O thou sea! that thou didst flee? and thou, O Jordan! that thou wast turned back?

Ye mountains, that ye skipped like rams; and ye hills, like lambs of the flock?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob:

Who turned the rock into pools of waters, and the stony hill into fountains of waters.

Not to us O Lord! not

nobis : \* sed nomini tuo da gloriam.

Super misericordiâ tuâ, et veritate tuâ : \* nequando dicant gentes : Ubi est Deus eorum ?

Deus autem noster in cœlo : \* omnia quæcumque voluit, fecit.

Simulacra gentium argentum et aurum, \* opera manuum hominum.

Os habent, et non loquentur : \* oculos habent, et non videbunt.

Aures habent, et non audient ; \* nares habent, et non odorabunt.

Manus habent, et non palpabunt : pedes habent, et non ambulabunt : \* non clamabunt in gutture suo.

Similes illis. fiant qui faciunt ea : \* et omnes qui confidunt in eis.

Domus Israel speravit in Domino : \* adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino : \* adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino :

to us ; but to thy name give glory.

For thy mercy, and for thy truth's sake : lest the gentiles should say : Where is their God ?

But our God is in heaven : he hath done all things whatsoever he would.

The idols of the gentiles are silver and gold, the works of the hands of men.

They have mouths, and speak not ; they have eyes, and see not :

They have ears, and hear not : they have noses, and smell not :

They have hands, and feel not : they have feet, and walk not : neither shall they cry out through their throat :

Let them that make them, become like unto them, and all such as trust in them.

The house of Israel hath hoped in the Lord : he is their helper and their protector.

The house of Aaron hath hoped in the Lord : he is their helper and their protector.

They that fear the Lord have hoped in the Lord :

\* adjutor eorum et protector eorum est.

Dominus memor fuit nostri; \* et benedixit nobis.

Benedixit domui Israel: \* benedixit domui Aaron.

Benedixit omnibus, qui timent Dominum, \* pusillis cum majoribus.

Adjiciat Dominus super vos; \* super vos, et super filios vestros.

Benedicti vos a Domino \* qui fecit cælum et terram.

Cælum cæli Domino; \* terram autem dedit filiis hominum.

Non mortui laudabunt te Domine: \* neque omnes, que descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino, \* ex hoc nunc et usque in sæculum.

Gloria Patri, &c.

*The following Psalm is sung on sundry festivals, in place of the foregoing.*

PSALMUS 116.

**L**AUDATE Dominum omnes gentes: \* laudate eum omnes populi.

Quoniam confirmata est

he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you; upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's: but the earth he hath given to the children of men.

The dead shall not praise thee, O Lord! nor any of them that go down to hell.

But we that live bless the Lord, from this time now and for ever.

Glory, &c.

PSALM 116.

**O**PRAISE the Lord! all ye nations: praise him, all ye people.

For his mercy is con-



super nos misericordia  
ejus: \* et veritas Domini  
manet in æternum.

Gloria Patri, &c.

firmed upon us: and the  
truth of the Lord remain-  
eth for ever.

Glory, &c.

CAPITULUM, 2 Cor. i.

**B**ENEDICTUS Deus  
et Pater Domini nos-  
tri Jesu Christi, Pater  
misericordiarum, et Deus  
totius consolationis, qui  
consolatur nos in omni  
tribulatione nostra.

R. Deo gratias.

**B**LESSED be the God  
and Father of our  
Lord Jesus Christ, the  
Father of mercies, and the  
God of all comfort, who  
comforteth us in all our  
tribulation.

R. Thanks be to God.

THE HYMN.

**L**UCIS Creator optime,  
Lucem dierum pro-  
ferens,  
Primordiis lucis novæ,  
Mundi parans originem.

Qui mane junctum ves-  
peri,  
Diem vocari præcipis:  
Illabitur tetrum chaos,  
Audi preces cum fletibus.

Ne mens gravata cri-  
mine,  
Vitæ sit exul munere,  
Dum nil perenne cogitat,

**O** GREAT Creator of  
the light!  
Who from the darksome  
womb of night,  
Brought'st forth new light  
at nature's birth,  
To shine upon the face of  
earth.

Who, by the morn and  
ev'ning ray,  
Hast measured time and  
called it day:  
Whilst sable night in-  
volves the spheres,  
Vouchsafe to hear our  
prayers and tears;  
Lest our frail mind with  
sin defil'd,  
From gift of life should be  
exiled,  
Whilst on no heavenly  
thing she thinks;

**Seseque culpis illigat.**

But twines herself in  
Satan's links.

**Cœleste pulset ostium,  
Vitale tollat præmium :  
Vitemus omne noxium :  
Purgemus omne pessimum.**

O may she soar to heaven above,  
The happy seat of life and love;  
Meantime, all sinful actions shun,  
And satisfy for evil done.

**Præsta, Pater piissime,  
Patrique compar Unice,  
Cum Spiritu Paraclito,  
Regnans per omne sæculum. Amen.**

This pray'r most gracious Father! hear;  
Thy equal Son incline his ear,  
Who, with the Holy Ghost and thee,  
Doth live and reign eternally. *Amen.*

**Ÿ. Dirigatur, Domine,  
oratio mea.**

**Ÿ. May my prayer, O  
Lord! be directed,**

**R. Sicut incensum in  
conspectu tuo.**

**R. As incense in thy  
sight.**

*The MAGNIFICAT, or the Canticle of the blessed Virgin.  
St. Luke i.*

**MAGNIFICAT** \*anima mea Dominum.

**M**Y soul doth magnify the Lord.

**Et exultavit Spiritus meus** \* in Deo salutari meo.

And my spirit hath rejoiced in God my Saviour.

**Quia respexit humilitatem ancillæ suæ; \* ecce enim ex hoc beatam me dicent omnes generationes.**

Because he hath regarded the humility of his handmaid: for, behold from henceforth all generations shall call me blessed.

**Quia fecit mihi magna qui potens est; \* et sanctum nomen ejus.**

For he that is mighty hath done great things to me: and holy is his name.

Et misericordia ejus a  
progenie in progenies,  
\* timentibus eum.

Fecit potentiam in bra-  
chio suo : \* dispersit su-  
perbos mente cordis sui.

Deposuit potentes de  
sede : \* et exaltavit hu-  
miles.

Esurientes implevit bo-  
nis : \* et divites dimisit  
inanes.

Suscepit Israel puerum  
suum ; \* recordatus mise-  
ricordiæ suæ.

Sicut locutus est ad pa-  
tres nostros ; \* Abraham  
et semini ejus in sæcula.

Gloria Patri, &c.

*Then follows the prayer, which is different every Sunday.*

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*V.* Benedicamus Do-  
mino.

*R.* Deo gratias.

*V.* Fidelium animæ, per  
misericordiam Dei, requi-  
escant in pace.

*R.* Amen.

Pater noster, &c.

*When Complin is not said immediately after Vespers, after the  
verse, Fidelium animæ, and the Pater noster, is said,*

*V.* Dominus det nobis  
suam pacem.

And his mercy is from  
generation to generation,  
to them that fear him.

He hath showed might  
in his arm : he hath scat-  
tered the proud in the con-  
ceit of their heart.

He hath put down the  
mighty from their seat, and  
hath exalted the humble.

He hath filled the hun-  
gry with good things : and  
the rich he hath sent away  
empty.

He hath received Israel  
his servant, being mindful  
of his mercy.

As he spoke to our fa-  
thers, to Abraham and to  
his seed for ever

Glory, &c.

*V.* The Lord be with  
you.

*R.* And with thy spirit.

*V.* Let us bless the  
Lord.

*R.* Thanks be to God.

*V.* May the souls of the  
faithful, through the mercy  
of God, rest in peace.

*R.* Amen.

Our Father, &c.

*V.* Our Lord grant us  
his peace !

**R. Et vitam æternam.**  
*Amen.*

**R. And life everlasting.**  
*Amen.*

*Then is said one of the following anthems, according to the time.*

*The ANTHEM, from the first Sunday of Advent till the Purification, inclusively.*

**A** LMA Redemptoris  
Mater, quæ pervia  
coeli,

Porta manes, et stella  
maris, succurre cadenti,  
Surgere qui curat populo;  
tu quæ genuisti,  
Naturâ mirante, tuum  
sanctum Genitorem,  
Virgo prius ac poste-  
rius, Gabrielis ab ore

Sumens illud Ave, pec-  
catorum miserere.

**M**OTHER of Jesus,  
heaven's open gate,

Star of the sea, support  
the fallen state  
Of mortals; thou whose  
womb thy Maker bore;  
And yet, strange thing,  
a virgin, as before;  
Who didst, from Ga-  
briel's hail, this news  
receive,

Repenting sinners by thy  
prayers relieve.

*In Advent.*

**V. Angelus Domini**  
nuntiavit Mariæ.

**V. The Angel of the**  
Lord declared his message  
to Mary.

**R. Et concepit de Spi-  
ritu sancto.**

**R. And she conceived**  
by the Holy Ghost.

OREMUS.

LET US PRAY.

**G**RATIAM tuam quæ-  
sumus Domine, men-  
tibus nostris infunde; ut  
qui, Angelo nuntiante,  
Christi Filii tui incarna-  
tionem cognovimus, per  
passionem ejus et crucem  
ad resurrectionis gloriam

**P**OUR forth, we be-  
seech thee, O Lord!  
thy grace into our hearts,  
that we, to whom the in-  
carnation of Christ thy  
Son has been made known  
by the message of an An-  
gel, may, by his passion

perducamur. Per eundem  
Christum Dominum nos-  
trum.

R. Amen.

and cross, be brought to  
the glory of his resurrec-  
tion: Through the same  
Christ, our Lord.

R. Amen.

*After Advent.*

Ÿ. Post partum Virgo  
inviolata permansisti.

R. Dei genitrix, inter-  
cede pro nobis.

Ÿ. After child-birth,  
thou didst remain an in-  
volute virgin.

R. Mother of God,  
make intercession for us.

OREMUS.

LET US PRAY.

**D**EUS, qui salutis æter-  
næ beatæ Mariæ vir-  
ginitate sæcundâ, humano  
generi præmia præstitisti:  
tribue, quæsumus, ut ip-  
sam pro nobis intercedere  
sentiamus, per quam me-  
ruimus auctorem vitæ sus-  
cipere Dominum nostrum  
Jesum Christum filium  
tuum. *Amen.*

**O** GOD! who by the  
fruitful virginity of  
the Blessed Virgin Mary,  
hast given to mankind  
the rewards of eternal sal-  
vation; grant, we beseech  
thee, that we may be sen-  
sible of the benefits of her  
intercession, by whom we  
have received the Author  
of life, our Lord Jesus  
Christ, thy Son. *Amen.*

*From the Purification till Easter.*

**A**VE Regina cælo-  
rum,  
Ave Domina angelo-  
rum,  
Salve radix, salve por-  
ta,  
Ex quâ mundo lux est  
orta.

**H**AIL, Mary, queen of  
heavenly spheres,  
Hail, whom the angelic  
host reveres.  
Hail, fruitful root, hail,  
sacred gate,  
Whence the world's  
light derives its date.

Gaude virgo gloriosa,  
Super omnes speciosa;  
Vale ô valde decora.  
Et pro nobis Christum  
exora.

*V.* Dignare me laudare  
te, Virgo sacrata.

*R.* Da mihi virtutem  
contra hostes tuos.

OREMUS.

**C**ONCEDE, misericors  
Deus, fragilitati nos-  
træ præsidium; ut qui  
sanctæ Dei genitricis me-  
moriam agimus, interces-  
sionis ejus auxilio à nos-  
tris iniquitatibus resurga-  
mus. Per eundem Chris-  
tum Dominum nostrum.

*R.* Amen.

*From Easter until Trinity.*

**R**EGINA cœli lætare,  
Alleluia;

Quia quem meruisti por-  
tare Alleluia;

Resurrexit, sicut dixit,  
Alleluia.

Ora pro nobis Deum,  
Alleluia.

*V.* Gaude et lætare Vir-  
go Maria, Alleluia.

O glorious maid, with  
beauty blessed!  
May joys eternal fill thy  
breast.

Thus crowned with beau-  
ty and with joy,  
Thy prayers with Christ  
for us employ.

*V.* Vouchsafe, O sa-  
cred Virgin! to accept my  
praises.

*R.* Give me power  
against thy enemies.

LET US PRAY.

**G**RANT us, O merci-  
ful God! strength  
against all our weakness;  
that we, who celebrate the  
memory of the holy Mo-  
ther of God, may, by the  
help of her intercession,  
rise again from our iniqui-  
ties: Through the same  
Christ, our Lord.

*R.* Amen.

**O** QUEEN of heaven!  
rejoice, Alleluia;

For he whom thou didst  
deserve to bear, Alleluia;

Is risen again, as he  
said, Alleluia.

Pray for us to God, Al-  
leluia.

*V.* Rejoice and be glad.  
O Virgin Mary! Alleluia

**R. Quia surrexit Dominus vere, Alleluia.**

**R. Because our Lord is truly risen, Alleluia.**

**OREMUS.**

**D**EUS, qui per resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es; præsta, quæsumus, ut per ejus genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.

**R. Amen.**

**LET US PRAY.**

**O** GOD! who by the resurrection of thy Son, our Lord Jesus Christ, hast been pleased to fill the world with joy; grant, we beseech thee, that by the Virgin Mary, his Mother, we may receive the joys of eternal life: Through the same Christ, our Lord.

**R. Amen.**

*From Trinity Sunday till Advent.*

**S**ALVE, Regina, mater misericordiæ, vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exules filii Evæ. Ad te suspiramus, gementes et flentes, in hac lacrymarum valle.

Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte.

Et Jesum benedictum fructum ventris tui, nobis post hoc exilium ostende;

O clemens! O pia! O dulcis Virgo Maria!

**H**AIL, O Queen, O Mother of mercy! hail, our life, our comfort, and our hope.

We, the banished children of Eve, cry out unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears.

Come, then, our advocate, and look upon us with those thy pitying eyes.

And after this our banishment, show us Jesus, the blessed fruit of thy womb.

O merciful! O pious O sweet Virgin Mary!

**V.** Ora pro nobis, sancta Dei genitrix!

**R.** Ut digni efficiamur promissionibus Christi.

OREMUS.

**O**MNIPOTENS sempiternus Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu sancto cooperante, præparasti; da, ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis, et a morte perpetua liberemur. Per eundem Christum Dominum nostrum.

**R.** Amen.

**V.** Divinum auxilium maneat semper nobiscum.

**R.** Amen.

**V** Pray for us, O holy Mother of God!

**R.** That we may be made worthy of the promises of Christ.

LET US PRAY.

**A**LMIGHTY and eternal God! who, by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious virgin Mother, Mary, that she might become a worthy habitation for thy Son; grant, that as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death: Through the same Christ, our Lord.

**R.** Amen.

**V.** May the divine assistance always remain with us.

**R.** Amen.

## ON THE FESTIVALS OF THE BLESSED VIRGIN MARY.

*Psalms, Dixit Dominus, &c., page 726, and Laudate pueri Dominum, &c., page 730.*

PSALMUS 121.

**L**ÆTATUS sum in his quæ dicta sunt mihi: \* In domum Domini ibimus.

PSALM 121.

**I**REJOICED at the things that were said to me: we shall go into the house of the Lord.



Stantes erant pedes nostri,  
\* in atriis tuis Jerusalem.

Jerusalem, quæ ædificatur  
at civitas: \* cujus partici-  
patio ejus in idipsum.

Illuc enim ascenderunt tri-  
bus, tribus Domini; \* testi-  
monium Israel ad confiten-  
dum nomini Domini.

Quia illic sederunt sedes  
in judicio, \* sedes super do-  
mum David.

Rogate quæ ad pacem sunt  
Jerusalem: \* et abundantia  
diligentibus te.

Fiat pax in virtute tua, \*  
et abundantia in turribus  
tuis.

Propter fratres meos et  
proximos meos, \* loquebar  
pacem de te.

Propter domum Domini  
Dei nostri, \* quæsi vi bona  
tibi.

Gloria Patri, &c.

#### PSALMUS 126.

**N**ISI Dominus ædifica-  
verit domum, \* in va-  
num laboraverunt qui ædifi-  
cant eam.

Nisi Dominus custodierit  
civitatem, \* frustra vigilat  
qui custodit eam.

Vanum est vobis ante lu-  
cem surgere: \* surgite post-  
quam sederitis, qui mandu-  
catis panem doloris.

Cum dederit dilectis suis  
somnum; \* ecce hæreditas  
Domini, filii: merces, fruc-  
tus ventris.

Our feet were standing  
thy courts, O Jerusalem!

Jerusalem, which is built  
as a city: which is compact  
together.

For thither did the tribes  
go up, the tribes of the Lord;  
the testimony of Israel, to  
praise the name of the Lord.

Because there seats have  
sat in judgment, seats upon  
the house of David.

Pray ye for the things that  
are for the peace of Jerusa-  
lem; and abundance for them  
that love thee.

Let peace be in thy  
strength: and abundance in  
thy towers.

For the sake of my breth-  
ren, and of my neighbors, I  
spoke peace of thee.

Because of the house of  
the Lord our God, I have  
sought good things for thee.

Glory, &c.

#### PSALM 126.

**U**NLESS the Lord build  
the house they labor in  
vain that build it.

Unless the Lord keep the  
city, he watcheth in vain  
that keepeth it.

It is vain for you to rise  
before light: rise ye after  
you have sitten, you that eat  
the bread of sorrow.

When he shall give sleep  
to his beloved: behold, the  
inheritance of the Lord are  
children; the reward, the  
fruit of the womb.

**Sicut sagittæ in manu potentis: \* ita filii excussorum.**

**Beatus vir qui implevit desiderium suum ex ipsis: \* non confundetur cum loquetur inimicis suis in porta.**

**Gloria Patri, &c.**

**PSALMUS 147.**

**L**AUDA, Jerusalem, Dominum: \* lauda Deum tuum, Sion.

**Quoniam confortavit seras portarum tuarum: \* benedixit filiis tuis in te.**

**Qui posuit fines tuos pacem: \* et adipe frumenti satiat te.**

**Qui emittit eloquium suum terræ: \* velociter currit sermo ejus.**

**Qui dat nivem sicut lanam: \* nebulam sicut cinerem spargit.**

**Mittit crystallum suum sicut buccellas: \* ante faciem frigoris ejus quis sustinebit?**

**Emittet verbum suum et liquefaciet ea; \* flabit spiritus ejus, et fluent aquæ.**

**Qui annuntiat verbum suum Jacob; \* justitias et judicia sua Israel.**

**Non fecit taliter omni nationi; \* et judicia sua non manifestavit eis.**

**Gloria Patri, &c.**

**As arrows in the hand of the mighty, so the children of them that have been shaken.**

**Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.**

**Glory, &c.**

**PSALM 147.**

**P**RAISE the Lord, O Jerusalem! praise thy God, O Sion!

**Because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee.**

**Who hath placed peace in thy borders; and filleth thee with the fat of corn.**

**Who sendeth forth his speech to the earth: his word runneth swiftly.**

**Who giveth snow like wool; scattereth mists like ashes.**

**He sendeth his crystal like morsels: who shall stand before the face of his cold?**

**He shall send out his word, and shall melt them; his wind shall blow, and the waters shall run.**

**Who declareth his word to Jacob; his justices and his judgments to Israel.**

**He hath not done in like manner to every nation: and his judgments he hath not made manifest to them.**

**Glory, &c.**

## THE HYMN.

**A**VE maris stella,  
 Dei mater alma,  
 Atque semper virgo,  
 Felix cœli porta.

Sumens illud Ave,  
 Gabrielis ore,  
 Funda nos in pace,  
 Mutans Hævæ nomen.

Solve vincla reis,  
 Profer lumen cæcis,  
 Mala nostra pelle,  
 Bona cuncta posce.

Monstra te esse matrem,  
 Sumat per te preces,  
 Qui pro nobis natus  
 Tulit esse tuus.

Virgo singularis,  
 Inter omnes mitis,  
 Nos culpis solutos,  
 Mites fac et castos.

Vitam præsta puram,  
 Ut para tutum,  
 Ut videntes Jesum,  
 Semper collætémur

**B**RIGHT Mother of our  
 Maker, hail !  
 'Thou Virgin ever blessed  
 The Ocean's Star by which  
 we sail,  
 And gain the port of rest !

Whilst we this Ave thus to  
 thee,  
 From Gabriel's mouth re-  
 hearse ;  
 Prevail, that peace our lot  
 may be,  
 And *Eva's* name reverse

Release our long entangle-  
 mind,  
 From all the snares of ill  
 With heav'nly light instruct  
 the blind,  
 And all our vows fulfil.

Exert for us a Mother's care  
 And us, thy children,  
 own ;  
 Prevail with him to hear our  
 prayer,  
 Who chose to be thy Son

O spotless Maid ! whose vir-  
 tues shine  
 With brightest purity ;  
 Each action of our life refine  
 And make us pure like  
 thee.

Preserve our lives unstained  
 from ill ;  
 And guard us in our way  
 That Christ, one day, our  
 souls may fill  
 With joys that ne'er will  
 decay.

Sit laus Deo Patri,  
Summo Christo decus,  
Spiritus sancto,  
Tribus honor unus. *Amen.*

Ÿ. Dignare me, laudare  
te, Virgo sacrata.

R. Da mihi virtutem con-  
tra hostes tuos.

To God the Father, endless  
praise ;

To God the Son, the same  
And Holy Ghost, whose  
equal rays,  
One equal glory claim.  
*Amen.*

Ÿ. Vouchsafe, O sacred  
Virgin, to accept my praises.

R. Give me strength  
against thy enemies.

# ON FESTIVALS OF THE APOSTLES.

*First Vespers : \* Second Vespers, Psalms, Dixit Dominus,*  
*page 726, Laudate pueri Dominum, page 730.*

## PSALMUS 115.

**C**REDIDI, propter quod  
locutus sum : \* ego au-  
tem humiliatus sum nimis.

Ego dixi in excessu meo : \*  
Omnis homo mendax.

Quid retribuam Domino  
\* pro omnibus, quæ retribuit  
mihi ?

Calicem salutaris accipi-  
am, \* et nomen Domini in-  
vocabo.

Vota mea Domino reddam  
coram omni populo ejus : \*  
pretiosa in conspectu Domini  
mors sanctorum ejus.

O Domine, quia ego servus  
tuus : \* ego servus tuus, et  
filius ancillæ tuæ.

Dirupisti vincula mea : \*  
tibi sacrificabo hostiam lau-

## PSALM 115.

**I**HAVE believed, there-  
fore have I spoken : but  
I have been humbled ex-  
ceedingly.

I said in my excess, every  
man is a liar.

What shall I render to the  
Lord, for all the things that  
he hath rendered to me ?

I will take the chalice of  
salvation : and I will call  
upon the name of the Lord.

I will pay my vows to the  
Lord, before all his people :  
precious in the sight of the  
Lord is the death of his saints.

O Lord ! for I am thy ser-  
vant : I am thy servant, and  
the son of thy handmaid.

Thou hast broken my  
bonds : I will sacrifice to

\* The asterisk designates those festivals for which no particular Psalms are appointed : on these festivals, the Psalms which are placed under the head of Sunday are said. The first vespers are said on the eve of the festival.

dis, et nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus: \* in atriis domus Domini, in medio tui, Jerusalem.

Gloria Patri, &c.

PSALMUS 125.

**I**N convertendo Dominus captivitatem Sion, \* facti sumus sicut consolati.

Tunc repletum est gaudios nostrum, \* et lingua nostra exultatione.

Tunc dicent inter gentes: \* Magnificavit Dominus facere cum eis.

Magnificavit Dominus facere nobiscum: \* facti sumus lætantes.

Converte Domine captivitatem nostram, \* sicut torrens in austro.

Qui seminant in lacrymis, in exultatione metent.

Euntes ibant et flebant, \* mittentes semina sua.

Venientes autem venient cum exultatione, \* portantes manipulos suos.

Gloria Patri, &c.

PSALMUS 138:

**D**OMINE, probasti me et cognovisti me: \* tu cognovisti sessionem meam, et resurrectionem meam.

Intellexisti cogitationes meas de longe: \* semitam meam et funiculum meum investigasti.

thee the sacrifice of praise, and I will call upon the name of the Lord.

I will pay my vows to the Lord in the sight of all his people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem!

Glory, &c.

PSALM 125.

**W**HEN the Lord brought back the captivity of Sion, we became like men comforted.

Then was our mouth filled with gladness; and our tongue with joy.

Then shall they say among the gentiles: The Lord hath done great things for them.

The Lord hath done great things for us: we are become joyful.

Turn again our captivity, O Lord! as a stream in the south.

They that sow in tears, shall reap in joy.

Going, they went and wept, casting their seeds.

But coming, they shall come with joyfulness, carrying their sheaves.

Glory, &c.

PSALM 138.

**L**ORD, thou hast proved me, and known me; thou hast known my sitting down and my rising up.

Thou hast understood my thoughts afar off: my path and my line thou hast searched out.

**Et omnes vias prævisti:**  
\* quia non est sermo in  
lingua mea.

**Ecce, Domine, tu cognovisti omnia, novissima et antiqua:** \* tu formasti me, et posuisti super me manum tuam.

**Mirabilis facta est scientia tua ex me:** \* confortata est, et non potero ad eam.

**Quo ibo a spiritu tuo?** \* et quo a facie tua fugiam?

**Si ascendero in cælum, tu illic es:** \* si descendero in infernum, ades.

**Si sumpsero pennas meas diluculo,** \* et habitavero in extremis maris,

**Etenim illuc manus tua deducet me:** \* et tenebit me dextera tua.

**Et dixi: Forsitan tenebræ conculcabunt me:** \* et nox illuminatio mea in deliciis meis.

**Quia tenebræ non obscurabuntur a te, et nox sicut dies illuminabitur:** \* sicut tenebræ ejus, ita et lumen ejus.

**Quia tu possedisti renes meos:** \* suscepisti me de utero matris meæ.

**Confitebor tibi quia terribiliter magnificatus es:** \* mirabilia opera tua, et anima mea cognoscit nimis.

**Non est occultatum os meum a te, quod fecisti in occulto:** \* et substantia mea in inferioribus terræ.

**And thou hast foreseen all my ways:** for there is no speech in my tongue.

**Dehold, O Lord!** thou hast known all things, the last and those of old: thou hast formed me, and hast laid thy hand upon me.

**Thy knowledge is become wonderful to me:** it is high, and I cannot reach to it.

**Whither shall I go from thy spirit?** or whither shall I flee from thy face?

**If I ascend into heaven, thou art there:** if I descend into hell, thou art present.

**If I take my wings early in the morning, and dwell in the uttermost parts of the sea,**

**Even there also shall thy hand lead me; and thy right hand shall hold me.**

**And I said!** Perhaps darkness shall cover me: and night shall be my light in my pleasures.

**But darkness shall not be dark to thee, and night shall be light as the day:** the darkness thereof, and the light thereof, are alike to thee.

**For thou hast possessed my reins:** thou hast protected me from my mother's womb.

**I will praise thee, for thou art fearfully magnified:** wonderful are thy works, and my soul knoweth right well.

**My bone is not hidden from thee, which thou hast made in secret; and my substance in the lower parts of the earth.**

Imperfectum meum viderant oculi tui, et in libro tuo omnes scribentur: \* dies formabuntur, et nemo in eis.

Mihi autem nimis honorificati sunt amici tui Deus: \* nimis confortatus est principatus eorum.

Dinumerabo eos, et super arenam multiplicabuntur: \* exurrexi, et adhuc sum tecum.

Si occideris, Deus, peccatores: \* viri sanguinum declinate a me.

Quia dicitis in cogitatione: \* Accipient in vanitate civitates tuas.

Nonne qui oderunt te Domine, oderam: \* et super inimicos tuos tabescebam?

Perfecto odio oderam illos: \* et inimici facti sunt mihi.

Proba me, Deus, et scito cor meum: \* interroga me, et cognosce semitas meas.

Et vide si via iniquitatis in me est: \* et deduc me in viam eternam.

Gloria Patri, &c.

Thy eyes did see my imperfect being, and in thy book all shall be written: days shall be formed, and none in them.

But to me, thy friends, O God! are made exceedingly honorable: their principality is exceedingly strengthened.

I will number them, and they shall be multiplied above the sand: I rose up, and am still with thee.

If thou wilt kill the wicked, O God: ye men of blood, depart from me.

Because you say in thought: they shall receive thy cities in vain.

Have I not hated them, O Lord! that hate thee; and pined away because of thy enemies?

I have hated them with a perfect hatred: and they are become enemies to me.

Prove me, O God! and know my heart: examine me, and know my paths.

And see if there be in me the way of iniquity: and lead me in the eternal way.

Glory, &c.

## ON FESTIVALS OF ONE MARTYR OR SEVERAL.

*First Vespers: \* Second Vespers, instead of Laudate Dominum, the last psalm is Credidi, page 745.*

## ON FESTIVALS OF CONFESSORS, NOT BISHOPS.\*

ON FESTIVALS OF CONFESSORS, BISHOPS.

*First Vespers: \* in the Second Vespers, the last psalm is the following:*

PSALMUS 131.

**M**EMENTO, Domine, David,\* et omnis mansuetudinis ejus.

Sicut juravit Domino,\* votum vovit Deo Jacob:

Si introiero in tabernaculum domus meæ,\* si ascendero in lectum strati mei:

Si dederò somnum oculis meis,\* et palpebris meis dormitionem.

Et requiem temporibus meis, donec inveniam locum Domino,\* tabernaculum Deo Jacob.

Ecce audivimus eam in Ephrata: invenimus eam in campis sylvæ.

Introibimus in tabernaculum ejus: \* adorabimus in loco, ubi steterunt pedes ejus.

Surge, Domine, in requiem tuam,\* tu et arca sanctificationis tuæ.

Sacerdotes tui induantur justitiam: \* et sancti tui exultent.

Propter David servum tuum,\* non avertas faciem Christi tui.

Juravit Dominus David, veritatem, et non frustrabitur eam: \* de fructu ventris

PSALM 131.

**O** LORD! remember David, and all his meekness:

How he swore to the Lord: he vowed a vow to the God of Jacob:

If I shall enter into the tabernacle of my house: if I shall go up into the bed wherein I lie:

If I shall give sleep to my eyes, or slumber to my eyelids,

Or rest to my temples; until I find out a place for the Lord, a tabernacle for the God of Jacob.

Behold we have heard of it in Ephrata; we have found it in the fields of the wood.

We will go into his tabernacle: we will adore in the place where his feet stood.

Arise, O Lord! into thy resting place; thou and the ark, which thou hast sanctified.

Let thy priests be clothed with justice; and let thy saints rejoice.

For thy servant David's sake, turn not away the face of thy anointed.

The Lord hath sworn truth to David, and he will not make it void: of the fruit of



tui ponam super sedem tuam

Si custodierint filii tui testamentum meum, \* et testimonia mea hæc, quæ docebo eos:

Et filii eorum usque in sæculum, \* sedebunt super sedem tuam.

Quoniam elegit Dominus Sion: \* elegit eam in habitationem sibi.

Hæc requies mea in sæculum sæculi: \* hic habitabo, quoniam elegi eam.

Viduam ejus benedicens benedicam: \* pauperes ejus saturabo panibus.

Sacerdotes ejus induam salutari: \* et sancti ejus exultatione exultabunt.

Illuc producam cornu David: \* paravi lucernam Christo meo.

Inimicos ejus induam confusione: \* super ipsum autem effloreat sanctificatio mea.

Gloria, &c.

thy womb I will set upon thy throne.

If thy children will keep my covenant, and these my testimonies which I shall teach them:

Their children also forevermore shall sit upon thy throne.

For the Lord hath chosen Sion: he hath chosen it for his dwelling.

This is my rest for ever and ever: here will I dwell, for I have chosen it.

Blessing I will bless her widow; I will satisfy her poor with bread.

I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.

There will I bring forth a horn to David: I have prepared a lamp for my anointed.

His enemies I will clothe with confusion: but upon him shall my sanctification flourish.

Glory, &c.

### ON FESTIVALS OF VIRGINS:

*The Psalms as on festivals of the Blessed Virgin, 741.*

### ON FESTIVALS OF HOLY WOMEN:

● *Psalms as the preceding.*

### ON THE FESTIVAL OF ALL SAINTS.

*In Second Vespers, the last Psalm is Credidi, page 745.*

### IN ADVENT.

*Second Vespers.\**

ON CHRISTMAS DAY.

*First Vespers: \* Second Vespers, Psalms, Dixit Dominus, page 726, Confitebor, page 727, Beatus vir, page 729.*

PSALMUS 129.

PSALM 129.

**D**E profundis clamavi ad te, Domine: \* Domine, exaudi vocem meam.

Fiant aures tuæ intendentes, \* in vocem deprecationis meæ.

Si iniquitates observaveris Domine: \* Domine, quis sustinebit?

Quia apud te propitiatio est: \* et propter legem tuam sustinui te, Domine.

Sustinuit animā mea in verbo ejus: \* speravit anima mea in Domino.

A custodia matutina usque ad noctem, \* speret Israel in Domino.

Quia apud Dominum misericordia, \* et copiosa apud eum redemptio.

Et ipse redimet Israel, \* ex omnibus iniquitatibus ejus.

Gloria Patri, &c.

*Fifth Psalm, Memento, Domine, page 749.*

ON THE FESTIVAL OF THE EPIPHANY.

ON THE FESTIVAL OF THE HOLY NAME OF JESUS.\*

IN LENT.

*Second Vespers.\**

ON THE FESTIVAL OF EASTER.

*Second Vespers.\**

**O**UT of the depths I have cried to thee, O Lord! Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord! wilt mark iniquities, Lord, who shall stand it?

For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord!

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy: and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Glory, &c.

## ON THE FESTIVAL OF ASCENSION.\*

## ON THE FESTIVAL OF WHITSUNDAY.\*

## ON THE FESTIVAL OF CORPUS CHRISTI.

*Psalms, Dixit Dominus, page 726, Confitebor, page 727,  
Credidi, page 745.*

## PSALMUS 127.

**B**EATI omnes qui timent  
Dominum; \* qui ambul-  
ant in viis ejus.

Labores manuum tuarum  
quia manducabis: \* beatus  
es, et bene tibi erit.

Uxor tua sicut vitis abun-  
dans, \* in lateribus domus  
tuæ.

Filii tui sicut novellæ  
olivæ, \* in circuitu mensæ  
tuæ.

Ecce sic benedicetur ho-  
mo, \* qui timet Dominum.

Benedicat tibi Dominus  
ex Sion: \* et videas bona  
Jerusalem omnibus diebus  
vitæ tuæ.

Et videas filios filiorum  
tuorum, \* pacem super  
Israel.

Gloria Patri, &c.

*The fifth Psalm, Lauda Jerusalem, page 743.*

## PSALM 127.

**B**LESSED are all they  
that fear the Lord; that  
walk in his ways.

For thou shalt eat the  
labors of thy hands: blessed  
art thou, and it shall be well  
with thee.

Thy wife as a fruitful  
vine, on the sides of thy  
house.

Thy children as olive  
plants round about thy ta-  
ble.

Behold, thus shall the  
man be blessed, that feareth  
the Lord.

May the Lord bless thee  
out of Sion: and mayest  
thou see the good things of  
Jerusalem, all the days of  
thy life.

And mayest thou see thy  
children's children, peace  
upon Israel.

Glory, &c.

## THE BENEDICTION OF THE BLESSED SACRAMENT.

**W**HAT we call the *Benediction*, is a devotion practised by the Church, in order to give adoration, praise and blessing, or *Benediction* to God, for his infinite goodness and love, testified to us in the institution of the Blessed Sacrament; and to receive, at the same time, the *benediction* or *blessing* of our Lord, there present.

When the Blessed Sacrament is taken out of the tabernacle, the choir sings, *O salutaris hostia, &c.*, i. e., *O saving victim! which openest the gates of heaven; lo, the wars of our enemies press upon us: do thou give us strength and aid. To the great Lord, who is three in one, be everlasting glory. Oh! may he grant us life without end, in our heavenly country.*

*After this is usually sung some psalm, or pious metre, according to the order of superiors, the discretion of the celebrant, or exigence of the times. Then follows the hymn of the Blessed Sacrament, Pange lingua, or at least the latter part of it, Tantum ergo.*

### THE HYMN.

**P**ANGE, lingua, glori-  
osi  
Corporis mysterium,  
Sanguinisque pretiosi  
Quem in mundi pretium  
Fructus ventris generosi  
Rex effudit gentium.

**S**ING, O my tongue!  
adore and praise  
The depth of God's myste-  
rious ways;  
How Christ, the world's  
great King, bestowed  
His flesh, concealed in hu-  
man food,  
And left mankind the blood,  
that paid  
The ransom for the souls he  
made.

Nobis datus, nobis natus  
Ex intacta Virgine,  
Et in mundo conversatus,  
Sparsa verbi semine,

Giv'n from above, and born  
for man,  
From Virgin's womb his  
life began;  
He lived on earth, and  
preached, to sow  
The seeds of heavenly truth  
below;

Sui moras incolatus  
Miro clausit ordine.

In supremæ nocte cœnæ  
Recumbens cum fratribus  
Observatâ lege plene  
Cibis in legalibus,  
Cibum turbæ duodenæ  
Se dat suis manibus.

Verbum caro, panem ve-  
rum  
Verbo carnem efficit,  
Fitque sanguis Christi me-  
rum;  
Et si sensus deficit,  
Ad firmandum cor since-  
rum  
Sola fides sufficit.

Tantum ergo Sacramen-  
tum  
Veneremur cernui,  
Et antiquum documentum  
Novo cedat ritui:  
Præstet fides supplementum  
Sensuum defectui.

Genitori, Genitoque  
Laus et jubilatio,

Then sealed his mission from  
above,  
With strange effects of  
power and love.

'T was on that ev'ning,  
when the last  
And most mysterious sup-  
per passed;  
When Christ with his disci-  
ples sat,  
To close the law with legal  
meat;  
Then to the Twelve him-  
self bestowed,  
With his own hands, to be  
their food.

The Word, made flesh for  
love of man,  
His word turns bread to flesh  
again,  
And wine to blood, unseen  
by sense,  
By virtue of omnipotence;  
And here the Faithful rest  
secure,  
Whilst God can vouch, and  
faith ensure.

To this mysterious table  
now,  
Our knees, our hearts and  
sense we bow;  
Let ancient rites resign their  
place  
To nobler elements of grace,  
And faith, for all defects,  
supply,  
Whilst sense is lost in mys-  
tery.

To God the Father, born of  
none,  
To Christ, his co-eternal  
Son,

Salus, honor, virtus quoque  
Sit et benedictio  
Procedenti ab utroque  
Compar sit laudatio. *Amen.*

And Holy Ghost, whose  
equal rays  
From both proceed, one  
equal praise,  
One honor, jubilee, and  
fame,  
For ever bless his glorious  
name. *Amen.*

*Y.* Panem de cœlo præsti-  
tisti eis.

*B.* Omne delectamentum  
in se habentem.

*Y.* Thou hast given them  
bread from heaven.

*B.* Replenished with all  
sweetness and delight.

LET US PRAY.

**O** GOD! who hast left us, in this wonderful sacrament, a perpetual memorial of thy passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually find in our souls the fruit of thy redemption, who livest and reignest, &c.

Defend, we beseech thee, O Lord! through the intercession of the blessed Mary, ever Virgin, this thy family from all adversity; and, being prostrate before thee, with our whole hearts, protect us, in thy mercy, from the snares of our enemies, through Jesus Christ our Lord.

*When the priest gives the benediction with the Blessed Sacrament, bow down, and profoundly adore your Saviour there present. Give him thanks for all his mercies; offer your whole self to him, to be his for ever; and earnestly beg his blessing upon you and yours, and upon his whole Church.*

## HYMNS AND ANTHEMS.

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THE FOLLOWING MAY BE SUNG AT THE BENEDICTION OF THE BLESSED SACRAMENT.

*Chorus.*      **A**DOREMUS in æternum  
Sanctissimum Sacramentum.

*Solo.*          Laudate Dominum, etc., p. 733.

*The same in English.*

**P**ROSTRATE in trembling awe, let's all adore  
This holy Sacrament for evermore.

O praise the Lord, etc., p. 733.

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**O** SALUTARIS hostia,  
Quæ cœli pandis ostium,  
Bella premunt hostilia,  
Da robur, fer auxilium.

Uni trinoque Domino  
Sit sempiterna gloria,  
Qui vitam sine termino  
Nobis donet in patriâ. *Amen.*

*The same in English.*

**O** SAVING host! O heavenly bread,  
That mak'st our souls for ever live,  
Against the cruel foes we dread,  
Thy heavenly aid unto us give.

O thou, who feed'st us with thy blood!  
Good Shepherd, praise be to thy name  
Whilst mortals taste th' immortal food,  
Let heavenly choirs thy love proclaim.

**P**ANIS angelicus sit panis hominum;  
 Dat panis cœlieus figuris terminum:  
 O res mirabilis! manducat Dominum  
 Pauper, servus et humilis.

Te, trina Deitas unaque, poscimus,  
 Sic nos tu visita, sicut te colimus;  
 Per tuas semitas duc nos quo tendimus,  
 Ad lucem quam inhabitas. *Amen.*

*The same in English.*

**T**HE bread of Angels, bread of men is made;  
 The truth and substance now exclude the shade.  
 O strange effect of love! the sovereign God  
 Becomes the poor, the slave, the sinner's food!  
 O Three and One! we humbly thee implore  
 To manifest thyself, as we adore;  
 By thy own ways instruct us how to move,  
 To that bright light, in which thou dwell'st above.

**A**VE, verum corpus, natum  
 De Maria Virgine,  
 Vere passum, immolatum  
 In cruce pro homine.

Cujus latus perforatum  
 Undâ fluxit et sanguine,  
 Esto nobis prægustatum  
 Mortis in examine.

O Jesu dulcis!  
 O Jesu pië!  
 O Jesu fili Mariæ!  
 Tu nobis miserere.

*The same in English.*

**H**AIL, real body of our Lord,  
 From spotless Virgin born!  
 Hail, Victim, stretched upon a cross,  
 And for us bruised and torn!

Thy side, with cruel spear transpierced,  
 Let out a saving flood,  
 To wash our sinful stains away,  
 Of water mixed with blood.



O heav'nly manna be our food,  
 Whilst in this life we stay;  
 And when death comes, prepare our souls  
 To meet the judgment day.

O gracious Jesus! bounteous Lord!  
 O Mary's clement Son!  
 Let sinners grace and pardon find,  
 Before thy mercy's throne.

*The following Anthems to the Blessed Virgin are sometimes added:*

*Solo.*

**S**UB tuum præsidium confugimus, sancta Dei genitrix.  
*Chorus.* Sub tuum, &c.

*Solo.* Nostras deprecationes ne despicias in necessitatibus nostris.

*Chorus.* Sub tuum, &c.

*Solo.* Sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

*Chorus.* Sub tuum, &c.

*The same in English.*

**O** HOLY Mother of our God!  
 To thee for help we fly;  
 Despise not this our humble prayer,  
 But all our wants supply.

O glorious Virgin, ever blessed!  
 Defend us from our foes;  
 From threatening danger set us free,  
 And terminate our woes.

*Solo.* **O** SANCTISSIMA, O purissima,  
 Dulcis Virgo Maria!

*Chorus.* Mater amata, intemerata,  
 Ora, ora pro nobis!

*Solo.* Tota pulchra es, O Maria!  
 Et macula non est in te.

*Chorus.* Mater amata, &c.

*Solo.* Sicut lilium inter spinas.  
 Sic Maria inter filias.

*Chorus.* Mater amata, &c.

## THE PLAIN OF THE BLESSED VIRGIN.

**S**TABAT Mater dolorosa,  
 Juxta crucem lacrymosa,  
 Dum pendebat filius.  
 Cujus animam gementem,  
 Contristatam et dolentem,  
 Pertransiuit gladius.

O quam tristis et afflicta,  
 Fuit illa benedicta  
 Mater unigeniti!  
 Quæ mœrebat et dolebat,  
 Pia mater, dum videbat  
 Nati pœnas inclyti.

Quis est homo qui non fletet,  
 Christi matrem si videret.  
 In tanto supplicio?  
 Quis posset non contristari  
 Piam matrem contemplari  
 Dolentem cura filio?

Pro peccatis suæ gentis,  
 Vidit Jesum in tormentis,  
 Et flagellis subditum.  
 Vidit suum dulcem natum,  
 Morientem, desolatum,  
 Dum emisit spiritum.

Eia mater, fons amoris,  
 Me sentire vim doloris  
 Fac, ut tecum lugeam.  
 Fac ut ardeat cor meum,  
 In amando Christum Deum  
 Ut illi complaceam.

Sancta mater, istud agas,  
 Crucifixi fige plagas  
 Cordi meo vaiide.  
 Tui Nati vulnerati,  
 Tam dignati pro me pati,  
 Pœnas mecum divide.

Fac me tecum pie flere,  
 Crucifixo condolere,  
 Donec ego vixero.

Justa gratiam tecum stare,  
Et tibi me sociare  
In planctu desidero.

Virgo virginum præclara,  
Mihi jam non sis amara;  
Fac me tecum plangere.  
Fac ut portem Christi mortem  
Passionis fac consortem,  
Et plagas recolere.

Fac me plagis vulnerari,  
Fac me cruce inebriari,  
Et cruore filii.  
Inflammatum et accensum,  
Per te, Virgo, sim defensum,  
In die judicii.

Fac me cruce custodiri,  
Morte Christi præmuniri,  
Confoveri gratia.  
Quando corpus morietur,  
Fac ut animæ donetur  
Paradisi gloria. *Amen.*

*For the translation of this hymn, see p. 612.*

#### WHIT-SUNDAY.

**V**ENI, Creator Spiritus,  
Mentes tuorum visita,  
Imple superna gratia,  
Quæ tu creasti pectora.

Qui diceris Paracletus,  
Altissimi donum Dei,  
Fons vivus, ignis, charitas,  
Et spiritalis unctio.

Tu septiformis munere,  
Digitus Paternæ dextæræ;  
Tu rite promissum Patris,  
Sermone ditans guttura.

Accende lumen sensibus,  
Infunde amorem cordibus,  
Infirma nostri corporis  
Virtute firmans perpeti.

Hostem repellas longius,  
 Pacemque dones protinus :  
 Ductore sic te prævio  
 Vitemus omne noxium.

Per te sciamus da Patrem,  
 Noscamus atque Filium ;  
 Teque utriusque Spiritum  
 Credamus omni tempore.

Deo Patri sit gloria  
 Et Filio qui a mortuis  
 Surrexit, ac Paraclito,  
 In sæculorum sæcula. *Amen.*

*The same in English.*

**S**PIRIT, Creator of mankind,  
 Come visit ev'ry pious mind,  
 And sweetly let thy grace invade  
 Our hearts, O Lord ! which thou hast made.

Thou art the Comforter, whom all,  
 Gift of the highest God, must call ;  
 The living fountain, fire and love ;  
 The ghostly unction from above ;  
 God's sacred finger, which imparts  
 A seven-fold grace to faithful hearts ;  
 Thou art the Father's promise, whence  
 We language have, and eloquence.

Enlighten, Lord, our souls, and grant  
 That we thy love may never want ;  
 Let not our virtue ever fail,  
 But strengthen what in flesh is frail.

Chase from our minds the infernal foe,  
 And peace, the fruit of love, bestow ;  
 And lest our feet should step astray,  
 Protect and guide us in the way.

Make us eternal truths receive,  
 And practise all that we believe :  
 Give us thyself, that we may see  
 The Father and the Son in thee.

Immortal honor, endless fame,  
 Attend th' Almighty Father's name:  
 To the Son equal praises be,  
 And, holy Paraclete, to thee. *Amen.*

SEQUENCE FOR WHIT-SUNDAY.

**V**ENI, sancte Spiritus  
 Et emitte cœlitus,  
 Lucis tuæ radium.  
 Veni, pater pauperum,  
 Veni, dator munerum,  
 Veni, lumen cordium.

Consolator optime,  
 Dulcis hospes animæ,  
 Dulce refrigerium.  
 In labore requies,  
 In æstu temperies,  
 In fletu solatium.

O lux beatissima!  
 Reple cordis intima,  
 Tuorum fidelium.  
 Sine tuo numine,  
 Nihil est in homine,  
 Nihil est innoxium.

Lava quod est sordidum,  
 Riga quod est aridum,  
 Sana quod est saucium.  
 Flecte quod est rigidum,  
 Fove quod est frigidum,  
 Rege quod est devium.

Da tuis fidelibus,  
 In te confidentibus,  
 Sacrum septenarium.  
 Da virtutis meritum,  
 Da salutis exitum,  
 Da perenne gaudium. *Amen. Alleluia.*

*The same in English.*

**C**OME, Holy Ghost, send down those beams,  
 Which sweetly flow in silent streams,  
 From thy bright throne above;

**Come, thou, the father of the poor,  
Thou bounteous source of all our store,  
Come, fire our hearts with love.**

**Come, thou, of comforters the best,  
Come, thou, the soul's delightful guest,  
The pilgrim's sweet relief.  
Thou art our rest in toil and sweat,  
Refreshment in excessive heat,  
And solace in our grief.**

**O sacred light ! shoot home thy darts,  
Oh ! pierce the centre of these hearts,  
Whose faith aspires to thee.  
Without thy Godhead, nothing can  
Have any price or worth in man ;  
Nothing can harmless be.**

**Lord, wash our sinful stains away ;  
Water from heaven our barren clay,  
Our wounds and bruises heal :  
To thy sweet yoke our stiff necks bend ;  
T' inflame our cold hearts, thy fire send,  
Our wand'ring feet repeal.**

**O grant thy faithful, dearest Lord,  
Whose only hope is thy sure word,  
The sev'n gifts of thy Spirit :  
Grant us in life t' obey thy grace ;  
Grant us at death to see thy face,  
And endless joys inherit.**

#### SEQUENCE FOR CORPUS CHRISTI.

**B****REAK forth, O Sion ! thy sweet Saviour sing,  
Thy heav'nly Guide, thy Pastor and thy King  
Exalt his name, and loudly sound his praise,  
In tuneful organs, and in vocal lays.**

**Attempt the arduous theme, ascend as high,  
As soaring thoughts, or wings of faith can fly ;  
The wonder, then, above all praise confess,  
Immensely greater than thou canst express.**

**Behold ! the living and life-giving bread,  
With solemn pomp on holy altars spread,**

Now fills our song, a subject all-divine,  
In which the wonders of th' Almighty shine :

The bread of life, which ev'ry faithful breast  
Believes was broken at the royal feast,  
When to the sacred college it was given,  
Alike to Judas and the dear eleven.

With heart inflamed, now raise thy tuneful voice  
In nobler strains, and let thy soul rejoice ;  
Let ev'ry thing within thee jointly move,  
To bless the sweet invention of his love.

Let age to age record the solemn day,  
And constant homage for the bounty pay ;  
When he first gave himself, in humble guise,  
At once both Sacrament and Sacrifice.

Figures and types take wing and fly away,  
As darkness does at the approach of day :  
New heav'nly light new mysteries unfold,  
And the new Pascha terminates the old.

What Christ then did, we celebrate the same,  
In his own words, and in his sacred name ;  
As he commanded the dread mystery  
Should be repeated to his majesty.

And thus, by him who spoke, and all was made  
Divinely taught, we consecrate the bread  
And wine into the soul's all-saving food,  
His glorious body and atoning blood.

This sacred dogma we from him receive,  
(Nor can the oracles of truth deceive)  
That bread is changed (hence an outward sign)  
Into his flesh, and into blood the wine.

What reason reaches not, nor sense describes,  
Faith's purer light abundantly supplies :  
Above all nature we confess his sway,  
Bow down our heart ; 'tis fit we should obey.

'The narrow compass of two forms, mere signs  
Not real things, th' *Incarnate Word* defines,  
Th' exhaustless source, and sweetest overflow  
Of all good things that heaven can bestow.

His deified true flesh and precious blood,  
 Immortal and immortalizing food,  
 Is meat and drink indeed, and wholly thine,  
 Under the sep'rate forms of bread and wine.

Impassible's the Victim we adore,  
 Unaltered by touch, nor broke nor tore ;  
 But Jesus whole, in veiled majesty,  
 Each one receives ; stupendous prodigy !

Let thousands feed ;—be thou the only guest,  
 As much thou dost receive as all the rest ;  
 Unnumbered thousands eat, yet still they leave  
 The unconsumed whole, they did receive.

Both good and bad to this blest banquet come ;  
 But how unlike, how different their doom !  
 For 'tis as we approach, as foes or friends,  
 The alternative of life or death depends.

The heavenly bread, that sweet enliv'ning food,  
 Is to the unworthy, death ;—life to the good :  
 Then ponder well the different event,  
 Of like receiving this dread Sacrament.

Whenever this blest Sacrament shall lie  
 In different parcels, broke before your eye,  
 Then waver not, remember there remains,  
 Under each fragment, what the whole contains,  
 The same sweet Jesus, who in glory reigns.

Lo ! then, O man ! involved in rapture see  
 The bread of Angels thus made food for thee ;  
 Food to refresh the pilgrim on his way  
 To the blest regions of eternal day ;  
 A sweet viatic : a divine repast ;  
 True children's bread, to dogs not to be cast.

Wrapt up in types, the Lamb long figured lay,  
 Till circling years the shadows drove away.  
 In Isaac 'twas in lively figure slain,  
 And in the Paschal Lamb, it bled again ;  
 The ancient fathers too, in manna eat,  
 In type, or figure, this life-giving meat.

Good Pastor, then, true bread, sweet Jesus show,  
 Thy tenderest mercies to thy sheep below ;



Feed and defend us here, that we may see  
 Good things, with those, who live and reign with thee  
 In heavenly regions, ever there to spend,  
 In joys celestial, years that never end.

O thou all-good, all-potent, and all-wise !  
 Who feedest us here, with thine own sacrifice,  
 Make us sit down with thee amongst the blessed,  
 At thine own table, in eternal rest ;  
 Where we with them, thy glory may adore,  
 Companions and co-heirs, for evermore.

#### ON THE HOLY EUCHARIST.

**I**n this unfathom'd mystery,  
 Where faith bids us adore ;  
 Consumed each heart before thee,  
 Each heart reveres thy power.

When death shall burst this prison ;  
 When we from clay have risen ;  
 Fed by thy love and cherished by thy grace,  
 At length in peaceful Sion,  
 May we behold thy face.

Tho' veiled thy beams in darkness,  
 Abased the God above,  
 We bow before thy greatness,  
 And burn before thy love.  
 When death, &c.

August and tender victim,  
 Teach us to spurn our toys ;  
 Teach us that deepest wisdom  
 Which guides the deathless joys.

And death this frame consuming,  
 And death this frame entombing,  
 Show forth thy love, exalt us to thy th one,  
 By thee new life resuming,  
 Conduct us pilgrims home.

#### JESUS, SAVIOUR OF MY SOUL.

**J**ESUS, Saviour of my soul,  
 Let me to thy refuge fly ;  
 While the nearer waters roll,  
 While the tempest still is high :

Hide me, O my Saviour! hide,  
Till the storm of life is past;  
Safe into thy haven guide,  
Oh! receive my soul at last.

Other refuge have I none;  
Hangs my helpless soul on thee:  
Leave, ah leave me not alone,  
Still support and comfort me:  
All my trust on thee is stayed,  
All my help from thee I bring;  
Cover my defenceless head,  
With the shadow of thy wing.

## FOR COMMUNION.

OH! what could my Jesus do more,  
Or what greater blessings impart?  
Oh! silence, my soul, and adore,  
And press him still near to thy heart.

'Tis here from my labors I'll rest,  
Since he makes my poor heart his abode;  
To him all my cares I'll address,  
And speak to the heart of my God.

For life and for death thou art mine,  
My Saviour, I'm sealed with thy blood;  
Till eternity on me doth shine,  
I'll feed on the flesh of my God.

In Jesus triumphant I live;  
In Jesus exultingly die;  
The terrors of death calmly brave;  
In his bosom breathe out my last sigh.

## THE HOLY NAME OF JESUS.

JESUS, the only thought of thee,  
With sweetness fills my breast;  
But sweeter far it is to see,  
And on thy beauty feast.  
No sound, no harmony so gay,  
Can art of music frame;  
No thoughts can reach, no words can say,  
The sweets of thy blest name.

Jesus, our hope when we repent;  
 Sweet source of all our grace;  
 Sole comfort in our banishment;  
 O what, when face to face!  
 Jesus, that name inspires my mind  
 With springs of life and light,  
 More than I ask in thee I find.  
 I'm ravish'd with delight.

No art or eloquence of man  
 Can tell the joys of love:  
 Only the Saints can understand,  
 What they in Jesus prove.  
 Thee then I'll seek, retired apart,  
 From world and business free;  
 When these shall knock, I'll shut my heart,  
 And keep it all for thee.

Before the morning light I'll come  
 With Magdalen, to find,  
 In sighs and tears, my Jesus' tomb,  
 And there refresh my mind.  
 My tears upon his grave shall flow,  
 My sighs the garden fill;  
 Then at his feet myself I'll throw;  
 And there I'll seek his will.

Jesus, in thy blest steps I'll tread,  
 And walk in all thy ways;  
 I'll never cease to weep and plead,  
 Till I'm restored to grace.  
 O King of love! thy blessed fire  
 Does such sweet flames excite,  
 That first it raises the desire,  
 Then fills it with delight.

Come then, dear Lord, possess my heart,  
 Chase thence the shades of night;  
 Come, pierce it with thy flaming dart,  
 And ever-shining light. *Amen.*

#### TO ST. JOSEPH.

**H**OLY Patron, thee saluting,  
 Here we meet with hearts sincere;  
 Blessed St. Joseph, all uniting,  
 Call on thee to hear our prayer.

*Chorus.*

Happy Saint, in bliss adoring  
 Jesus, Saviour of mankind,  
 Hear thy children thee imploring,  
 May we thy protection find.

Worldly dangers for them fearing,  
 Youthful hearts to thee we bring ;  
 Grant in virtue persevering,  
 Vice may ne'er their bosom sting,  
*Chorus.* Happy Saint, &c.

You, who faithfully attended  
 Him, whom heaven and earth adore,  
 You with pious care defended  
 Jesus dear, and Mary pure.  
*Chorus.* Happy Saint, &c.

May our fervent prayers, ascending,  
 Move thee for our souls to plead ;  
 And thy smile of peace descending,  
 Benedictions on us shed.  
*Chorus.* Happy Saint, &c.

Through this life, oh ! watch around us ;  
 Fill with love our every breath ;  
 And when parting fear surrounds us,  
 Guide us through the toils of death.  
*Chorus.* Happy Saint, &c.

## LIKE THE CHILDREN OF SION.

**L**IKE the children of Sion on Babylon's shore,  
 When Jerus'lem their country smiled round them no  
 more ;

Their harps were all lonely, and wet with their tears,  
 And their bosoms were harrowed with sorrows and fears.

So in the dark shade of this valley of life,  
 I recline me, and think of my country above ;  
 Had I wings like the dove, I should fly from this strife,  
 And repose in the arms of contentment and love.

Oh ! when to thy beautiful visions I turn,  
 For thee, like the love-stricken turtle I mourn.  
 Oh ! when from the storms of this world shall I flee ?  
 And who will restore me, Jerus'lem, to thee ?

## FOR ST. VINCENT.

**M**ILD and serene, ye angels appear,  
 Assist us with your heav'nly power,  
 To sing his praise, whom to-day we revere,  
 On thee we call, St. Vincent of Paul,  
 Aid and protect us ;  
 May we from thee,  
 Learn blest charity :  
 Holy patron, hear our prayer.

In thy blest bosom all virtue reigned,  
 Thou wert the helpless orphan's father ;  
 Thou wert the cheerless widow's friend,  
 And slavery, comforted by thee,  
 Found peace in its fetters.  
 May we, &c.

Youth and old age from thee found relief ;  
 Oft by zealous endeavors reclaiming  
 The sinner from vice, to a contrite return.  
 Thus you restored to its Master and Lord,  
 The soul that was straying.  
 May we, &c.

Teach us thy lessons of grace to improve,  
 Still more and more in our bosoms increasing,  
 Life shall pass on in our Jesus' love,  
 Till we with thee, in eternity,  
 Will adore him for ever.  
 May we, &c.

## JERUSALEM.

**J**ERUSALEM, my happy home,  
 How do I sigh for thee !  
 When shall my exile have an end,  
 Thy joys when shall I see !  
 Jerusalem, Jerusalem,  
 Jerusalem, my happy home,  
 How do I sigh for thee.

No sun, no moon, in borrowed light,  
 Revolve thine hours away ;  
 The Lamb on Calvary's mountain slain,  
 Is thy eternal day. Jerusalem, &c.

From every eye He wipes the tear,  
 All sighs and sorrows cease ;  
 No more alternate hope or fear,  
 But everlasting peace. Jerusalem, &c.

The thought of thee to us is given,  
 Our sorrows to beguile ;  
 T' anticipate the bliss of heaven,  
 In His eternal smile. Jerusalem, &c.

#### HYMN TO OUR GUARDIAN ANGEL.

**O** GOD! how ought my grateful heart,  
 To praise thy bounteous hand,  
 Who send'st thy angel from above,  
 To be my guide and friend.

My soul is surely something great,  
 Meant for eternity :  
 That angels thus should be employed,  
 In watching over me.

Whilst I a helpless infant was,  
 With every tender care,  
 He guarded round my cradle's side ;  
 No evil could come near.

Protected by his heavenly aid,  
 How safe my infancy !  
 Though death and danger raged around,  
 They harmless passed by me.

When I, within my mother's arms,  
 Enjoyed her fond embrace ;  
 He, hovering round on airy wings,  
 Divinely did me bless.

When first I from my mother learnt,  
 My Jesus' name to praise,  
 He softly whispered to my heart,  
 " How sweet are all his ways ! "

And when the morning from the east  
 Sends forth her golden rays ;  
 Teach me to raise my heart to God,  
 And sing his glorious praise.

And while the sun with brighter beam  
Is shining through the day ;  
Let every action, every thought,  
My love to him display.

In evening when the cooling breeze  
Invites to sweet repose ;  
May I, in grateful thanks to him,  
My wearied eyelids close.

Celestial Guardian, thus with thee,  
And by thy constant care,  
May I the world's corruption flee  
And heav'nly blessings share.

#### HYMN OF THANKSGIVING.

**T**HEE, sovereign God, we grateful praise,  
And greet thee, Lord, in festive lays ;  
To thee, great Sire, earth's boundless fame  
With echoes sounds immortal fame :  
Lord God of hosts, the heavenly pow'rs } *twice*  
For thee vibrate the vaulted tow'rs.

Cherub and Seraph throned on high,  
Still holy, holy, holy cry.  
Both heaven and earth aloud display  
Thy beauty, grandeur, majesty ;  
Thy praises fill th' Apostles' choir ;  
The Prophets in the song conspire.

The crimsoned band in chorus shine,  
And vocal blood with music join ;  
By these inspired with heav'nly art,  
Thy Church maintains a second part,  
And tunes her notes, O God ! for thee,  
Father of boundless majesty.

The Son, copartner of thy seat,  
And th' equal, endless Paraclete ;  
Thou King of glory, Christ most high :  
Thou coeternal Deity ;  
Thou, who t' avert the world's dread doom,  
Didst dwell within a virgin's womb.

The tyrant death before thee flew,  
 And heaven unbarred, her foldings drew,  
 To guide the faithful in thy way,  
 From God's right hand thy beams display;  
 Thou art to judge both quick and dead;  
 Spare us, for whom thy blood was shed.

Oh! grant us, with the Saints above,  
 To share thy everlasting love;  
 Save, Lord, thy people, and enhance  
 Thy grace on thy inheritance.  
 For ever rule and guide their ways,  
 Each day we'll chaunt aloud thy praise.

No age shall fail t' extol thy name,  
 No hour neglect thy lasting fame.  
 Preserve us, Lord, this day from ill,  
 Have mercy, Lord, have mercy still.  
 As we have hoped, so crown our pain;  
 Let not our hope in thee be vain.

## HYMN IN HONOR OF ST. MICHAEL.\*

**T**E, splendor et virtus Patris,  
 Te vita, Jesu, cordium,  
 Ab ore qui pendent tuo,  
 Laudamus inter Angelos.

Tibi mille densa millium  
 Ducum corona militat;  
 Sed explicat victor Crucem  
 Michael salutis signifer.

Draconis hic dirum caput  
 In ima pellit tartara,  
 Ducemque cum rebellibus  
 Cœlesti ab arce fulminat.

Contra ducem superbis  
 Sequamur hunc nos principem,  
 Ut detur ex Agni throno  
 Nobis corona gloriæ.

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\* Indulgence No. XXIX. p. 564, is attached to the recitation of this hymn.



Patri, simulque Filio,  
Tibique sancte Spiritus,  
Sicut fuit, sit jugiter  
Sæclum per omne gloria. *Amen.*

*Ant.* Princeps gloriosissime, Michael Archangele, esto  
memor nostri: hic, et ubique semper precare pro nobis  
Filium Dei.

*Ÿ.* In conspectu Angelorum psallam tibi, Deus meus.

*B.* Adorabo ad templum sanctum tuum, et confitebor  
nomini tuo.

## OREMUS.

**D**EUS, qui miro ordine, Angelorum ministeria homi-  
numque dispensas; concede propitius, ut à quibus  
tibi ministrantibus in cælo semper assistitur, ab his in  
terrâ vita nostra muniatur. Per Dominum, &c.

## HYMN IN HONOR OF ST. JOSEPH.\*

**Q**UICUMQUE sanus vivere,  
Cursumque vitæ claudere  
In fine lætus expetit,  
Opem Josephi postulet.

Hic Sponsus almæ Virginis,  
Paterque Jesu creditus,  
Justus, fidelis, integer,  
Quod poscit orans impetrat.  
Quicumque, &c.

Fœno jacentem parvulum  
Adorat, et post exulem  
Solatur; inde perditum  
Quærit dolens, et invenit.  
Quicumque, &c.

Mundi supremus artifex  
Ejus labore pascitur,  
Summi parentis Filius  
Obedit illi subditus.  
Quicumque, &c.

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\* The Indulgence which may be gained by those who  
say this hymn may be found on p. 570, No. XIII.

Adesse morti proximus  
 Cum Matre Jesum conspicit,  
 Et inter ipsos jubilans  
 Dulci sopore solvitur.  
 Quicumque, &c.

Gloria Patri, et Filio, et Spiritui sancto.  
 Quicumque, &c.

*Ant.* Ecce fidelis servus et prudens, quem constituit Dominus super familiam suam.

*Y.* Ora pro nobis, beate Joseph.

*R.* Ut digni efficiamur promissionibus Christi.

## OREMUS.

**D**EUS, qui ineffabili providentiâ beatum Joseph sanctissimæ Genitricis tuæ sponsum eligere dignatus es; præsta, quæsumus, ut quem protectorem veneramur in terris, intercessorem habere mereamur in cœlis: Qui vivis et regnas, etc.

## HYMN OF THANKSGIVING.

**T**E Deum laudamus: \* te Dominum confitemur.  
 Te æternum Patrem, \* omnis terra veneratur.  
 Tibi omnes Angeli: \* tibi cœli, et universæ potestates:  
 Tibi Cherubim et Seraphim \* incessabili voce proclamant,  
 Sanctus, Sanctus, Sanctus, \* Dominus Deus Sabaoth.  
 Pleni sunt cœli et terra \* majestatis gloriæ tuæ.  
 Te gloriosus \* Apostolorum chorus;  
 Te Prophetarum \* laudabilis numerus;  
 Te Martyrum candidatus \* laudat exercitus;  
 Te per orbem terrarum \* sancta confitetur Ecclesia.  
 Patrem \* immensæ majestatis;  
 Venerandum tuum verum \* et unicum Filium,  
 Sanctum quoque \* Paraclitum Spiritum.  
 Tu Rex gloriæ, \* Christe.  
 Tu Patris \* sempiternus es Filius.  
 Tu, ad liberandum suscepturus hominem, \* non horruisti  
 Virginis uterum.  
 Tu, devicto mortis aculeo, \* aperuisti credentibus regna  
 cœlorum.  
 Tu ad dexteram Dei sedes \* in gloriâ Patris.  
 Iudex crederis \* esse venturus.

**T**e ergo quæsumus, tuis famulis subveni, \* quos pretioso sanguine redemisti.

**Æ**ternâ fac cum sanctis tuis \* in gloriâ numerari.

Salvum fac populum tuum, Domine, \* et benedic hereditati tuæ.

Et rege eos, et extolle illos \* usque in æternum.

Per singulos dies, \* benedicimus te.

Et laudamus nomen tuum in sæculum, \* et in sæculum sæculi.

Dignare, Domine, die isto \* sine peccato nos custodire.

Miserere nostri Domine, \* miserere nostri.

Fiat misericordia tua, Domini, super nos : \* quemadmodum speravimus in te.

In te, Domine, speravi : \* non confundar in æternum.

**V.** Benedicamus Patrem, et Filium, cum sancto Spiritu.

**B.** Laudemus et superexaltemus eum in sæcula.

#### OREMUS.

**D**EUS, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus : piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes ; ut qui petentibus postulata concedis, eosdem non deserens, ad præmia futura disponas. Per Dominum nostrum.

*The same in English.*

**W**E praise thee, O God ! we acknowledge thee to be our Lord.

All the earth worships thee, the Father everlasting.

To thee all the Angels cry aloud ; the heavens, and all the heavenly powers :

To thee the Cherubim and Seraphim continually do cry

Holy, Holy, Holy, Lord God of Sabaoth.

Heaven and earth are full of the majesty of thy glory

The glorious choir of the Apostles praise thee ;

The admirable company of the Prophets praise thee ;

The noble army of the Martyrs praise thee.

The holy Church throughout the world acknowledges thee,

The Father of infinite majesty ;

Thy adorable, true and only Son ;

Also, the Holy Ghost, the Comforter.

Thou, O Christ ! art the King of Glory.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst not disdain the Virgin's womb.

**Having overcome the sting of death, thou didst open the kingdom of heaven to all believers.**

**Thou sittest at the right hand of God, in the glory of the Father.**

**We believe that thou shalt come to be our Judge.**

**We therefore pray thee to help thy servants, whom thou hast redeemed with thy precious blood.**

**Make them to be numbered with thy Saints in glory everlasting.**

**Save thy people, O Lord! and bless thy inheritance.**

**Govern them, and raise them up for ever.**

**Every day we bless thee.**

**And we praise thy name for ever and ever.**

**Vouchsafe, O Lord! this day, to keep us without sin.**

**Have mercy on us, O Lord! have mercy on us.**

**Let thy mercy, O Lord, be upon us, as we have hoped in thee:**

**In thee, O Lord! I have hoped; let me never be confounded.**

**Y. Let us bless the Father, the Son and the Holy Ghost.**

**R. Let us praise and extol him for ever.**

#### LET US PRAY.

**O GOD! whose mercies are without number, and the treasure of whose goodness is infinite: we give thee thanks for the blessings thou hast bestowed on us: always beseeching thy divine Majesty, that, as thou grantest what we ask, so thou wouldst continue thy favors to us, in such a manner that by them we may be prepared for receiving the rewards of eternal happiness. Through Christ our Lord. Amen.**

## COMPLIN.

*Lector incipit:* Jube Domine benedicere. *Benedictio:* Noctem quietam et finem perfectum concedat nobis Dominus omnipotens.  
*B. Amen.*

*The reader begins:* Pray Father, give me your blessing. *The blessing:* May our Almighty Lord grant us a quiet night, and a happy end.  
*B. Amen.*

### THE SHORT LESSON, 1 *Pet.* v.

**F**RATRES, sobrii estote et vigilate: quia adversarius vester diabolus tamquam leo rugiens circuit, quærens quem devoret: cui resistite fortes in fide. Tu autem Domine, miserere nobis.

*B. Deo gratias.*

*V. Adjutorium nostrum in nomine Domini.*

*B. Qui fecit cælum et terram. Pater noster, secretó.*

**B**RETHREN, be sober, and watch; because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour; whom resist ye, strong in faith. And thou, O Lord, have mercy on us.

*B. Thanks be to God.*

*V. Our help is in the name of the Lord.*

*B. Who made heaven and earth. Our Father, secretly.*

*Then the Priest makes the Confession:*

**C**ONFITEOR Deo omnipotenti, &c.

**I** CONFESS to Almighty God, &c.

*The Choir answer:*

**M**ISEREATUR tui omnipotens Deus, et dimissis peccatis tuis, perducatur ad vitam æternam.

*B. Amen.*

**M**AY Almighty God have mercy on you, forgive you your sins, and bring you to everlasting life.

*B. Amen.*

*Then they repeat the Confession:*

**C**ONFITEOR Deo omnipotenti, beatæ Mariæ

**I** CONFESS to Almighty God, to blessed Mary

semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi pater, quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te pater, orare pro me ad Dominum Deum nostrum.

ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints and you, Father, to pray to the Lord, our God, for me.

*After the Choir have recited the Confiteor, the Priest says:*

**M**ISEREATUR vestri, etc.

Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. *Amen.*

*V.* Converte nos, Deus salutaris noster.

*R.* Et averte iram tuam a nobis.

*V.* Deus, in adjutorium meum intende.

*R.* Domine, ad adjuvandum me festina. Gloria Patri, &c.

*Ant.* Miserere.

PSALMUS 4.

**C**UM invocarem, exaudivit me Deus justitiæ meæ: \* in tribulatione dilatasti mihi.

**M**AY Almighty God, &c.

May the Almighty and merciful Lord give us pardon, absolution and remission of our sins. *Amen.*

*V.* Convert us, O God, our Saviour.

*R.* And turn off thy anger from us.

*V.* Incline unto my aid, O God!

*R.* O Lord, make haste to help me. Glory be to the Father, &c.

*Ant.* Have mercy.

PSALM 4.

**W**HEN I called upon him, the God of my justice heard me: when I was in distress thou hast enlarged me.

Miserere mei, \* et exaudi orationem meam.

Filii hominum, usquequo gravi corde? \* Ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: \* Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: \* quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino. \* Multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui, Domine: \* dedisti lætitiā in corde meo.

A fructu frumenti, vini, et olei sui \* multiplicati sunt.

In pace in idipsum \* dormiam, et requiescam.

Quoniam tu Domine singulariter in spe \* constituisti me.

### PSALMUS 30.

**I**N te Domine speravi, non confundar in æternum: \* in justitia tua libera me.

Inclina ad me aurem tuam, \* accelera ut eruas me.

Eato mihi in Deum protectorem, et in domum refugii, \* ut salvum me facias.

Quoniam fortitudo mea, et refugium meum es tu: \* et

Have mercy on me, and hear my prayer.

O ye sons of men, how long will you be dull of heart? Why do you love vanity, and seek after lying?

Know ye also, that the Lord hath made his Holy One wonderful: the Lord will hear me, when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

The light of thy countenance, O Lord! is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine and oil, they are multiplied.

In peace in the self-same I will sleep and I will rest.

For thou, O Lord! singularly hast settled me in hope.

### PSALM 30.

**I**N thee, O Lord! have I hoped, let me never be confounded: deliver me in thy justice.

Bow down thy ear to me: make haste to deliver me.

Be thou unto me a God, a protector, and a house of refuge to save me.

For thou art my strength and my refuge; and for thy

propter nomen tuum deduces me, et enutries me.

Educes me de laqueo hoc quem absconderunt mihi: \* quoniam tu es protector meus.

In manus tuas commendo spiritum meum: \* redemisti me Domine Deus veritatis.

## PSALMUS 90.

**Q**UI habitat in adjutorio Altissimi, \* in protectione Dei cœli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum: \* Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium, \* et a verbo aspero.

Scapulis suis obumbrabit tibi: \* et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: non timebis a timore nocturno;

A sagitta volante in die, a negotio perambulante in tenebris, \* ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: \* ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: \* et retributionem peccatorum videbis.

Quoniam tu es Domine

name's sake thou wilt lead me, and nourish me.

Thou wilt bring me out of this snare, which they have hidden for me; for thou art my protector.

Into thy hands I commend my spirit; thou hast redeemed me, O Lord, the God of truth.

## PSALM 90.

**H**E that dwelleth in the aid of the Most High shall abide under the protection of the God of heaven.

He shall say to the Lord: Thou art my protector and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters, and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night;

Of the arrow that flieth in the day; of the business that walketh about in the dark; of invasion, or of the noon-day devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because thou, O Lord 'art



spes mea: \* altissimum posuisti refugium tuum.

Non accedet ad te malum: \* et flagellum non appropinquabit tabernaculo tuo.

Quoniam Angelis suis mandavit de te: \* ut custodiant te in omnibus viis tuis.

In manibus portabunt te, \* ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: \* et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: \* protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: \* cum ipso sum in tribulatione: eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum: \* et ostendam illi salutare meum.

### PSALMUS 133.

**E**CCE nunc benedicite Dominum, \* omnes servi Domini.

Qui statis in domo Domini, \* in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta, \* et benedicite Dominum.

Benedicat te Dominus ex Sion, \* qui fecit cælum et terram.

*Ant.* Miserere mihi Domine, et exaudi orationem meam.

my hope: thou hast made the Most High thy refuge.

There shall no evil come to thee: nor shall the scourge come near thy dwelling.

For he hath given his Angels charge over thee; to keep thee in all thy ways.

In their hands they shall bear thee up; lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon.

Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

He shall cry to me, and I will hear him: I am with him in tribulation: I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my salvation.

### PSALM 133.

**B**EHOLD, now bless ye the Lord, all ye servants of the Lord,

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

May the Lord out of Sion bless thee, he that made heaven and earth.

*Ant.* Have mercy on me, O Lord! and hear my prayer.

## THE HYMN.

**T**E lucis ante terminum,  
Rerum Creator, posci-  
mus,  
Ut pro tua clementia,  
Sis præsul et custodia.

Procul recedant somnia,  
Et noctium phantasmata;  
Hostemque nostrum com-  
prime,  
Ne polluantur corpora.

Præsta, Pater piissime,  
Patrique compar Unice,  
Cum Spiritu Paraclito  
Regnans per omne sæculum.  
*Amen.*

**T**O thee, before the close  
of day,  
Creator of the world, we  
pray:  
With wonted mercy us di-  
rect,  
And from nocturnal harms  
protect.

Let no vain dreams disturb  
our sleep,  
And nightly phantoms from  
us keep:  
Satan repel, that by his  
wiles,  
Our bodies know not what  
defiles.

Merciful Father, bend thy  
ear;  
Coequal Son, our prayers  
hear;  
O holy Spirit hear our cry,  
Who live all three eternally.  
*Amen.*

THE LITTLE CHAPTER. *Jer. xiv.*

**T**U autem in nobis es Do-  
mine, et nomen sanctum  
tuum invocatum est super  
nos: ne derelinquas nos Do-  
mine Deus noster.

*R.* Deo gratias.

*R. breve.* In manus tuas  
Domine, commendo spiritum  
meum. In manus tuas Do-  
mine, commendo spiritum  
meum.

*V.* Redemisti nos Domine  
Deus veritatis. Commendo  
spiritum meum. Gloria Pa-  
tri, et Filio, et Spiritui sanc-

**T**HOU, O Lord, art  
among us, and thy holy  
name has been invoked upon  
us: forsake us not O Lord,  
our God!

*The short R.* Into thy  
hands, O Lord, I commend  
my spirit. Into thy hands,  
O Lord, I commend my spi-  
rit.

*V.* Thou hast redeemed  
us, O Lord the God of truth.  
I commend my spirit. Glory  
be to the Father and to the

to. In manus tuas Domine,  
commendo spiritum meum.

Y. Custodi nos Domine ut  
pupillam oculi.

B. Sub umbra alarum tua-  
um protege nos.

Ant. Salva nos.

Son, and to the Holy Ghost.  
Into thy hands, O Lord, I  
commend my spirit.

Y. Keep us, O Lord, as  
the apple of thy eye.

B. Protect us under the  
shadow of thy wings.

Ant. Save us.

## THE SONG OF SIMEON. *Luke ii.*

NUNC dimittis servum  
tuum Domine, \* secun-  
dum verbum tuum in pace:

Quia viderunt oculi mei \*  
salutare tuum,

Quod parasti \* ante faciem  
omnium populorum;

Lumen ad revelationem  
Gentium; \* et gloriam plebis  
tuæ Israel.

Gloria Patri, &c.

Ant. Salva nos Domine vi-  
gilantes, custodi nos dormi-  
entes: ut vigilemus cum  
Christo, et requiescamus in  
pace.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster, *secreto*.

Y. Et ne nos inducas in  
tentationem.

B. Sed libera nos a malo.  
Credo in Deum, *secreto*.

Y. Carnis resurrectionem.

B. Vitam æternam. *Amen*.

Y. Benedictus es Domine  
Deus patrum nostrorum.

B. Et laudabilis et glorio-  
sus in sæcula.

Y. Benedicamus Patrem

NOW thou dost dismiss  
thy servant, O Lord!  
according to thy word in  
peace.

Because my eyes have seen  
thy salvation;

Which thou hast prepared  
before the face of all people;

A light to the revelation  
of the Gentiles, and to the  
glory of thy people Israel.

Glory be to the Father, &c.

Ant. Save us, O Lord!  
waking, and keep us sleep-  
ing, that we may watch with  
Christ, and rest in peace.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, *secretly*.

Y. And lead us not into  
temptation.

B. But deliver us from evil.  
I believe in God, *secretly*.

Y. The resurrection of the  
body.

B. Life everlasting. *Amen*.

Y. Thou art blessed, O  
Lord! the God of our fathers.

B. And thou art worthy of  
praise, and glorious for ever.

Y. Let us bless the Father

et Filium, cum sancto Spiritu.

**R.** Laudemus, et superexaltemus eum in sæcula.

**V.** Benedictus es Domine in firmamento cæli.

**R.** Et laudabilis, et gloriosus et superexaltatus in sæcula.

**V.** Benedicat et custodiat nos omnipotens et misericors Dominus.

**R.** Amen.

**V.** Dignare Domine nocte ista.

**R.** Sine peccato nos custodire.

**V.** Miserere nostri Domine.

**R.** Miserere nostri.

**V.** Fiat misericordia tua Domine super nos.

**R.** Quemadmodum speravimus in te.

**V.** Domine exaudi orationem meam.

**R.** Et clamor meus ad te veniat.

**V.** Dominus vobiscum.

**R.** Et cum spiritu tuo.

## OREMUS.

**V**ISITA, quæsumus Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum.

**V.** Dominus vobiscum.

**R.** Et cum spiritu tuo.

**V.** Benedicamus Domino.

and the Son, with the Holy Ghost.

**R.** Let us praise and exalt him for ever.

**V.** Thou art blessed, O Lord, in the firmament of Heaven.

**R.** And thou art worthy of praise, and glorious, and to be exalted for ever.

**V.** May the Almighty and merciful Lord bless and preserve us.

**R.** Amen.

**V.** Vouchsafe, O Lord, to keep us this night,

**R.** Without sin.

**V.** Have mercy on us, O Lord!

**R.** Have mercy on us.

**V.** Let thy mercy, O Lord! be shown upon us.

**R.** As we have put our trust in thee.

**V.** O Lord! hear my prayer.

**R.** And let my cry come unto thee.

**V.** The Lord be with you.

**R.** And with thy spirit.

## LET US PRAY.

**V**ISIT, we beseech thee, O Lord! this habitation, and remove far from it all the snares of the enemy: let thy holy Angels dwell in it, to preserve us in peace; and let thy blessing be always upon us: Through our Lord, &c.

**V.** The Lord be with you.

**R.** And with thy spirit.

**V.** Let us bless the Lord.

**B.** Deo gratias. *Benedictio*: Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus sanctus.

**B.** Amen.

**B.** Thanks be to God. *The blessing*: May the Almighty and merciful Lord, the Father, Son, and Holy Ghost, bless and preserve us.

**B.** Amen.

*Then is said one of the Anthems of the B. V. M., according to the time, as at page 738.*

*After the Anthem of the B. V. M., say:*

**V.** Divinum auxilium maneat semper nobiscum. *Amen*

*And then in an under tone:*

Pater noster, Ave Maria, Credo.

## THE ATTRIBUTES OF THE CATHOLIC CHURCH.

**G**OD the Father, is the projector and founder of the CATHOLIC CHURCH; God the Son, her Redeemer; God the Holy Ghost, her sanctifier. The Blessed Virgin is her gem; the Angels are her protectors; the Saints, her intercessors; the Patriarchs, her stem; the Prophets, her oracles; the Apostles, her foundation; the Pope, her visible head; the Cardinals, her counsellors; the Bishops, her shepherds; the Priests, her voice; the Deacons, her stewards; the Subdeacons, her servants; the Martyrs, her witnesses; the Doctors, her light; the Confessors, her support; the Religious Orders, her succor; the Virgins, her ornament; the Faithful, her children. Baptism is her cradle; Confirmation, her strength; the Most Holy Sacrament of the Altar, her food; Penance and extreme Unction, her remedies. Holy Order is the source of her jurisdiction; Matrimony, her nursery. The Ten Commandments of God are her walls; her own Precepts, her ramparts; the Evangelical Counsels, her outworks. The Body of Jesus CHRIST is her treasure; Infallibility, her characteristic; the Gospel, her warrant; Unity, her privilege; Holiness, her brightness; Universality, her seal; the Holy Scripture, her proof; Tradition, her solidity. The Councils are her heralds; Truth is her rule; Meekness, her spirit; Zeal, her spring; Prayer, her shield; Patience, her victory; Faith, her gate; Hope, her progress; Charity, her con-

summation. The Grace of our Saviour is her riches; Chastity, her bloom; Justice, her beauty; Prudence, her eye; Fortitude, her arm; *Temperance, her body*. The Just are her joy; Sin, her horror; Sinners, her object of compassion; the Heterodox, her sorrow; the Jews, her unsuspecting witnesses; the Conversion of all, the constant subject of her sighs and prayers to God. The Perseverance of her Members is her desire; the Glorification of God, her aim; the Most Holy Trinity, the object of her adoration; the Man-God, her sacrifice; the Ceremonies, her adornment. The Earth is her exile; the Cross, her portion; Heaven, her term. Scandals are her grief; Penance, her comfort; Indulgences, her liberality. Jesus Christ is her spouse; his presence, her glory. The end of the world is the day of her coronation. Her combat is on the earth; her sufferings are in purgatory, and her triumph is in heaven. Am I a living member of this Church? Am I her joy? Yes, if I but join divine love to my divine faith, and fervor in the love of my God. Ah! sweet Jesus! grant me thy gracious assistance, and grant it to me until my end!  
*Amen.*

